

THE
Harry A. Williamson

FREEMASONS'



MONTHLY MAGAZINE.

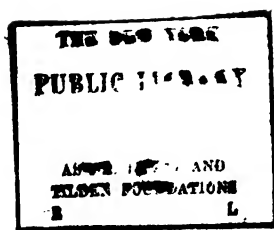
BY CHARLES W. MOORE,
GRAND SECRETARY OF THE GRAND LODGE OF MASSACHUSETTS.

VOLUME VII.

81



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TO THE
R. W. AUGUSTUS PEABODY, Esq.
PAST GRAND MASTER
OF THE
MOST WORSHIPFUL GRAND LODGE OF MASSACHUSETTS,
IN
TOKEN OF RESPECT
FOR
His Masonic Acquirements and Private Worth;
FOR HIS
Eminent Services and Fidelity to the Craft;
AND, AS A SLIGHT
Manifestation of Personal Friendship and Esteem;
THIS VOLUME OF
THE FREEMASONS' MONTHLY MAGAZINE,
IS
RESPECTFULLY DEDICATED,
BY
HIS OBLIGED FRIEND AND BROTHER,
THE EDITOR.

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THE
FREEMASONS'
MONTHLY MAGAZINE.

VOL. VII.]

BOSTON, NOVEMBER 1, 1847.

[No. 1.

INTRODUCTION.

IN presenting to our readers the SEVENTH VOLUME of this Magazine, and in asking for it the same favorable reception that has been extended to its predecessors, we should be recreant to our own sense of duty did we not avail ourselves of the opportunity thus afforded to acknowledge in suitable terms the generous support which the work from its commencement has received at the hands of the Fraternity. Under their encouragement it has grown up from the tender shoot to the sturdy oak, whose branches are familiar to Brethren of every tongue and nation where civilization has erected its standard and Masonry its altar. This is not a mere figure of speech. No periodical ever published in this country, has been favored with a wider circulation. It is literally true that the numbers are regularly read as they issue from the press, by subscribers in the four quarters of the globe! And however this fact may tell for the work, it speaks well for Masonry. It shows that there is a community of sentiment—a sympathy of fellowship—a spirit of inquiry awake among the Brethren wherever dispersed over the universe.

Six volumes of the work have been completed; and we are not aware that they contain one sentence which for its offensiveness we could wish expunged, or a single article that has not a direct and positive relation to the history, polity or principles of the Masonic Institution. And whatever may be their merit in other respects, we may be permitted to say, that they embody a greater variety of subjects—more of the past and current history, the laws and usages and principles of Freemasonry, than any equal number of volumes in print.

In its character the Magazine stands alone. Its plan is its own. It is the first and only work in this country that has ever attempted to maintain a regular foreign Masonic correspondence, or in any other way to keep

its readers informed, even to a limited extent, of the condition and proceedings of the Fraternity in foreign countries. This has been one of the primary objects of the work ; and we respectfully submit that it has enabled the intelligent American Brother not only the better to understand the state of the Fraternity in Europe, but more distinctly to realize the fact that he is a member of a great universal Brotherhood. By making them more familiar with each other's peculiarities and proceedings, it has brought the Fraternity on both sides of the Atlantic nearer together, and led them to *feel* that they are Brethren.

As heretofore, it will continue to be our endeavor to give to the Magazine a practical character, and thus to render it useful as well for future reference as for present purposes. Before they shall be brought to a close, we hope to be able to gather up in these volumes, for the benefit of those who may come after us, as well as for those contemporary with us, a store of practical knowledge in the history and government, the policy and objects of our Institution, such as is most needed for daily reference, but such as is at present within the reach of but few of our Brethren.

Lodges, in different sections of the country, have supplied themselves with sets of this Magazine, as a source of reference and authority, and also as the foundation of a Lodge library ; and we have frequent calls for sets, for a like purpose. We mention this, not merely as being a flattering testimonial to the character of the work, but to express the gratification it gives us, as it must give every true Mason, to see among the Brethren a desire to acquaint themselves with the correct principles and usages of the Order, for their practical guidance ; and, by collecting works for a library, evincing that they justly appreciate the importance of *studying* the treasured lore of Masonry, both to acquire a just comprehension of its worth and to lead them to a correct use and exemplification of its teachings. No Brother can, for the first time, read the works of OLIVER, HUTCHINSON and PRESTON, without receiving increased mental enlightenment—nor without becoming a more accomplished Mason, if not a more estimable man. A library, confined to works connected with Masonry—its history, laws, usages and aim—not excluding those treating of the sublime sciences to which some of its cardinal lessons refer, and with which *every* Mason should be familiar,—is a most desirable, and not less creditable, appendage to a Masonic Lodge ; and we hope the day may arrive in our time, when a Lodge destitute of a library, and a Brother disinclined to avail himself of its instruction, shall exist only as isolated and rare exceptions to a general fact.

The Magazine should be enlarged ; and its interest could be enhanced by more frequent illustrations and embellishments. But to do both or either of these, would involve an expenditure not authorised by the present

amount of subscriptions. As this shall be increased so shall our exertions be to render the work more acceptable. Our present agents and other Brethren can materially contribute to this end, by bringing the subject before their respective Lodges; and, by so doing, they will confer a favor which we shall be happy to acknowledge.

Boston, Nov. 1, 1847.

TRIENNIAL MEETINGS

OF THE GENERAL GRAND CHAPTER AND GENERAL GRAND ENCAMPMENT OF THE UNITED STATES.

In accordance with the requirements of their respective Constitutions, and with their adjournment in 1844, the General Grand Chapter and the General Grand Encampment of the United States, assembled in the Senate Chamber, in the city of Columbus, in the State of Ohio, on Tuesday, the 14th day of September last. A sufficient number of members being present,

THE GENERAL GRAND CHAPTER

Was organized at 10 o'clock, A. M., as follows:

- M. E. Rev. Paul Dean, of Massachusetts, G. G. H. P.
- E. Joseph K. Stapleton, of Maryland, D. G. G. H. P.
- " I. W. Crawford, of Connecticut, G. G. K.
- " Ezra S. Barnum, of New York, G. G. S.
- " Charles Gilman, of Baltimore, G. G. Sec'y.
- " Edward A. Raymond, of Boston, G. G. Treas.
- Comp. Rev. Anson C. Clark, of Ohio, as G. G. Chaplain.
- " Nathan B. Haswell, of Vermont, G. G. Marshal.
- " Rev. James P. Donahoo, of Ohio, as G. G. Sentinel.

The General Grand Chapter was opened in ample form, with prayer by the Rev. Grand Chaplain.

The reading of the record of the last triennial communication was dispensed with, there being printed copies of the proceedings in the hands of the members; and, on motion of Comp. C. W. Moore, Comps. Hammatt, of Mass., Ball, of Md., and Bell, of Ohio, were appointed a committee on credentials.

The General Grand Chapter was then adjourned to 2 o'clock, P. M.

THE GENERAL GRAND ENCAMPMENT

Was called to order at 11 o'clock, A. M., and, there being the requisite number of members present, organized as follows:

- M. E. Sir Archibald Bull, of New York, G. G. M.
 E. Sir Joseph K. Stapleton, of Maryland, D. G. G. M.
 " Sir Wm. H. Ellis, of Connecticut, G. G. G.
 " Sir Wm. B. Hubbard, of Ohio, G. G. C. G.
 " Sir and Rev. Albert Case, of Massachusetts, G. G. Prelate.
 " Sir Wm. T. Gould, of Georgia, as G. G. S. W.
 " Sir Ezra S. Barnum, of New York, G. G. J. W.
 " Sir Charles Gilman, of Maryland, G. G. Rec.
 " Sir Edward A. Raymond, of Massachusetts, G. G. Treas.
 " Sir Charles W. Moore, of Massachusetts, G. G. Sw. B.
 " Sir Joel G. Candee, of New York, G. G. St. B.
 " Sir Simon W. Robinson, of Massachusetts, G. G. W.
 " Sir James P. Donahoo, as G. G. Sentinel.

The General Grand Encampment was opened without ceremony. Prayer by Rev. Sir Albert Case, G. G. Prelate.

The reading of the record of the last triennial communication was omitted, there being printed copies of the proceedings in the hands of the members; and, on motion of Sir C. W. Moore, Sirs E. S. Barnum, of New York, S. W. Robinson, of Mass., and B. Latham, of Ohio, were appointed a committee on credentials.

Sir Wm. H. Ellis, of Connecticut, announced the decease of the late G. G. S. W., Sir Robert Smith, of New Hampshire; whereupon, on motion, the Jewels were ordered to be placed in mourning, and Sirs Joseph K. Stapleton, of Maryland, Charles W. Moore, of Mass., and Joel G. Candee, of New York, were appointed a committee to draft suitable resolutions expressive of the estimation in which the deceased was held by his Brethren.

The General Grand Encampment was then adjourned to 4 o'clock, P. M.

Tuesday afternoon, Sept. 14.

THE GENERAL GRAND CHAPTER

Assembled and was called to order at 2 o'clock, as per adjournment in the morning.

The committee on credentials made a partial report. We give the members present during the session, as follows:

Maine—Truman Bradford.

New Hampshire—A. B. Young, (proxy.)

Vermont—N. B. Haswell.

Massachusetts—Chas. W. Moore, Ruel Baker, John B. Hammatt.

Rhode Island—William Field.

Connecticut—Wm. H. Ellis, W. E. Sanford.

New York—J. G. Candee, R. R. Boyd.

Maryland—W. Ball, E. S. Courtney.

District of Columbia—by Comp. Keyworth.

Ohio—W. B. Hubbard, G. D. Hine, John Sayre, Thos. Bell.

Kentucky—Willis Stewart, Philip Swigert, Dempsey Carrol, A. G. Hodges.

Indiana—Isaac Bartlett, Abel C. Pepper, C. Moore, (proxy.)

Missouri—J. W. S. Mitchell.

Tennessee—Dyer Pearl, P. G. S. Perkins.

Mississippi—William P. Mellen.

Georgia—Wm. T. Gould.

Alabama—Sterling A. M. Wood.

Louisiana—Thomas H. Lewis.

The report was corrected and adopted ; after which the General Grand Secretary submitted a detailed report of his official acts, and of matters that had come under his cognizance, since the last triennial communication. On motion of Comp. Moore, the report and accompanying documents were referred to Comps. Moore, of Massachusetts, Hubbard, of Ohio, and Pepper, of Indiana, to report what disposition should be made of the several subjects embraced therein.

On motion of Comp. Ellis, of Connecticut, all R. A. Masons in the city, of good standing, were invited to take seats in the G. G. Chapter.

The Gen. Grand High Priest read a brief communication, the substance of which was, that although he had been called upon to perform but few official acts since the last triennial meeting, he had not been unmindful of the interests of the General Grand Chapter, nor of R. A. Masonry in the country, and he felt great pleasure in reporting that both were in a highly prosperous condition.

The E. Comp. Stapleton, D. G. G. H. P., presented his report, from which it appeared that since the last triennial meeting, he has issued Dispensations for the establishment of eleven subordinate Chapters in different sections of the country, and authorised the organization of one or more Grand Chapters. We shall give the report in full hereafter.

The E. G. G. King and Scribe, (Comps. Crawford, of Conn., and Barnum, of New York,) also presented their triennial reports, which, with the report of the D. G. G. H. P., were, on motion of Comp. Raymond, of Massachusetts, referred to the committee on the doings of the Grand Officers.

Comp. Haswell, of Vermont, presented a communication asking authority to revive the Grand Chapter of that State, which was read and laid on the table. [This communication was subsequently called up and considered, but the application not being in a constitutional form, the authority was not granted.]

The M. E. G. G. High Priest then announced the following standing committees :

On Finance—Comps. Hubbard, of Ohio, Gould, of Georgia, and Young, of Massachusetts.

On New Chapters—Comps. Candee, of New York, Moore, of Massachusetts, and Mellen, of Mississippi.

On next Place of Meeting—Comps. Stapleton, of Maryland, Hubbard, of Ohio, and Baker, of Massachusetts.

An invitation was received from the Grand Chapter and Encampment

of Ohio, to unite in a public procession and ceremonies tomorrow morning at 10 o'clock, which was accepted.

The General Grand Chapter was then adjourned to 8 o'clock Wednesday morning.

THE GENERAL GRAND ENCAMPMENT

Was called to order at half-past 4 o'clock, P. M., and the record of the morning session was read and approved.

On motion of Sir J. G. Candee, all Knights Templars in the city, of regular standing, were invited to take seats in the G. G. Encampment during the session.

The committee on credentials reported the following representatives as present and entitled to seats :

Massachusetts and Rhode Island—M. E. Sir John B. Hammatt, Sirs Ruel Baker, Wm. Field, Ammi B. Young, Charles Robbins.

New York—Sirs Ezra S. Barnum, R. R. Boyd.

Ohio—Sirs B. Latham, I. L. Vattier, J. N. Burr, J. C. Copelen.

Connecticut—Sir Wm. E. Sanford.

Georgia—Sir Wm. T. Gould.

Kentucky—Sirs W. S. Shipley, Boone Bailly.

Virginia—Encampment at Wheeling, by its Commander, Sir W. B. Wilson.

The report was accepted and the Committee allowed further time.

The following standing committees were appointed :

On Doings of Grand Officers—Sirs Albert Case, of Massachusetts, Wm. Field, of Rhode Island, and Wm. E. Sanford, of Connecticut.

On Finance—Sirs Wm. H. Ellis, of Connecticut, J. G. Candee, of New York, and Wm. B. Hubbard, of Ohio.

On Warrants—Sirs B. Latham, of Ohio, E. A. Raymond, of Mass., and Wm. T. Gould, of Georgia.

On next Place of Meeting—Sirs E. S. Barnum, of New York, C. W. Moore, of Massachusetts, and W. T. Gould, of Georgia.

A communication was received from the Grand Encampment and Grand Chapter of Ohio, inviting the General Grand Encampment to unite with them in a public procession and other suitable services, to take place tomorrow morning, which invitation was accepted.

Sir Joseph K. Stapleton, as D. G. Grand Master, presented a report of his official doings for the three years past; from which it appeared that he had granted Dispensations for five new Encampments, and issued his commission for the consecration of two.

The G. G. Generalissimo, Sir Wm. H. Ellis, and Sir Wm. B. Hubbard, G. G. C. G., respectively submitted reports of their doings since the last triennial meeting. From the report of the latter officer, we learn that in the discharge of the duty committed to him in 1844, he has effected a settlement with the Encampments in Ohio; and that he has also granted a Dispensation for the establishment of an Encampment at Pittsburg, Pa.; for which a Charter was subsequently ordered to be issued. He further

reports that the Order in the West is generally prosperous and increasing in numbers.

All the above reports were referred to the committee on the Doings of the Grand Officers.

Sir N. B. Haswell presented a communication in relation to the Encampments in Vermont, which was referred to the committee on War-rants. A petition, presented by Sir Kt. Mitchell, praying for a Dispensation for an Encampment at St. Louis, Mo., was referred to the same committee.

The General Grand Encampment was then adjourned to 9 o'clock, Wednesday morning.

Wednesday, Sept. 15.

THE GENERAL GRAND CHAPTER

Assembled at 8 o'clock in the morning, as by adjournment. Prayer by the Chaplain. The record of the proceedings of yesterday afternoon was read and approved.

Comp. Moore, of Mass., from the committee to whom was referred the communication of the G. G. Secretary, submitted a report, which was adopted; and, in accordance with the recommendations therein contained, the Gen. Grand High Priest appointed the following committees :

On Royal Arch Masonry in Louisiana—Comps. C. W. Moore, Barnum, Ham-matt, Raymond and Crawford.

On the Grand Chapter of Florida—Comps. Bradford, Wood and Sayre.

On the Grand Chapter of Georgia—Comps. Ellis, Carroll and Field.

On the Grand Chapter of North Carolina—Comps. Boyd, Lewis and Swigert.

On the Grand Chapter of Missouri—Comps. Boyd, Hodges and Perkins.

On Conferring Unauthorised Degrees—Comps. Sanford, Stewart and C. Moore.

On the Seventh Section First Article G. G. Constitutions—Comps. Candee, Hine and Pearl.

Comp. R. R. Boyd, of New York, submitted a communication in relation to San Felipe de Austin Chapter, and also the Grand Chapter of Texas, which was committed.

At this stage of the proceedings, a resolution was offered, directing that the third section of the charge given to a High Priest at his installation, in relation to the number to be exalted at one time, should be literally construed. After some debate, the resolution was withdrawn. The object in moving it was to abolish substitutes; and the effect of it, if adopted and enforced, would be to shut up half the Chapters in the country.

Com. Mellen, of Miss., offered a resolution to the effect that a Chapter, until its officers have been duly elected and installed, under its charter, is not entitled to be represented in the Grand Chapter. The resolution was laid on the table, and subsequently called up and withdrawn, as not coming within the province of the General Grand Chapter. The principle

embodied in the resolution is correct. We shall probably refer to it hereafter.

Invitations were given by Comp. Wm. B. Hubbard, to the officers and members of the G. G. Chapter, to attend a levee at his residence, in the evening,—whereupon, (and that the members might unite in the public ceremonies as proposed by the Grand Chapter and Encampment of Ohio,) the Gen. Grand Chapter was adjourned to 9 o'clock, Thursday morning.

THE GENERAL GRAND ENCAMPMENT

Was called to order at half-past 9 o'clock, A. M. Prayer by the G. G. Prelate. The record of yesterday's proceedings was read and approved.

The committee on Credentials made a further report, which was accepted.

A petition for permission to organize a Grand Encampment in the State of Kentucky, was presented in behalf of the three Encampments in that State, and referred to the committee on Warrants.

Sir W. B. Hubbard invited the members of the G. G. Encampment to meet him at his residence in the evening. The invitation was accepted.

After the discussion of some incidental and unimportant matters, the Gen. Grand Encampment was adjourned to Thursday morning, at 11 o'clock, in order that the members might unite in the public procession to which they had been invited by the Grand Encampment of Ohio.

Thursday, September 16.

THE GENERAL GRAND CHAPTER

Assembled by adjournment at 9 o'clock, in the morning, and proceeded to business.

Comp. Candee submitted a report on the 7th section of the 1st article of the Gen. Grand Constitutions, which was adopted. We were not quite attentive enough when this report was read, and are consequently in some doubt as to its tenor. We think, however, it recommended a deduction of the fee for a Charter for a new Chapter to fifty dollars, instead of ninety dollars, the sum now charged.

The General Grand Secretary offered a second report, which was committed—so much of it as related to finances, to the committee on that subject, and the balance to the committee on the Doings of the Grand Officers.

Comp. Ellis, from the committee on the Grand Chapter of Georgia, offered a report recognising the regularity of that Grand body, which, after proper explanations from the representative from Georgia, was unanimously adopted.

Comp. C. W. Moore, from the committee on R. A. Masonry in Louisiana, submitted a report, which was unanimously adopted. We had not

time to make a copy of the whole of this report ; and cannot therefore, at present, lay it entire before our readers. In our next number we may do so. The report concludes with the following preamble and resolutions :

Whereas, at its triennial communication in 1844, this General Grand Chapter, after a patient and careful examination of all the facts in the premises, did unanimously declare that the body formerly known as the Grand Chapter of Louisiana, had become extinct; and that authority over the territory thus vacated, could be legally exercised only by this General Grand Body: And whereas, the irregular association of individuals, then as now, styling themselves the "Sov. Grand Royal Arch Chapter" of Louisiana, in defiance of the authority of this Gen. Grand Chapter, continue to hold their sessions and keep up their organization, and for purposes of deception, assume not to understand the action of this Grand Body, had at its triennial communication aforesaid, as impeaching their legality as a Grand Royal Arch Chapter; but insist on the regularity of their organization, and contemptuously denounce the doings of the responsible officers of this Grand body as arbitrary and "without warrant or authority": Therefore, that there may not hereafter be any room for misunderstanding in the case, it is hereby unanimously

Resolved, That there is not at this time, any constitutional and legally authorised Grand Royal Arch Chapter in the State of Louisiana.

Resolved, That the association holding its meetings in the city of New Orleans, and assuming to exercise the functions and authority of a Grand Chapter of Royal Arch Masons, is an irregular and unauthorised Masonic body; and it is hereby disowned and repudiated, as spurious, clandestine and illegal.

Resolved, "That Masonic intercourse, as well public as private, is hereby interdicted and forbidden" between Royal Arch Masons and Grand and Subordinate Chapters, owning allegiance to, and in correspondence with, this General Grand Chapter, and the aforesaid spurious association, its adjuncts, and all Royal Arch Masons acknowledging the authority of the same.

Resolved, That the General Grand Secretary be instructed to forward an attested copy of the preceding preamble and resolutions to Mr. F. Verrier, the acting Secretary of the aforesaid illegal association of Masons, at New Orleans.

Comp. C. W. Moore also submitted the following report, which was unanimously adopted :

REPORT ON HOLLAND CHAPTER.

The committee on so much of the report of the General Grand Secretary as relates to Holland Chapter, in the city of New Orleans, find, from the documents in their possession, that the Charter of said Chapter has been either lost or stolen, and that the Dispensation under which it has been working for the past year, expires by the terms of its own limitation, with the present session of this General Grand Chapter. They therefore respectfully recommend, that the General Grand Secretary be authorised to execute a new Charter, to take the place of that which has been lost, and that he make no other charge for the same than the usual fee of his office.

The committee on Warrants submitted their report, a portion of which was adopted and the balance recommitted, with instructions. The report recommended the granting of charters in all cases where dispensations had been previously issued. In considering the report, a debate arose on the true construction of the 7th section of the 1st article of the Constitution, which we may hereafter notice.

Comp. Sanford offered a report on the subject of conferring irregular degrees, contrary to the prohibitions of the 9th sec. of the 1st art. of the

Gen. Grand Constitution. Read and laid on the table. The report was subsequently taken up and adopted. It prohibits R. A. Masons, *as such*, conferring unconstitutional degrees. We shall give the report in our next.

Comp. Boyd, from the committee on the Grand Chapter of Missouri, offered a report, recommending that whatever informalities may have occurred in the organization of that Grand body, be passed over, and that it be recognised as regular and legal. Comp. Mitchell, of Missouri, was heard in behalf of the report; which, after debate, was adopted, as we believe, without a dissenting vote.

Comp. Boyd also offered a report recognising the Grand Chapter of North Carolina, and requiring an amendment of its Constitution, the nature of which we do not now recollect; but will give the report hereafter. The report was adopted.

Tomorrow morning, at 9 o'clock, was fixed for the election of officers.

The Gen. Grand Chapter was then adjourned till the afternoon.

Afternoon.

The committee on the Grand Chapter of Florida reported, recommending that the G. Grand Officers recognise that Grand body, whenever it shall furnish evidence to the Gen. Grand Secretary of its regularity. The report was adopted.

Comp. Mellen, from the committee on the Grand Chapter of Texas, reported against the legality of that body, and against its being recognised by the Gen. Grand Chapter. Report adopted.

The committee on next place of meeting, reported in favor of Boston. The report, after debate, was adopted.

The G. G. Chapter was then adjourned till tomorrow.

THE GENERAL GRAND ENCAMPMENT

Assembled after the adjournment of the Gen. Grand Chapter, and proceeded to business.

Sir Kt. Case, from the committee on the Doings of the Grand Officers, offered a report, which was laid upon the table. [This report was subsequently taken up and adopted. It will be noticed hereafter.]

Sir Kt. Gould offered the report of the committee on Warrants, which was adopted. The report authorised Charters to be issued to the Encampments that had been working under Dispensations.

On motion of Sir Kt. Sanford, the G. G. Encampment voted to go into the election of officers, as the first business tomorrow.

The 5th section of the 3d article of the Gen. Grand Constitution was amended so as to require the approbation and consent of the Encampment nearest his residence, before a candidate can be received in any foreign Encampment.

Sir Kt. Stapleton, from the committee on the subject, reported as follows :

THE LATE SIR ROBERT SMITH.

It having been announced to this Gen. Grand Encampment, that Sir Knight ROBERT SMITH, of Portsmouth, N. H., late Gen. Grand Sen. Warden, has departed this life, it becomes us to bow submissively to the mandate of the Supreme Grand Master, and to be instructed by his providence.

Resolved, That while we lament the loss of our late Sir Knight, Robert Smith, we will endeavor to cherish a remembrance of his virtues—his Masonic zeal and uprightness.

Resolved, That we deeply sympathize with the family of the deceased, and with the Fraternity of which he was a worthy member, in the loss of the husband and of a worthy Sir Knight.

The resolutions were unanimously adopted.

Adjourned to 8 o'clock tomorrow morning.

Friday, Sept. 17.

THE GENERAL GRAND ENCAMPMENT

Was called to order at 8 o'clock. Prayer by the Grand Prelate. The record of yesterday's proceedings was read and approved.

Sir Kt. Gould, from the committee on Warrants, reported, that a Charter be granted to St. Louis Encampment, No. 1. The report was accepted. This is the first Encampment in Missouri.

The committee to whom the subject had been referred, reported that the Grand Encampment of Virginia, was not a legally organized body, and recommended that all intercourse between it and the Grand and subordinate Encampments recognising the authority of the Gen. Grand Encampment, be suspended. The report was adopted.

The same committee, through their chairman, Sir Kt. Case, reported a resolution authorising the re-organization of the Encampment at Fayetteville, N. C. The report was adopted.

The Grand Encampment then resolved itself into a committee of the whole, for the choice of officers.

Sir Kts. Hammatt, of Mass., Sanford, of Conn.; and Gould, of Georgia, were appointed a committee to collect and report the ballots. The tellers returned the whole number of votes which might be legally cast, at 38. The elections then proceeded and resulted as follows :

- M. E. Wm. B. Hubbard, of Columbus, G. G. Master.
- E. J. K. Stapleton, of Maryland, D. G. G. Master.
- " Wm. H. Ellis, of Connecticut, G. G. Generalissimo.
- " Charles W. Moore, of Massachusetts, G. G. C. G.
- " Paul Dean, of Massachusetts, G. G. Prelate.
- " Ezra S. Barnum, of New York, G. G. S. W.
- " William S. Chipley, of Kentucky, G. G. J. W.
- " Chas. Gilman, of Maryland, G. G. Recorder.
- " E. A. Raymond, of Massachusetts, G. G. Treasurer.
- " W. Field, Rhode Island, G. G. Sw. Bearer.
- " W. T. Gould, of Georgia, G. G. St. Bearer.
- " S. W. Robinson, of Massachusetts, G. G. Warder.

The election having been completed, the committee rose and reported the result to the Gen. Grand Encampment. The report was adopted.

The Gen. Grand Recorder was appointed a committee to inform Sir Wm. B. Hubbard of his election.

Sir Kt. Gilman made a communication in relation to Maryland Encampment, No. 1, at Baltimore. Whereupon the Gen. G. Encampment revoked the Charter of said Encampment, and directed that proceedings be instituted against the late Recorder of it, before Washington Encampment, at Washington, D. C. ; which body was invested with full powers to try any charges that might be preferred against the Sir Kt. in question. And Sir Joseph K. Stapleton was authorised to restore the charter and reorganise said Maryland Encampment, whenever a sufficient number of proper persons shall petition him for that purpose, if in his opinion the interests of the Order in Maryland will be promoted thereby.

Sir Wm. H. Ellis submitted the report of the committee of Finance, which was adopted. We are not able to state the details of the report. The balance in the hands of the Treasurer is \$226 15. .

A communication was received from the Grand Encampment of Ohio, announcing the death of Sir John Barney, which we shall take the earliest opportunity to lay before our readers. Br. Barney was an intelligent and zealous Mason, and his loss will be sincerely regretted by all who knew him.

Sir Kt. Hubbard presented a communication from the Grand Encampment of Ohio, proposing certain questions as to the jurisdiction of subordinate Encampments, which was referred to Sir Kts. Moore, of Mass., Gould, of Georgia, and Barnum, of New York. Adjourned.

THE GENERAL GRAND CHAPTER

Assembled immediately after the adjournment of the G. G. Encampment, and forthwith resolved itself into a committee of the whole for the choice of officers—Comp. Ellis in the chair.

Comps. Gould, of Georgia, Courtney, of Maryland, and Lewis, of Louisiana, were appointed a committee to collect and report the ballots. The tellers returned the whole number of votes which might be cast, at 68.

Comp. Dean having declined a re-election, the result of the balloting was as follows :

- M. E. Robert P. Dunlap, of Maine, G. G. H. P.
- E. J. K. Stapleton, of Maryland, D. G. G. H. P.
- “ Willis Stewart, of Kentucky, G. G. K.
- “ E. S. Barnum, of New York, G. G. S.
- “ Charles Gilman, of Maryland, G. G. Sec.
- “ E. A. Raymond, of Massachusetts, G. G. Treas.
- “ Rev. A. Clark, of Ohio, G. G. Chaplain.
- “ N. B. Haswell, of Vermont, G. G. Marshal.

The committee then rose and reported their doings to the G. G. Chapter, and they were unanimously confirmed.

The officers present were then installed by Comp. Dean, who was also requested to take the necessary steps for the early installation of the G. G. H. P. elect.

Comps. Raymond, Barnum and Ellis were appointed a committee to notify the Hon. Robert P. Dunlap of his election as G. G. H. P. Comp. Dean was subsequently added to this committee.

The committee of Finance submitted their report, which was adopted. The balance in the hands of the Treasurer is \$2849 15.

Comp. Moore, of Mass., offered a series of resolutions complimentary to the retiring G. G. H. P., but not having taken a copy of them, their publication must be deferred until next month.

On motion of Comp. Lewis, a committee consisting of Comps. Lewis, Raymond and Gould, was appointed to procure and present a Gold Jewel to Comp. Dean, in token of the respect entertained by his Companions for his personal and Masonic character and services.

The G. G. Chapter was then adjourned to 8 o'clock, tomorrow morning.

Saturday, Sept. 18.

THE GENERAL GRAND CHAPTER

Met as per adjournment last evening. Prayer by Rev Comp. Donahoo. The record of yesterday's proceedings was read and approved.

Comp. Raymond, charged at the last triennial communication with the duty of procuring new regalia for the use of the Grand Chapter, presented his report, which was approved, and the thanks of the Chapter tendered to him for the very acceptable and tasteful manner in which he had discharged the duty of his appointment.

Comp. Haswell petitioned for authority to revive Chapter No. 12, at Burlington, Vt., which was granted.

Comp. Hammatt offered an amendment to the 3d section of the 1st article of the Gen. Grand Constitution, the effect of which, if adopted, will be to give to Past G. H. Priests of State Grand Chapters, a vote in the G. G. Chapter. Laid on the table to be acted upon at the next meeting.

A resolution was adopted ordering 500 copies of the proceedings to be printed for distribution.

Comp. Mitchell was installed as G. H. P. of the Grand Chapter of Missouri, by Comp. C. W. Moore, G. H. P. of the Grand Chapter of Mass.

There being no further business, the Gen. Grand Chapter was closed at 10 o'clock, until the second Tuesday in September, 1850.

THE GENERAL GRAND ENCAMPMENT

Was called to order by Sir Joseph K. Stapleton, at half past 10 o'clock—

the G. G. Master, Sir Archibald Bull, having left the city. The record of yesterday was read and approved.

Sir Kt. Moore, of Mass., in behalf of the committee to whom was referred the interrogatories submitted by the Grand Encampment of Ohio, offered a report, which was adopted. The report embraced three points : 1. That it is not competent for the G. G. Encampment to interfere with the jurisdictions of the State Grand Encampments. 2. That the jurisdiction of a subordinate Encampment extends to one-half the distance, in all directions, between itself and the next nearest Encampment ; provided— 3. That the jurisdiction of a subordinate Encampment cannot extend into the limits of another State where there is an Encampment established. We state the points from memory, but believe we are correct in them. The report will be published hereafter.

The committee on next place of meeting reported in favor of Boston, and the report was adopted.

Sir Kt. Hammatt, at the request of Sir Kt. Stapleton, installed the Grand Master elect, who, on taking the chair, acknowledged in appropriate terms the honor conferred upon him. Sir Kt. Hammatt, at his request, then installed the remaining officers.

A vote of thanks to the late Grand Master was offered and adopted, and Sir Kts. Mitchell, Raymond and Ellis were appointed a committee to procure and present to him a suitable jewel.

The thanks of the G. G. Encampment were presented to the Grand Chapter and Encampment, and State Officers of Ohio,—to the first, for the kind reception and fraternal courtesies received, and to the latter for the use of the Senate Chamber and other accommodations.

Sir Kt. Raymond, charged at the last meeting with procuring new regalia, made a report, which was accepted, and he further authorised to procure a sufficiency for all the officers.

Sir Kt. Mitchell was installed as G. Com. of St. Louis Encampment, by the D. G. G. Master ; and the absent G. G. officers were directed to be installed by the Grand Encampments of the States in which they reside.

Five hundred copies of the proceedings were then ordered to be printed, and the Gen. Grand Encampment was closed until the 2d Tuesday in September, 1850.

Thus were these important and interesting meetings brought to a close, after an active and laborious session of five days. A large amount of important business was transacted,—probably larger than at any previous session. The principal committees were overloaded with documents, and consequently subjected to severe labor,—most of which had to be performed in the hours usually devoted to rest. We believe, however, that

the business, as a whole, has been well performed, and that on a careful examination of all the results arrived at, there will be found but little real cause for regret, and but few errors to be corrected. Delegates were present from seventeen States and the District of Columbia—making a much larger representation than at any previous meeting since the organization of these bodies.

There were some questions of interest discussed and opinions advanced, to which we may hereafter refer. Several important reports, involving matters of special interest, were presented and acted upon. As we could not do justice to these by a synopsis, we have preferred to wait till the official report of the proceedings comes to hand, when these reports will be given *in extenso*.

It appeared from the excellent report of Comp. Stapleton, that he had issued eleven dispensations for new Chapters, since the last triennial meeting in 1844. This we presume to be a larger number than has ever before been issued by one officer, in the same length of time, since the organization of the General Grand Chapter. In addition to these, one or more new Grand Chapters has been organised, and several old ones resuscitated. We think it is entirely safe to assume, that at no former period has R. A. Masonry in America been in a more healthy condition than it is at the present time.

The affairs of the General Grand Encampment are equally prosperous. Several new Encampments have been authorised, and permission granted for the organization of at least one new Grand Encampment. But of these and some other matters, we shall be able to speak more confidently when we receive the official proceedings from the General Grand Secretary.

We cannot close without bearing our testimony to the able and faithful manner in which the responsible officers of both these eminent bodies have discharged their duties during the *interregnum*. To some of them these duties have been more than usually onerous. This is particularly true in respect to Comp. Stapleton, who holds the second office in both institutions, and to Comp. Gilman, the Gen. Grand Secretary and Recorder. Through the perseverance and untiring industry of the latter, the affairs of both bodies have in a great measure been brought out of chaos into order; and on the former has devolved much of the labor, and to him is due the credit of having established nearly all of the new Chapters and Encampments that have been originated since the last triennial meeting.

It is proper to say, that the preceding sketch of the doings of the Gen. Grand Bodies, is written out mainly from memory, aided by such imperfect notes as our other engagements allowed us to take. It is altogether probable, therefore,—indeed it would be remarkable if it should prove

otherwise,—that we may have fallen into some errors. If so, they will be corrected at the earliest opportunity.

THE PUBLIC EXERCISES,

Which took place on Wednesday morning, were of a high and eminently satisfactory order. The procession was composed of about three hundred Brethren, of the various Masonic grades, nearly one-third of whom, we judge, were Knights Templars, in their rich regalia. They made a beautiful appearance, as did the whole procession.

We take great pleasure in transferring to our pages the following notice from the Ohio State Journal. The reference to Comp. Dean is alike beautiful and touching :—

“This was the first time these bodies [the G. G. Chap. and Encamp.] had ever held their meetings west of the Alleghanies; and the occasion will long be remembered by the Fraternity here, and the recollection will be cherished by them, as of an event which brought together among them an assemblage of age, respectability, and moral and social worth, such as it is rare and refreshing to look upon. These bodies hold their meetings once in three years; and in consideration of their having resolved to hold the present meeting in Columbus, the Grand Chapter and Grand Encampment of Ohio, at their annual meeting a year ago, adjourned to meet here at the same time. This brought together a respectable portion of the representatives of the Fraternity of this State.

These several bodies being duly organised, and a large number of the Fraternity in attendance, as visitors, a grand procession was formed on Wednesday, which, passing through some of the principal streets, was conducted to the first Presbyterian Church, the use of which had been kindly tendered for the occasion. The following order of exercises was observed at the church :

1. Prayer, by Rev. Dr. Hoge. 2. Ode by the Choir—“Should Auld Acquaintance be Forgot,” &c. 3. Address of Welcome, by Comp. W. B. Hubbard. 4. Response, on behalf of the General Grand Encampment, by A. Bull, of N. Y., G. G. M. On behalf of the General Grand Chapter, by Comp. Rev. Paul Dean, of Boston. 5. Ode by the Choir—“All hail to the morning that bids us rejoice.” 6. Benediction, by Rev. Comp. A. Case, of Worcester, Mass.

Mr. Hubbard, having, as the representative of Ohio, tendered to the Fraternity a warm, cordial, and hearty ‘*Welcome to our Lodges, Chapters, and Encampments,*’ dwelt somewhat at length upon the principles, ends, and aims of the Masonic Institution, its origin and antiquity—and closed by again bidding the Fraternity from abroad *Welcome*.

The responses of Messrs. Bull and Dean, the one on behalf of the Templars, the other for the Companions, were handsome and appropriate. Mr. Dean, though for many years accustomed to public speaking, and that too in ‘the literary emporium,’ was affected with deep emotion on this occasion. We know not how others were moved by his remarks—but to us, the sound of his voice stole over our senses as the tones of music, called afresh to memory after a long and almost oblivious repose. They carried us back to the days of our early childhood, when the same kindly voice of this venerable speaker, was employed in conveying to our mind the rudimental lessons of education.”

We have a pretty full report of the address by Comp. Hubbard, but have not been able to find leisure to write it out; and if we had, we could

not have found room for it in the present number. It was an able and interesting performance, and presented some views out of the beaten track of such productions. We may hereafter write out at least the principal points, and lay them before our readers.

The levee at Comp. Hubbard's, in the evening, was a beautiful *finale* to the proceedings and rejoicings of the day. It was well attended by the members of both bodies; all of whom were made happy by the kind attentions and hospitalities of the excellent host and his lady.

GENERAL GRAND LODGE.

THE National Masonic Convention for the purpose of considering the expediency of establishing a General Grand Lodge for the United States, assembled at the Masons' Hall, in the city of Baltimore, Md., on Thursday, the 23d day of September last.

The States of Maryland, North Carolina, Georgia, Alabama, Florida, Mississippi, Arkansas, and the District of Columbia, were represented.

R. W. WILLIAM P. MELLEN, Esq., of Mississippi, was chosen President of the Convention, and R. W. JOSEPH ROBINSON, Esq., of Maryland, Secretary.

A Constitution for a "Supreme Grand Lodge for the United States," was presented and adopted by the Convention, and ordered to be submitted for the consideration and adoption, or otherwise, of the Grand Lodges in the country. If prior to the 1st of January, 1849, sixteen Grand Lodges shall approve of and adopt the Constitution, then the Convention is to re-assemble in the city of Baltimore, in May, 1849, for the purpose of organizing the Grand Lodge as proposed. If, on the contrary, the Constitution should not be approved by sixteen Grand Lodges, then the whole matter will be terminated and void.

R. W. CHARLES GILMAN, Esq., of Maryland, and LEMUEL DWELLE, Esq., of Georgia, were appointed a committee to draft an address to the Grand Lodges and Fraternity, on the subject, to be published with the official account of the proceedings, which, when received, will be laid before our readers.

We were not present at the Convention, but understand that the meeting was a very pleasant one, and that the general impression seemed to be that the Constitution, which, we are told, is very short and comprehensive, will be adopted by the requisite number of Grand Lodges.

THE MASON'S WIDOW.

MR. MOORE :—The “Anecdotes Illustrative of the Advantages of Masonry under Peculiar Circumstances,” published in the July number of the Magazine, recalled to my mind an incident within my own knowledge, which I have thought might not be unworthy of relation, as another illustration of “the advantages of Masonry,” though under circumstances quite dissimilar to those in the case of the anecdotes referred to.

In the seaport town of P——, in New England, there resided, in my boyhood, the widow of Capt. W——, a lady then rather advanced in years. Her husband, who was a shipmaster, was lost at sea within a few years from their marriage, leaving for her solace and support, an only son, upon whom she doated with a mother's pride and hope. Having been educated in the best schools of the place, and arrived at that age when young men are anxious to enter into some pursuit for life, he sought, and—through the aid of influential friends and his own acknowledged merits—obtained, a Midshipman's warrant in the Navy. The vessel to which he was appointed was ordered to the Mediterranean, for the protection of our commerce, which at that period—(the early part of the last war with Great Britain)—was jeopardized in every sea.

The widow—it may be presumed—parted with her idol boy with mingled emotions of fear and hope: fear, that, by disaster of the sea or of battle, he might never return to her,—and hope, that he might not only be spared for her comfort and support, but become distinguished among those who win glory for their country and lasting renown for themselves. But her hopes were doomed to be disappointed and her worst fears to be realized. The first intelligence of her son that she received after the departure of the vessel, conveyed the sad tidings that he was no more. He had fallen from the mast-head while on duty, and survived his disaster but a short time :

“Alas for Time, and Death, and Care!
What gloom about our path they fling!”

A widow and childless—bereft of those whose being was a part of her own, and who constituted her security from trouble—she had early experienced the keenest pangs that rend the bosom of the mother and the wife, and had now become wedded to sorrow.

Abandoning the so-called “genteel” (more properly, luxurious) style of living, to which she had been accustomed, and disposing, at much sacrifice, of all superfluities in dress, ornaments and household appurtenances which, in better days, had been provided for her gratification and comfort by him who was now among the dead of the deep, she prepared herself to encounter, as best she could, the rude current of misfortune which she saw setting towards her. She had more than herself to provide for:—she was burdened with the charge and support of an aged and invalid aunt, helpless and bed-ridden.

Her own small means were soon exhausted; but, though almost broken-hearted, she did not yet sink in despair; for she had the consolation of knowing that, though some who had *pretended* friendship for her and courted her society in the days of her sunshine, had deserted her in the days of her gloom, there were others both able and willing to assist her, if apprised that their assistance was

needed. Upon these she now depended; and, through their charity,—that charity which is “twice blessed,”—her most pressing wants were provided for. But, alas for the mutations of time and the inconstancy of things temporal!—one after another of these supports left her,—some, through reverse of fortune, becoming low reduced like herself; others falling under the blighting touch of death,—and, ere long, of those who had been her props in her adversity, not one was left who could longer befriend her.

The poor widow's circumstances were now straitened indeed, and Want began to stare her boldly in the face.

Is it asked—“Why did she not *work* to gain the means for comfortable living?”—I answer, it was her *misfortune* (for such, in *all* cases, it really is,) to have been brought up in ignorance of all gain-bringing work,—a parental error by far too common, and whose evils are often sadly exemplified in the disastrous transitions from affluence or competence to penury and want. Wise and dutiful are those parents who instruct their children in some useful art, on which, if need be, they can depend for an honest livelihood; and fortunate are those children thus accomplished and defended.

But to resume. The poor widow had now reached the worst of her extremity. I will not relate, though I could, the many and various miseries of destitution which she met and endured before she subdued that pride of spirit (less often perhaps a fault than a disadvantage,) which had prevented her divulging to any one whom she knew to be friendly towards her, the real nature of her distress. But this, at last, perforce, she did: and her tale of sorrow, heard by one who had been attached to her husband by *other* than the common ties of friendship, was by him whispered into the ears of other “brethren of the mystic tie,”—and, from this time through several successive years, during which I was intimately acquainted with her circumstances, I can attest that she lacked not for the necessaries of life. Her house-rent had been assumed by a relative of her husband, resident in Boston; but the other means of comfortable living were mainly supplied by some (to her) unknown but unfailing benefactors: and for the bounty which made her its beneficiary and saved her from the worst miseries of destitution, she was doubtless indebted to the fortunate circumstance of being a *Mason's widow*.

* * *

ANCIENT OPERATIVE MASONS.

In a late lecture before Oak Lodge, London, Br. Pryer, the able archæologist, gave interesting details of the works of ancient operative Masons, particularly of Strasburg cathedral. Numerous records of the Fraternity were adduced, and it was shown that the ancient Brethren possessed the same passwords, signs and tokens, and used the same emblems as are known and practised at the present day. It appeared that the cathedral of St. Paul, London, was the last great work constructed by them in their operative character, under the direction of the distinguished Brother, Sir Christopher Wren, the Deputy Grand Master. Br. P. adduced a series of “marks” used by the ancient building fraternities, which proved the universality of the system adopted from the earliest times.

TRIBUTE TO MASONRY.

BY A LADY.

Communicated for this Magazine.

On! Masonry! glorious Masonry! thy destiny is immortal! Thy great Grand Master the Lord of Lords and King of Kings! When shall man fully understand what has been committed to him? When shall he appreciate thy sublime and soul-inspiring truths? When shall thy followers feel the responsibilities that rest upon them—the trust reposed in them? He who by miracle has preserved thee, who hast scattered thy enemies, who has directed his chosen to the place where thy sacred records were deposited, shall cause his face to shine upon thee, and shall make thy “goings forth as brightness,” and shall cause thy light to shine even to the remotest corners of the earth.

Thy unprofitable followers shall be cut off as cumberers of the ground, and others more trustworthy and pure-minded shall take their places, to spread thy glorious truths and exemplify thy moral beauties. Thy course must be upward and onward! Thy enlightening and refining spirit must and will pervade and beautify the hearts of thousands now grovelling in darkness and superstition. At thy shrine all may bow except the atheist: *he* must stand aside. He cannot enter thy sacred portals. There, the high and the low, the rich and the poor, stand on one wide platform. There, Christian, Jew and Mahomedan may congregate, and say to each other, Thou art my brother.

Within thy bosom, oh Masonry! thou bearest a key—a master key—that shall eventually open the casket of truth! that shall establish the divinity of the Messiah! that shall carry conviction to the hearts of many who will not place themselves within reach of our holy religion, whose elder sister thou art. And as such methinks it is thy province to restore those who crucified their Lord! They may search deeply into thy hidden mysteries—they may even enter thy sacred *Royal Arch* and Holy of Holies, without a knowledge of that truth upon which rests all hopes of eternal happiness: but beyond this, they may not far explore until the bright effulgence of gospel light shall reveal the true Messiah—the *Rabboni* of Jew and Gentile—the immaculate Son of God—the man of sorrows—the meek and lowly Nazarene—the Prince of Peace. Thy great antiquity, thy ancient institutions, thy rites and ceremonies, so intimately connected with his own beloved nation, will lure the Israelite to the base of the Triangle, beyond which he need not far penetrate before the pearl of great price, the inestimable gem of salvation, bursts upon his astonished sight, and in the rapture of awakened hope, he exclaims, “My Lord and my God!”

Oh! why do not Christian Masons awake, when so extended a field lies open before them—when within themselves they have such formidable weapons! when before them lies so glorious a prize? Into his own hands will Jehovah take the cause, unless man better performs his part. Yes! let Masonry plant her standard on every shore, and let her members exemplify her beautiful teachings by their daily conduct, encouraging the weak and erring; soothing and cheering the sorrowing and afflicted, instructing the ignorant, and carrying comfort to the hearts of all within their reach, and there is then no fear for her. Then, indeed, shall nations rise up and call her blessed: then shall the “wings of the cherubim” constantly overshadow her. Why is it that so many appear interested in thee, and yet remain so heartless, when thy cause is so truly noble and grand! the study of thy sublime and holy mysteries so replete with interest and so well calculated to soften and beautify human nature? Oh! may the power of the Highest rest upon thy teachers: May thy officers be endowed with heavenly wisdom: May the great Grand Master of heaven preside over thy assemblies, and direct their deliberations! May he touch their hearts with a self-sacrificing and self-forgetting generosity, and may the blessings of the poor and needy, of the indigent orphan, of the ignorant heathen, of the prejudiced Israelite, rise as sweet incense before the Eternal Throne!

CELEBRATIONS OF ST. JOHN'S DAY.

AT GOSHEN, INDIANA.

Goshen Lodge, No. 12, assisted by numerous Brethren from the surrounding country, observed the 24th of June last, in a manner highly interesting to the Fraternity and appropriate to the occasion.

The Masonic body in full regalia, preceded by a band of music, and forming the escort to a large procession of ladies and gentlemen, formed at 11 o'clock, A. M., under the direction of Br. James H. Barus, Marshal, and proceeded to an adjacent grove, beneath whose shade the following exercises were had.

After the prayer, by Rev. Br. Andrew Henkel, the following Ode, composed for the occasion by Br. E. W. H. Ellis, was sung by the choir:

MUSIC—"Flow gently sweet Afton."

How drear were this world but for friends we hold dear—
How cold all its joys but for sympathy's tear—
Oh! the raptures of heaven and earth seem to blend,
When Brother meets Brother, and friend meets with friend.
Oh! then throbs the heart with emotions of joy,
We drink in a foretaste of pleasures on high;
The sunshine of gladness pours full on the soul,
And Love lends its beams to illumine the whole!

When darkened with sorrow and shrouded with gloom,
A light shines from heaven each heart to illumine:
Blest Charity soothes all the cares of the breast,
And Hope points us on to the land of the blest.
Oh! then when we soar to that region of Light,
Where Faith, Hope and Charity fondly unite,
We'll join in an anthem of rapturous love,
Before the Grand Master who ruleth above.

Br. E. Brown, Master of Ceremonies, then presented to Br. Jonathan Brown, of Niles, Mich., the following officers elect for installation: E. W. H. Ellis, W. M.; E. G. Chamberlain, S. W.; L. B. Parmelee, J. W.; Washington Earle, Sec'y; Axel Skinner, Treas.; Philip M. Henkel, S. D.; John Derlan, J. D.; P. Ross and Paul Henkel, Stewards; Azariah Julian, Tyler—who were severally charged and invested with the jewels and implements of office.

An impressive and truly Masonic oration was pronounced by the Rev. Br. G. B. Eagle, which was listened to with the deepest interest and attention by all present.

The exercises at the grove were characterized by the good order and fidelity of the Craft, enlivened by strains of music, the approving smiles of the fair and the beauty of the forest scene, and closed by a benediction pronounced by Br. F. A. Reed.

The procession again formed and proceeded to the table, where an excellent dinner was in readiness, prepared by the ladies composing the Methodist Sewing Society, at which some 250 persons sat down, and after doing ample justice to the rich repast, the Fraternity returned to their Hall and the Lodge closed in harmony.

Thus ended the first festival day enjoyed by this Lodge since its organization. Amid the massive columns of nature's temple, and beneath the arching canopy of green, the Brethren worshipped the Great Architect. No "man from Tyre" was there to lift up his hand against his fellow and mar the beauty of the work, but all "met on the level and parted on the square." "Thus may they ever meet and part."

AT ROCKVILLE, IND.

Rockville, Ia., Sept. 6, 1847.

R. W. BR. MOORE:—* * * The last anniversary of St. John the Baptist was appropriately observed in this place, by Parke Lodge, No. 8, together with a

number of visiting Brethren from neighboring Lodges. The Brethren assembled in their Lodge Hall, at half-past 9 o'clock, A. M., where they were all clothed with their proper regalia. At 10 o'clock, they were formed in order of procession, in a spacious room adjoining the Lodge, and moved to the M. E. Church, preceded by the Clonian Band, Br. Gen. G. K. Steele acting as Marshal of the day, and Br. Gen. A. M. Houston, and Br. D. S. Donaldson, of Terrahaute Lodge, assistant Marshals. After an appropriate prayer by the Chaplain, Br. D. M. French, the following officers were severally publicly installed into their respective offices for the ensuing months, by R. W. Br. James S. Freeman, of Terrahaute, J. G. W. of the G. Lodge of Indiana, Br. Harvy Skelton, P. M. of Vermillion Lodge, acting as Master of Ceremonies, viz:—Austin M. Pratt, W. M.; Sam'l Stouse, S. W.; Jephtha Garrignes, J. W.; R. P. Alexander, Treas.; Allean Poleet, Sec.; J. Jones, S. D.; J. Baker, J. D.; James Myers, S. S.; J. M. Creekparrn, J. S.; Charlton Britton, Tyler.

After the ceremonies of installation were concluded, Hon. Ex-Gov. Br. David Wallace, of Indianapolis, delivered an appropriate address, which for chastity of style, boldness of figure, and elegance of dress, not only did high honor to the orator and the occasion, but has rarely if ever been excelled on any occasion by any other orator of the West. The Chaplain then pronounced the benediction, after which the procession formed, being considerably augmented by many of the wives and daughters of the Fraternity, together with a number of ladies of invited guests, and moved to the American House, where our worthy host and hostess, D. C. Meddle and lady, had spread a most sumptuous repast, of which all partook with appropriate order and good feeling, after which the Brethren returned to the Lodge, passed some appropriate resolutions on the occasion, and closed in peace and harmony.

Parke Lodge is regularly increasing in numerical strength and prosperity. It was organized in 1844, with eleven members; we now number fortyfive resident members.

Yours, fraternally,

PETER Q. STRYKER.

REMARKS ON THE SYMBOLICAL NATURE OF JEWELS.

BY MRS. COLONEL MARY ANNA HARTLEY.

As Freemasonry has the pious honor and glory of first commencing the predicted Millennium by perfecting *peace, good will, and brotherly love upon earth*, so the Fraternity in their joint Fellowship allegorically continued the true and *first precious jewel* that shone in the Urim and Thummim, whose dictates were invariably followed by the Israelites before the veil of the covenant was lifted to the eyes of humanity.

Some eastern writers affirm that there were two precious stones added to the other twelve, by the extraordinary lustre of which God marked his approbation of a design, and by their dinness his disallowance of it. Others, that the name of Jehovah was inscribed upon a plate of gold and therein fixed. Some, that the letters of the names of the tribes upon the Urim and Thummim were allegorically styled jewels, and that the letters standing out, or by extraordinary illumination, marked such words as contained the answer of God to those who consulted this oracle.

However various their opinions, it is certain that the Urim and Thummim was pure in the sight of the Almighty, and paramount over all things, until the arrival of the jewel of jewels and perfection of precious stones, when the holy breast-plate was condensed into one glorious light from Bethlehem, and afterwards continued by the twelve Apostles, who handed down to the world the Word of God, which was the *true seal of the wisest King*. God's spirit in Hebrew is called a

seal, because by the gracious inhabitation and influence thereof, men are marked out for God's property, *distinguished from the world at large*, and secured against apostasy and ruin.

There are a great many mysteries conveyed by stones. In referring to the sacred volume—"and Joshua set up twelve stones in the midst of Jordan,"—and 'Moses previously rose up early in the morning, and builded an altar under a hill, and twelve pillars, according to the twelve tribes of Israel,'—it must be remembered that Gilgal derived its name from *unhewn stones*. Exod. xxiv. 4.

The pure Hebrew knife, for raising the altar, was made of *stone*, (Tzur;) but this word signifies also *edge*.

The use of gravng tools, for erecting high altars, was forbidden, because no human inventions were acceptable in the worship of Jehovah: and was intended to show *symbolically* that his *true shrine was made without hands*, being that of a purified heart. Our Saviour was the most perfect offering for man, and as a priest after the order of Melchisedec, and as the chief corner-stone, connecting and establishing the Church and all her concerns, and by which all, both Jews and Gentiles, angels and men, are as it were joined into one, he thus spiritually constituted the first and only perfect *order* and *altar*.

It is this *spiritual building* which constitutes *Freemasonry*. By copying divine example, the Fraternity allegorically rise above their mundane Brethren as true workmen of stone and tile, and when thus Masonically employed, they hew, cut, and square, new altars and buildings to the Lord of Hosts, by perfecting his spiritual works. Freemasons should be engaged in promoting friendship, virtuous society, mutual assistance, and good fellowship.

Although the world is indebted to Pythagoras for the demonstration of the 47th proposition of the first book of Euclid's elements, relative to the square of the hypothenuse, and history tells us that he was so elated after making the discovery, that he made an offering of a hecatomb to the gods, yet it was reserved for a Christian to have the honor and triumph of explaining the *true jewel and the seed of Solomon*.

The figure* appended to the Master Mason's square beautifully expresses the Trinity. We must in contemplating this problem feel persuaded that it conveys the idea of some self-existent and absolutely eternal power, continued by one equal square, immediately proceeding to two, then a third, and finally terminating in the central celestial figure. It shows us, that God necessarily in and of his own infinite, but simple and undivided essence, subsists in three distinct persons,—the Father, the Son, and the Holy Ghost. Here, indeed, by an emblem which sets at naught all irregular angles, and assists in bringing rude figures into a divine form, we have the Freemason's spiritual square in perfection.

Pope Innocent III., from the letter which accompanied his presents to King John, appears to have understood Freemasonry; for he therein expresses himself in the following terms:—

"Among the riches that mortals prize as the most valuable, and desire with the greatest earnestness, it is our opinion that *pure gold* and *precious stones* hold the first rank.

"Though we are persuaded your Royal Excellence has no want of these things, we have thought proper to send you as a mark of our good will, four rings, set with stones; we beg the favor you would consider the *mysteries* contained in their *form*, their *matter*, their *number*, and *colour*, rather than their value; their *roundness* denotes *eternity*, which having neither beginning nor end, ought to induce you to tend without ceasing, from earthly things to heavenly, and from things temporal to things eternal.

"The number four, which is a square, signifies firmness of mind, not to be shaken by adversity, nor elevated by prosperity, but always continuing in the same state. This is a perfection to which yours will not fail to arrive, when it shall be adorned with the four cardinal virtues, *justice, fortitude, prudence* and *temperance*;

the first will be of service in your *judgments*, the second in *adversity*, the third in *dubious cases*, the fourth in *prosperity*.

"By the *gold* is signified *wisdom*; but as gold is the most precious of metals, wisdom is of all endowments the most excellent, as the Prophet witnesses in these words, 'The spirit of wisdom shall rest upon him,' and indeed there is nothing more requisite in a sovereign; accordingly, Solomon, that pacific king, only asked of God wisdom to enable him to well govern his people. The *green* color of the emerald denotes *faith*, the *clearness* of the sapphire *hope*, the *redness* of the ruby *charity*, and the *color* of the topaz *good works*, concerning which our Saviour said, 'let your light so shine before men that they may see your good works.' In the emerald, therefore, you have what you are to *believe*, in the sapphire what you are to *hope*, in the ruby what you are to *love*, and in the topaz what you are to *practise*,—to the end you may proceed from virtue to virtue, till you come to the vision of the God of Gods in Zion."

The most holy stone was the emerald, because it denoted faith; it was the fourth foundation stone in the "new Jerusalem," and perhaps the fourth in the high-priest's breastplate. The bow that surrounds the holy throne, St. John tells us, displayed no other shade of glory, but that which encircled it was *like unto an emerald*. It is an oriental tradition that any serpent will grow blind at the sight of that stone if held near its eyes. Figuratively, Satan in his fallen state cannot bear its refulgence. It was the type of Christ's coming, David's tribe being descended from the fourth son of Jacob by Leah.

The common emerald is ranked among the gems, but is now found only in Peru; it is green, harder than quartz, and always in crystals. The oriental emerald is a green sapphire. The beryl is a variety of the emerald of a paler green or blue. The emerald of Brazil is a tourmaline.—*F. Q. Review*.

ON THE STUDY OF MASONIC ANTIQUITIES.*

BY BRO. THOMAS PRYER.

CHAPTER IV.

RESULTS OF THE RE-DISCOVERY OF HIEROGLYPHICAL KNOWLEDGE CONSIDERED WITH REGARD TO THE HISTORY, GOVERNMENT, PHILOSOPHY, SCIENCE, CHRONOLOGY, LITERATURE AND RELIGION OF ANCIENT EGYPT.

THE antiquities of ancient Egypt, whether considered historically, theologically, or masonically, deserve our most particular attention; for, if not the nation in which science, literature, and the arts of civilized life first attained great perfection, it is perfectly clear, from what has been before observed, that the ancient Egyptians concentrated all the knowledge of the post-diluvian world, and were the means by which that knowledge became subsequently diffused over different nations.

In continuing the *speculative* portion of our subject, I must necessarily allude to the *Egyptian mysteries*; but before doing so, it becomes essential, for the better understanding of the matter under consideration, to describe more particularly some of the leading results flowing from the newly-discovered art of deciphering the hieroglyphics, and to consider each point under its separate head. I therefore purpose to make some remarks, as concisely as the nature of the subject will admit, on the important accession of knowledge which these long-hidden, but now available sources, throw upon the history, laws, scientific attainments, literature, and religion of ancient Egypt.

And first as to HISTORY.

From these sources the *Caucasian* origin of the Egyptian is now clearly estab-

*Continued from p. 314, vol. vi.

lished, and the hypothesis so recently entertained of their *Ethiopian* origin is shown to be perfectly groundless. In what way, or at what particular time, the founders of this mighty empire wound their way across the wilderness to the fertile banks of the Nile, it is at present impossible to determine; whether their primogenitors progressed slowly westward as a pastoral people, or were driven by political convulsions or intestine feuds from their earliest domicile, (although the former supposition bears the strongest impress of probability,) cannot now be ascertained; but their *Asiatic* origin is now satisfactorily established, in opposition to the hitherto generally received notion; and this important fact, developed from hieroglyphical knowledge, will be found, on strict examination, more in accordance with natural deduction and scripture history.

With regard to LAWS and GOVERNMENT, it is perfectly evident that the first general form of government was that of a *priestly aristocracy*. This was before, in some manner, deducible from traditionary legends in the works of the Greek writers, and inference gleaned from those mythological doctrines wherein truth was concealed beneath a *veil of allegory*; it is now, however, rendered manifest from *monumental evidence*. This form of government was created gradually out of the union of those patriarchal heads of villages, who each governed his own particular family, in precisely the same manner as does an Arab Sheikh at the present day; an oriental custom but little varied since patriarchal ages. This hierarchy, unquestionably the first form of general government in that primeval period, preceded the establishment of a monarchy, and ruled Egypt for at least several centuries before the accession of Menes, the first Pharaoh. Champollion Figéac states—"A theocracy, or a government of priests, was the first known to the Egyptians; and it is necessary to give this word priests the acceptation that it bore in remote times, when the ministers of religion were also the ministers of science (and knowledge,) so that they united in their own persons two of the noblest missions with which men can be invested, the *WORKSHIP OF THE DEITY*, and the *CULTIVATION OF INTELLIGENCE*." 'This is truly a Masonic union well worthy of our consideration; but to continue. This priestly aristocracy had existed some time—how long cannot be accurately determined, there being no means of arriving at dates during their rule so accurately as under the Pharaohs—when a rivalry sprung up between the two ruling powers, the *priestly* and the *military*; and the latter wielding the elements of physical power, enabled a military chieftain to assume the reins of government, who established a kingdom, and made the throne hereditary in the line of the Pharaohs. Thus the social condition of Egypt was altered at a very early period of its history; but the priesthood did not lose the influence which superior knowledge always confers upon its possessors; the *sacerdotal* power became united with the *regal*; the two principles were interwoven and perpetuated for many centuries; and the Pharaohs, initiated by the priests in the higher mysteries, display the origin of a *royal priesthood*.

AS TO PHILOSOPHY AND SCIENCE.

It has already been shown that that aggregation of human knowledge, emphatically denominated "the wisdom of the Egyptians," supplied the copious sources from whence the sages of Greece and Rome derived mainly if not entirely their knowledge. Of the depth of this wisdom, the world has for centuries remained in ignorance; and but for the truth which now glimmers from imperishable records, it would have been lost to the present age. The recipients of that wisdom give us but crude and distorted notions of it—sully the purity of the original fountain, the stream became polluted. Thus we see how necessary it is to trace the elements of knowledge to their source, in order that we may be enabled to comprehend somewhat of that wisdom, the profundity of which even present enlightenment scarcely enables us to appreciate. We shall hereafter (in the course of the present chapter) have occasion to remark how valuable, and indeed essentially important this equity is to our present subject. The perfection to which the ancient Egyptians carried all the arts and sciences of civilized life, has been already adverted to; and it may be observed as a matter deserving par-

ticular remark, that to the most remote period to which our investigations enable us to penetrate, the arts and sciences seem to have then attained as perfect a state as at any subsequent period. We are unable to trace any thing like a gradual rise, or mark the progress of a nation through its various stages from barbarism to civilization. The lights of Egyptian knowledge burst upon us at the very commencement of our enquiry.

Of the profound skill of the ancient Egyptians in the sublime science of ASTRONOMY, we have only within a comparatively recent period been enabled to form the slightest notion. If developed during the darkness of our middle ages, it would have been utterly incomprehensible. Until the days of Newton, Egyptian astronomical knowledge was far in advance of all modern discovery. Indeed there are many circumstances which show that they entertained the idea of a central sun; such a supposition is far from improbable.

With regard to GEOLOGY, it is a remarkable fact recorded by Plato, that when Solon visited Egypt and conversed with Egyptian priests upon the beginning of all things, they observed—"You mention *one deluge only*, whereas *many* happened." (See Wilkinson, vol. iv. p. 109.) Upon this, Mr. Gliddon, in his erudite work on ancient Egypt, which I have referred to in the previous chapter, remarks—"I leave it to *geologists* to define the *true meaning* of the priests, and to concede the correctness of the Egyptian record." The Egyptian priests, as Mr. Gliddon observes, "told Solon many things that must have humbled his Athenian pride of superior knowledge." And with regard to GEOGRAPHY, there are several circumstances, and one in particular, relative to the transatlantic world, worthy of our peculiar notice. Tangible reasons can be adduced to show that Africa was circumnavigated by the orders of Pharaoh Necho, and the Cape of Good Hope *actually doubled* about six hundred years before Christ. This is a startling fact. In our schools, geographical beginners are taught that the Cape of Good Hope was discovered by Diaz and Vasco de Gama, A. D. 1497. And with regard to the far west, it is a fact no less startling, that when Solon was receiving that instruction in the Egyptian sacerdotal colleges which rendered him the "wisest of mankind," (among the Athenians,) besides gleanings that insight into primeval history and geology, which subsequently induced him to compose a great poem, wherein he treated on Africa before the OGYGIAN FLOOD, and on the *VAST ISLAND* which had sunk into the Atlantic Ocean, he was informed by "*Sonchis, one of the priests, of the existence of the Atlantic Isles, which Sonchis said were larger than AFRICA and ASIA united.*" On this interesting subject, see Wilkinson's "Thebes," p. 254, extract from Plato.

It is thus perfectly manifest, that until the *re-discovery* of America by Columbus, the Egyptians possessed a much greater amount of geographical knowledge than was possessed by the most learned modern nation. At a period so remote as six hundred years before Christ, they had intercourse with India, the Spice Islands, and China; and in maritime skill equalled, as in geographical knowledge they excelled, all the other nations of antiquity.

With regard to their SOCIAL CONDITION, it is apparent that all the arrangements of their domestic economy were conducted with the utmost order and regularity, and that they enjoyed in abundance not only the comforts but the luxuries of life, whilst the respect which they paid to the female sex affords an unfailing test of superior civilization, in which their conduct and customs contrast most advantageously when compared with other oriental nations, both ancient and modern.

AS TO CHRONOLOGY.

We now approach a part of the subject which is deeply interesting; for whilst hieroglyphical discovery shows that it is impossible at such early periods to define dates with indisputable accuracy, it also proves that the dates recorded in the Septuagint version of the Bible are unquestionably more correct than those founded on the authority of Archbishop Usher, and appended to the edition of the sacred volume in general use. *It is now clearly shown that a much greater period must have elapsed between the deluge and the advent of the Messiah than is*

assigned by Archbishop Usher. Wilkinson, and other writers upon Egyptian antiquities, feel themselves compelled to assign dates to postdiluvian facts and occurrences, *which, if Usher be correct, must have preceded the deluge*; and as they all, except Mr. Gliddon, fail to enter into any explanation of the apparent discrepancy, it becomes necessary at once to grapple with the difficulty, lest it may be imagined that hieroglyphical archæology presents results at variance with Holy Writ. This it does not, when Biblical dates are correctly understood. It merely corrects the errors in computation, which an uninspired human mind may have committed in common with many others, who have given their interpretation as to dates and occurrences in history, both sacred and profane. Indeed, as will hereafter be shown, our hieroglyphical researches tend to throw much light on sacred antiquities; but it is totally impossible to reconcile the monumental evidences of remote antiquity still existing in Egypt, with Ushers chronology, and all attempts to confine the early history of the land of the Pharaohs within such circumscribed limits, must be abandoned as altogether untenable.

In conducting this investigation, it should be borne in mind that *antiquity* is merely a relative term. A thousand years are but a drop in the great ocean of Eternity, and countless ages but fleeting moments in the estimation of Omnipotence.

The period which elapsed between the deluge and the birth of Christ, is unquestionably much greater than that assigned by Usher. This is a fact which is now incontrovertible;* and as we thus clearly perceive the existence of a discrepancy, it becomes important to ascertain in what way it originated. This was a task undertaken by the Rev. Dr. Hales; and we may, therefore, avail ourselves of the result of his investigation. Having patiently, and with great labor, weighed the various evidences in favor of the *longer* and *shorter* computations of patriarchal genealogy, he established the untenableness of the *shortest*, or Hebrew computation.

It appeared that the apparent discrepancy had proceeded from a manifest corruption of the text about the time of the Seder Olam Rabba, (the great Jewish system of chronology,) A. D. 130, when the Scriptures were altered, interpolated, and curtailed by the Jews themselves, to confuse the dates, because they found "their own Scriptures" turned by the Christians into arms against themselves, and were confounded by proofs drawn from their own archives, that the Saviour's advent at the exact time of his appearance, was prophesied from *patriarchal times* in the ancient Hebrew text. The computation, however, from this spurious source was adopted by Archbishop Usher, and the older translation of the Bible—the Greek, made about B. C. 250—disregarded. But, as Dr. Hales observes, "Usher's date, attached to our English Bible, has been relinquished by the ablest chronologists of the present time, from its irreconcilableness with the rise of the primitive empires; the Assyrian, Egyptian, Indian, and Chinese, all suggesting earlier dates for the deluge." And it may be added, "now that we can bring *Egyptian positive annals*, derived from writings on existing monuments, the chronology of the Hebrew version of the Bible, is, in the opinion of the learned, altogether exploded."

It may be here observed that no less than three hundred systems of chronology have been constructed at various periods, all of them differing in results, and many of them materially so.

*The accession of Menes cannot be brought within a less period than 2400 years before Christ; the erection of the palace of Memphis within less than 2300 years before that event; and the erection of the pyramid of Suphis within a less period than 2120 years before Christ. The latter date corresponds with the chronology of Josephus; and Sir John Herschel observes, that if the inclined passage into the largest pyramid of Gheezah, (which could never at the time of its building have been pointed at the polar star, that is, at a *Ursa Minoris*), was made at an angle to correspond to a Draconis, this pyramid must have been built about the year B. C. 2123. The date assigned by Josephus, however, would alone be sufficient to destroy Bishop Usher's chronology; for, assuming the deluge to have occurred at the time he mentions, two hundred and twenty-eight years would be too brief a period for the Caucasian children of Ham to migrate from Asia into Egypt, there to acquire such a perfect knowledge of the arts and sciences as they possessed, and such mechanical skill as to construct a work so enormous as to contain 6,849,000 tons of wrought stone, brought fifteen miles from the quarry.

Let us compare a few of the dates with regard to the deluge] This event occurred,

According to the Septuagint version,	3246 B. C.
" Hales,	3155
" Josephus,	3146
" Samaritan text,	2998
" English Bible,	2348
" Calmet,	2344
" Hebrew text,	2288
" Vulgar Jewish computation,	2104

These chronological differences are to be regretted, but they in no manner affect the validity of any scriptural fact, being mere deductions drawn by different individuals from their various interpretations of the original text; and we are aware that in points of interpretation as well as chronology, many eminently pious individuals have entertained opinions of the most adverse description. In the present investigation, the *TAUTU* alone should be our study. Being one of the grand principles upon which our Fraternity is founded, it is the point to which we should strenuously seek to arrive; and it is of the utmost importance here to observe that the truth which we seek to establish is in accordance with Revelation, and is antagonistic only to the opinions of those who place on Holy Writ a false interpretation. In thus showing that the chronology in general use, though appended to our Bible by act of Parliament, contains computations based on erroneous data, we merely prove that Archbishop Usher was wrong in his calculations, and do not seek to impeach the reality of any scriptural occurrence. Biblical chronology, indeed, is so uncertain, that among thirtysix Christian authorities who have computed the epoch of our Saviour's nativity, the *year* itself is a disputed point, and cannot be defined within *ten* years; so that whilst the whole of our dates are dependent upon the precise period of Christ's birth for accuracy, we cannot for a certainty say whether this year, which we term 1847, should be 1842 or 1852. Our present Christmas day was not determined until three hundred and twentyfive years after our Saviour's birth; and if the *year* cannot be accurately determined, still less can we hope to define the precise day. Hales quotes Scaliger to the effect that "*to determine the day of Christ's birth, belongs to God alone, and not to man.*"

On the importance due to the evidence resulting from hieroglyphics, Mr Gliddon observes—"The monuments of Egypt, whereon are chiselled the glowing chapters of her history, presenting to us the records of events *coeval with their erection*, are, apart from the reverence due to inspiration, and the undoubted collateral testimony that demands our belief in Holy Writ, of interest next to the Bible in importance; while, in *authenticity of record*, (due allowance made for possible exaggeration and a national vanity, with the evils of which every history of every age on earth is more or less pervaded,) *these legends are as satisfactory as the Old Testament itself*; because the Pentateuch, though preserved by the hand of Providence, has not reached us in *one single original copy, written at the time of the event's occurrence*; and the text we make use of is acknowledged to be the result of varied and laborious comparisons, made and collated by learned divines of all nations and ages, from the most perfect editions obtainable at the several periods of their respective examinations, of the Masorete Hebrew, the Greek, Samaritan, and other versions."

The investigation of this part of our subject, therefore, clearly shows these results, viz: that the computation of the Hebrew text was rejected by the early Christians at its outset; renewed in the middle ages by some Roman Catholic authority; adopted by Usher, and appended to our Bible by an act of the legislature; but analyzed and overthrown by Hales, and other orthodox protestant churchmen, and now *placed beyond further question* by the unanswerable evidence resulting from the monumental and hieroglyphical annals of Ancient Egypt.

Upon this most important point much more might be said, but I trust I have entered into a sufficient explanation to define my present meaning, which is to

show that the remote dates to which we must necessarily refer many important events in the history of Ancient Egypt, are not *really inconsistent with Scripture History*, though they may be at variance with generally received opinions, which, in the great majority of instances, are formed without sufficient investigation, but being placed in apparently an unauthorized position, are hastily adopted as verities, without further question or inquiry.

[To be continued.]

LET'S WELCOME THE HOUR.

[Written by Br. W. H. HAMANTON, of Calcutta, and Dedicated to the Lodges in India.]

Let's welcome the hour, when thus happy we meet,
 May the Light of our Order long gloriously shine,
 While in kindest feeling and harmony sweet,
 All true brother Freemasons forever combine.

Some sage once declar'd that a portion of gold
 In mankind lay conceal'd, but he ne'er could impart
 The secret recess, till our Masters of old
 Prov'd the ore was Freemasonry lodg'd in the heart.
 Then welcome the hour, &c.

This gold of kind nature then shone but in few,
 Nor had Masonry's virtue as yet its full scope;
 Till illumin'd by Faith, it arose to our view,
 And the heart was adorn'd by the sunshine of Hope.

The ore, even then, was unyielding and cold,
 Nor as yet had the ensign of light been unfurl'd,
 Till, melting with Charity's glow, the heart's gold,
 In a stream of warm fellowship flow'd through the world.
 Then welcome the hour, &c.

The Craft thence diffus'd the rich, pure golden tide
 Of Masonic benevolence, right from the heart,
 Over all human nature, extensive and wide,
 Shedding lustre the Order alone can impart.

And now for a toast—fill your glasses besure,*
 And let each with each heart flow in union with me;
 A bumper—good friends, here's "The health of all poor
 And distress'd brother Masons, wherever they be."

Then welcome the hour, when thus happy we meet—
 May the light of our Order long gloriously shine;
 While in kindest feeling and harmony sweet,
 All true brother Freemasons forever combine.

*With cold water, "besure."—Ed.

CORRESPONDENCE.

Goshen, Ia., Sept. 3, 1847.

DEAR SIR AND BRO.:—* * The Order is in a healthy condition here at present, and accessions of the right kind of material are being made. I shall propose to our Lodge, soon as we are free from pecuniary embarrassment, incurred by the procurement of a new hall, to make an appropriation for the purpose of obtaining from you a list of suitable books, &c. A good library should be connected with every Lodge, and I am inclined to think that if a certain per cent. of all receipts were set apart for the express purpose of obtaining one, that the money could not be better applied. Many of our Lodges are groping in the dark, or at best have but the uncertain light of tradition, and even that depending upon imperfect recollection. A Masonic library should contain standard works upon all those arts and sciences we profess to revere and to teach. An article from your pen on this subject, in the Magazine, would do much good.

Yours, fraternally,

E. G. C.

Hamilton, Canada West, Sept. 9, 1847.

R. W. SIR AND BRO.:—Enclosed I transmit you a list of the officers of the Barton Lodge of Freemasons, over which I have the honor to preside as W. M. This Lodge was established A. L. 5795, and has kept up its working ever since, except for a few years during the last war. It now numbers one hundred and fifty members, and it has increased so much lately that it has been thought expedient to divide. A new Lodge is now forming in this city, to be called the Lodge of Strict Observance.

The following are the officers of Barton Lodge:—C. H. Webster, W. Master; S. C. Richardson, P. M.; Thomas Duggan, S. W.; David C. Beasby, J. W.; Alexander Carpenter, Treas.; Thomas M. Simons, Sec'y; Alex. Mackidd, Chaplain; Albert H. Hills, S. D.; C. Westring, J. D.; J. B. Harrison, Geo. Mortimer, Stewards; Wm. Davidson, Inner Guard; John Morrison, Tyler.

Yours, fraternally,

C. H. WEBSTER.

Norwich, Conn., Sept. 6, 1847.

BRO. MOORE:—I give you below for publication in the Magazine, the names of the officers of the several Masonic bodies in this city:

Franklin Council, No. 3, R. and S. Masters.—Chauncey Burgess, Th. Ill. G. M.; John Nichols, Rt. Ill. D. G. M.; William H. Copp, P. C.; Thomas Robinson, Capt. Guards; Frederic Prentice, Treas.; John H. Grace, Rec.; Caleb Haywood, Steward and Tyler.

Franklin Chapter, No. 4, R. A. Masous.—Wm. H. Copp, H. P.; Frederic Prentice, King; Joel W. White, Scribe; Thomas Robinson, Treas.; Giles M. Eaton, Sec.; Edward W. Eells, C. H.; John Nichols, P. Soj.; Isaac Williams, R. A. Capt.; James W. Danielson, Joseph K. Brewer, Jonathan Knapp, Masters of the Veils; Wm. Buck, Tyler.

Somerset Lodge, No. 34.—Wm. H. Copp, W. M.; Charles Ball, S. W.; Wm. I. Brewer, J. W.; Rufus L. Fanning, Treas.; Giles M. Eaton, Sec.; James W. Danielson, S. D.; Joseph K. Brewer, J. D.; Edwin N. Roath, Charles Kingsley, Stewards; William Buck, Tyler.

Fraternally, yours,

W. H. COPP.

Tuscaloosa, Ala., Sept. 5, 1847.

C. W. MOORE, Esq.—*Dear Sir:*—* * I have been a patron of the Freemasons' Magazine, since its first establishment. I have carefully perused every number to the present time, and from the valuable information I have received from it, I shall never regret being its patron, and would recommend it to the whole Masonic Fraternity.

Fraternally, yours,

E. M. BURTON.

Obituary.

At a general convocation of the Jackson Council, Jackson Royal Arch Chapter, and Pearl and Silas Brown Lodges, held at the Masonic Hall, in the city of Jackson, Miss., on Monday afternoon, Sept. 13, 1847, on the occasion of the death of their worthy and esteemed Brother and Companion, the Rev. Dr. H. LEAVEL:

On motion of Bro. Charles Scott, it was

Resolved, That Bro. Hutchinson, on the part of the Jackson Royal Arch Chapter, be called to take the chair, assisted by Bro. Thornton, on the part of the Council, and Bro. Palmer and Baine, on the part of Pearl and Silas Brown Lodges.

On motion of Br. Scott, it was

Resolved, That Br. James Smith act as the Secretary of this special convocation.

The chairman of the meeting, Br. A. Hutchinson, addressed the assembled Brethren in an eloquent and feeling manner upon the cause and object of this general assemblage of the Masonic fraternity of Jackson: whereupon,

Br. Scott offered the following resolutions, which were unanimously adopted:

Resolved, That while we cherish the recollection of the many virtues of our deceased Brother and Companion, we sincerely deplore his loss to our Fraternity, to his family, to the church, and the country. "We have seen and felt the daily beauty" of his life and conversation. In his generous charities and warm affections was displayed the wisdom of holiness. His free and familiar spirit gave a charm to the manners of a practical christian, while his pious enthusiasm, untiring energies, and bright intellect, were worthy of his heavenly vocation. But he has been "called from labor to refreshment." His house was finished. He laid its sure foundation in the blood of the Lamb: and ere he died, its Cape-stone was brought forth "with shouting and praise."

Resolved, That we tenderly sympathise with his afflicted family and friends.

Resolved, That our Hall be hung in mourning for nine successive days.

Resolved, That a committee of three be appointed to correspond with his family, and enclose to them a copy of these resolutions, and cause them also to be published.

The chairman named on the committee proposed, Bro. Scott, Palmer and Dixon; and, on motion, the chairman was added.

The convocation was then adjourned.

A. HUTCHINSON,
T. C. THORNTON,
THOS. PALMER,
A. C. BAINE.

JAMES SMITH, *Secretary*.

EXPULSION.

Huntsville, Mo., Sept. 16, 1847.

BR. C. W. MOORE:—At a special meeting of Huntsville Lodge, No. 30, of Free and Accepted Masons, it was unanimously

Resolved, That Dr. John B. Alexander, formerly of Hawsville Lodge, No. 115, Kentucky, be, and he is hereby expelled from all the privileges of Freemasonry, for gross unmasonic conduct.

Resolved, That the Secretary of this Lodge be required to furnish a copy of the same to Br. C. W. Moore, for publication in the Freemasons' Magazine.

J. C. SHAEFER, *Secretary*.

MASONIC CHIT CHAT.

☞ Br. F. L. Jacoby is our authorized agent for the Magazine at Clarkesville, and vicinity, Pike county, Missouri. The previous letter spoken of by Br. J., we think could not have reached us. We are entirely ignorant of the matters to which he refers, and, of course, they could have had no influence with us. His inquiries shall receive attention next month.

☞ When at Columbus, in September, we addressed a note in answer to inquiries from a respected correspondent at Indianapolis, which, we presume, has been received. On our return home we found the first letter, but having answered the second, which reached us at Columbus, we have deemed that sufficient.

☞ The corner-stone of the Washington Monument was laid in New York, last month, with imposing public ceremonies. The Grand Lodge of New York was invited to be present, but declined, for the reason that a similar invitation had been given and accepted by the irregular Grand Lodge in that city.

☞ We have occupied so much space with the proceedings of the General Grand Bodies at Columbus, that several articles prepared for the present number, are necessarily deferred until next month. The same cause has also prevented the usual variety of matter.

☞ Delinquent agents and others will greatly oblige us by settling up their arrearages for the Magazine, without further unnecessary delay. We urge a compliance with this request as a matter of right and justice, and on the square.

☞ The idea of a General Grand Lodge originated with, and was first promulgated by, the Grand Lodge of Pennsylvania, on the 13th Jan., 1780; at which time that body, by a unanimous vote, nominated George Washington for Grand Master of Masons throughout the United States.

RECOMMENDATION OF THE MAGAZINE.—At the last annual communication of the Gr. Lodge of New Hampshire, on motion of Br. Daniel Balch, it was unanimously

“Resolved, That this Grand Lodge recommend to the members of the Lodges under its jurisdiction, the taking of Br. CHARLES W. MOORE'S ‘FREEMASONS’ MAGAZINE,’ as a work well calculated to support the true principles of our Institution.”

☞ We acknowledge the receipt of a copy of the proceedings had at the organization of the Grand Encampment of Kentucky, on the 5th of October. The organization was authorized by the Gen. Grand Encampment, on the 17th Sept. This is commendably prompt.

☞ Br. Shennick, of Zanesville, Ohio, is informed that the circular, containing two dollars and the names of two new subscribers, sent by him on the 15th Aug., was duly received, and the back numbers of the Magazine forwarded.

NEW AGENTS.—Ichabod G. Jordan, Great Falls, N. H.; Thomas L. Tullock, Portsmouth, N. H.; A. McCammon, Pittsburg, Penn.; A. Death, Cincinnati, Ohio; John J. Thompson, Wheeling, Va.; Robert Russell, Buffalo, N. Y.; John H. Caffey, Lowndesboro', Ala.

☞ A large number of letters, pamphlets, addresses, and other matters, have accumulated on our desk during our absence, all of which shall receive attention, as we can find time and room.

☞ At the last communication of the Gr. Lodge of New Hampshire, it was

Resolved, That the expulsion of Timothy Paul, by St. John's Lodge, No. 1, be confirmed, and that the fact be published in Moore's Masonic Magazine.

☞ Br. A. J. Rushner, of Houston, Texas, G. Sec. G. Lodge, is our authorised agent for the Magazine and Trestle-Board, for the above State.

☞ Br. Wm. Q. Sewell, at Decatur, Ala., is informed that his subscription is paid to the close of the 7th vol.

☞ The inquiry of our correspondent at Bloomington, shall be attended to next month.

THE
FREEMASONS'
MONTHLY MAGAZINE.

VOL. VII.]

BOSTON, DECEMBER 1, 1847.

[No. 2.]

POWERS OF LODGES UNDER DISPENSATION.
SUSPENDING OF LODGES.—INITIATION OF MINORS.

Clarksville, Mo., Aug. 31, 1847.

BR. MOORE:—You will oblige us of the West, by giving your views on the following questions:

1. If an individual is initiated, passed and raised, in a Lodge under Dispensation, and immediately removes into the jurisdiction of another Grand Lodge, without demitting from his Lodge, and said Lodge afterwards acts so as to gain the displeasure of the power creating it, and the members thereof are declared suspended—how does the individual stand towards the Fraternity? And, if he is one of the suspended, and desires to remain as one of the faithful, how should he proceed to reinstate himself?

2. If an individual is initiated under the French rite, (say in Canada,) at the age of *eighteen*, and leaves without any knowledge of the work, so that in a few years he nearly forgets how he was dealt with or what he saw—how should he proceed, if he desires to learn York Masonry?

Yours, &c.,

J. F. L. JACOBY.

1. Dispensations are usually granted by the Grand Master, during the recess of the Grand Lodge, on the petition of not less than seven Master Masons; and are generally made returnable at the ensuing annual communication of the Grand Lodge. They authorize the petitioners to "form and open a Lodge, after the manner of ancient free and accepted Masons, and therein to admit and make Freemasons."

This we conceive to be the full extent of the powers delegated to, or which can be legally exercised by, Lodges working under Dispensation. They are Lodges in *abeyance*, and not in *reality*. Their presiding officers are not entitled to the rank of Past Masters of Lodges, nor are they privileged with a vote as representatives in the Grand Lodge. Neither have such Lodges the right of electing their officers, or of changing them, except by permission of the creating power. They are in a state of probation, preparatory to being invested with the full powers and privileges of Lodges. They differ from Lodges working under Charters, not only

to the extent already named, but in that they have no power to perpetuate themselves. They cannot add to the number of their members ; neither can they fill vacancies, should their original number be diminished below the constitutional requirement, except by special permission from the competent authority. An essential difference between them and chartered Lodges is, that Charters are granted to the petitioners, *and their successors*; while Dispensations run to the petitioners *only*. In the latter case, the petitioners alone are known to the Grand Lodge, and they only are responsible, for the acts of the body they represent. Their initiates are not returned to the Grand Lodge as *members* ; for, not having been *constituted*, the Lodge possesses no power to admit members. The members of it are themselves a mere association working "*after the manner*" of a Lodge, and not in the full capacity of a Lodge. They are, therefore, required to return their initiates for just what they are, and nothing more, viz: *initiates*.

This view of the powers of Lodges under Dispensation being correct, it follows that the individual referred to by our correspondent, was not a member of the Lodge, notwithstanding that his name may have been recorded as such. It was not possible, therefore, for him to demit ; that is, to withdraw his membership. Of course, he could not be affected by any action of the Grand Lodge in relation to the *members*, namely, the Brethren holding the Dispensation. In other words, the act suspending them, did not, in our view of the case, affect his standing as a Mason.

But we object to the suspending of the members of a Lodge, in the manner stated, as an *irregular proceeding*. It is a rule at common law, that no man is to be adjudged guilty until an opportunity has been afforded him to be heard in his own defence ; and that rule is against all law, and repugnant to common sense and humanity, which condemns and punishes an innocent man for the misdemeanors of his fellows. And yet, in ninety-nine cases in every hundred, this would be the inevitable effect of a vote suspending a Lodge, in the sense in which our correspondent employs the term. But to our understanding of the law and the practice, the phrase implies only the arrest of the Charter of the Lodge. It is at all times competent for the Grand Master to arrest the Charter of a Lodge, and thereby suspend its operations, until the complaint can be brought before the Grand Lodge for adjudication ; and it is equally competent for him to suspend a part or the whole of the members of a Lodge. But in doing so, he must have some regard for the rules of justice. It might do for him to say to the Master, "Sir, by virtue of my authority as Grand Master, I suspend your Lodge, and summons you to appear before the Grand Lodge, at its next regular communication, to show cause why your Charter should not be revoked ;" because the Master is the legal representative of the

Lodge, and may be lawfully held to answer for the irregularity of its proceedings. But he is not the representative of the members in their individual capacity, nor can they be individually arrested or punished through him. It would not, therefore, be sufficient for the Grand Master to say to the Master of the Lodge, "Sir, I suspend your members, and summons them to appear before the Grand Lodge;" because each member is alone responsible for his own acts, and cannot be held to answer for the misdeeds of another. If a member has committed an offence of sufficient magnitude to justify the proceeding, the only proper course is to serve him, personally, or to leave at his place of residence, a copy of the charges against him, with a summons to appear at the proper time and place; to make his answer; and, if need be, a notice of suspension, until his case has been adjudicated and determined. We know of no other way in which Brethren can be legally arraigned or suspended, except in extreme cases, when the Grand Master may suspend *viva voce*.

2. The second inquiry of our correspondent opens a wide field for discussion. We shall, however, restrict our answer to a few brief remarks. The initiation of minors is prohibited by the ancient Constitutions; and in our judgment, a disregard of this prohibition is hazardous to the interests and security of the Order. Such a practice would vitiate and destroy the regularity of a York Lodge, and mark its initiates as irregular, if not positively clandestine. It is, however, a practice authorised by the Constitutions of the French, Scotch, and other modern rites; and Brethren made under those Constitutions, are not refused admission as visitors in York Lodges. But if this settles the question as to the recognition of Brethren made in those rites, it does not warrant the initiation of minors in York Lodges, nor would it justify any participation in their initiation by Masons acknowledging the authority of the old Constitutions.

From the preceding remarks and conclusions, it follows, that if we acknowledge and receive Brethren who have been made in the French rite and under the Scotch Constitution, the fact that the individual in question was initiated at eighteen years of age, cannot be urged as a bar to his admission into our Lodges as a visitor. If, as our correspondent suggests, he has forgotten so much that he cannot prove himself to be a Mason, it is his misfortune. A Lodge would not be at liberty to receive him on any less testimony than it would require of another visitor from a foreign country. If he cannot furnish this testimony—if he cannot prove himself to be a Mason—he cannot be admitted or recognised.

We have said that Brethren made in the French rite, are not refused admission into the York Lodges. This is true, so far as we are informed, except, perhaps, as to the Lodges in Philadelphia, which, we believe, require that visitors shall hail from Lodges working under the York Consti-

tutions. But we are not prepared to say that the practice at present followed, is the correct one ; because we doubt whether innovations, under any circumstances, ought to be sanctioned. The departure from the York, and the adoption of the modern rites, with their mutilations of the ritual, by the Lodges on the continent of Europe, in the latter part of the last century, were such departures "from the original plan of Masonry," that the York Masons of that day did not feel at liberty to acknowledge them. But the evil has since grown to such a magnitude that it is probably incurable ; and, if not positively admitted to be regular, the practice of these modern rites is now, by a kind of general consent, suffered to pass without objection. Had more stringent measures been adopted and enforced, when the evil first appeared, it might perhaps have been checked, though this is not certain, in view of the then state of the Fraternity. All that can now be done is to *keep the rites separate*, and preserve, as far as possible, *the integrity of the York Constitutions and ritual*. This is not an easy, it may not be an agreeable, task ; *but it should be done*.

In conclusion, we will add, that minors cannot, in any of the rites, be advanced farther than the *second* degree. The third degree is not conferred upon them until after they attain to their majority. The Constitutions of the Grand Lodge of Louisiana, contain the following article on this subject, which we believe to be in conformity with the general usage in the Scottish and French rites :

"ART. 4. The sons of Masons, when presented by their father, or tutor, are dispensed with the condition concerning the age, and may be received when they are *eighteen* years old.

"But it is well understood that they cannot be received as Masters M.: before they have attained their twentyfirst year."

That the reader may not be at a loss to understand why such an article is found in the Constitution of any Grand Lodge in this country, it may be proper to state, that the Grand Lodge of Louisiana, if desired, issues *three* Charters to a single Lodge, one for each of the three rites that it cultivates and claims to control, viz : the French, or Modern, the Scottish, and the York ! And being a Grand Lodge of mixed rites, its first officer is styled "Most Worshipful and *Serenissime* (Most Serene) Grand Master ;" the second is "Right Worshipful and Illustrious Deputy Grand Master ;" the other officers are "Honorable Grand Wardens," &c. But our object in referring to this body was merely to show the practice of foreign rites in the admission of minors. From the article quoted from its Constitution, it will be seen that the minor must be the son of a Mason, and must be proposed by his father or tutor, when he may be advanced to the second degree, but cannot proceed further until his twentyfirst year. Does the person referred to by our correspondent, claim to be a Master Mason ?

GRAND LODGE JURISDICTION.

Bloomington, Iowa, Sept. 10, 1847.

BR. C. W. MOORE:—Will you, through the pages of your Magazine, please enlighten me and some of my Brethren of this Western region, who have been taught to look to the East for light, in relation to the meaning of the phrases "Masonic jurisdiction," "Jurisdictional limits of Grand Lodges," &c., a knowledge of which I find becomes necessary to enable us to understand much that is published now-a-days on these subjects, and, what is of more importance, to act in reference to the wise maxim, "Do unto others," &c. I had, until latterly, supposed, that the Masonic jurisdiction of a Grand Lodge was constitutionally limited and restricted within the geographical boundary of the State in which it was organised and held its Grand Communications. But I now find not only Brethren advocating, but Lodges and Grand Lodges practising the contrary,—a course of procedure on their part, which has resulted in much harm, and if persisted in, will increase the mischief.

I might enlarge much upon this topic, but as I have already done so, in a report which will be published in the proceedings of the Grand Lodge of Iowa, and as it is *your* views I want, I forbear.

Fraternally, &c.,

T. S. PARVIN.

Our correspondent is not entirely correct in the view he has taken of the subject matter on which he desires our opinion; or, perhaps we should say, he stops short of the whole truth.

Generally speaking, the jurisdiction of a Grand Lodge in this country, is "limited and restricted within the geographical boundary of the State" in which it holds its communications; but this is not universally true; nor is it true that there is any constitutional provision on the subject. The restriction or limitation, such as it is, is one which the early Grand Lodges in the United States seem to have imposed upon themselves, out of the courtesy and respect they entertained for each other. We have heard it said there was a kind of restrictive treaty entered into between them at the revival of Masonry after the revolutionary war; but we have never met with any evidence of the existence of such a document, and are inclined to regard the statement as without any foundation in fact. But, however this may be, it is indisputably true that a practice has obtained, which, in the absence of any written regulation, is to be received as the settled usage, or common law, on the subject.

What is this practice, and how does it limit the jurisdiction of the Grand Lodges?

We answer, that, as a general rule, the authority and operations of a Grand Lodge, in this country, are restricted to the geographical boundary of the State or territory within whose limits it is located and holds its communications. But this is not unconditionally true; because, it has never been questioned that a Grand Lodge possesses the inherent power to establish Lodges in any State, territory, or country, where there is not already a Grand Lodge existing. Were this not the case, the respectable

Grand Lodge of which our correspondent is the intelligent recording officer, could not have been organised. Other instances will readily suggest themselves to his mind, without our enumerating them.

Neither is the power of a Grand Lodge to establish Lodges in a foreign State, where there is no Grand Lodge existing, affected by the circumstance that there may already be within its borders, regularly established Lodges, deriving their authority from contemporary sources; because one Grand Lodge has no more just or stronger claims to a vacant territory than another. Contiguity has never been urged as a ground for exclusive jurisdiction, though it will generally, and very properly, insure a preference. Neither is it of any consideration that there has been, at some previous time, a Grand Lodge within the State sought to be occupied. The only inquiry is as to the present lawful existence of such a body. This being settled negatively, the territory is vacant, and may be improved as though it had never been occupied. If a Grand Lodge, through its own decadency, fails to improve and occupy its jurisdiction, it loses control over it, and it may be taken possession of by another. It cannot be held in abeyance by the *form*, after the *substance* has departed. An opposite rule might forever exclude Lodges from any State or territory in which a Grand Lodge had once been organised.

There is another view in which it has been considered by our European Brethren lawful for two or more Grand Lodges to occupy the same territory. This is where different *rites* are practised. There are, for instance, three Grand Lodges at Berlin, one working in the York, and the others in modern rites. There are also two Grand Lodges at Paris—the Grand Orient and the Supreme Council. The first originally worked the Modern, or French rite, and the latter the Scotch rite. By the regulations of the Supreme Council, and of the Scottish rite, it is declared irregular for a Grand Lodge to cultivate, or to associate with itself, any other than its own rite. Any Grand Lodge of the Scotch rite which should attempt to do so, would “lose its authority, and even *existence*.” And we are inclined to regard this as a sound position, in a more general sense. If a Grand Lodge wear two faces, one must be false, and the whole thing becomes a cheat. That Masonry cannot be genuine which is composed of a plurality of rites; neither can that Grand Lodge be regarded as pure and regular which cultivates a plurality of rites; for it is well known to every Mason who knows any thing about them, that the various rites differ, not only in the ceremonies, but in the *essentials*. And we are not prepared to say that there are not other societies, which claim no connection with our Fraternity, that do not bear quite as near an affinity to ancient York Masonry, as some of the modern rites, which are received as Masonic. A Grand Lodge of *mixed rites* is an anomaly, which can hardly

fail to produce corruption in the formula and schism in the government of the Institution.

But without pursuing this point further, we leave our correspondent to consider for himself how far the European practice above referred to, is to be received as just and conservative in its operation,—asking him to bear in mind that a corrupt fountain must send forth impure streams ; and that a diseased limb often endangers the whole body.

MARK MASTERS' LODGES.

Columbus, Ga., Nov. 6, 1847.

COMP. CHAS. W. MOORE,—Dear Sir,—A question arose at the last regular meeting of the Chapter at this place, relative to the propriety of calling the members of the Chapter *Companions*, in a Mark Master's Lodge, and of the Secretary styling the officers *Companions* or *Brethren*, in a Mark Lodge. Also, as to the propriety of transacting business in the Mark degree, such as reading and confirming the minutes of a Chapter of R. A. Masons, and reading petitions, balloting, &c.

Please give me your opinion upon the above, at your first leisure.

Yours, fraternally,

E. C. H.

We cheerfully comply with the request of our correspondent. The Mark Master's degree is conferred in a Lodge, which, in this country, is required to be appendant to a Chapter of Royal Arch Masons ; but this is, comparatively, a recent regulation. Mark Lodges were formerly distinct and independent bodies, having no connection with the Chapters ; and the two bodies have now no other connection than the accidental one that, in the U. States, the first has been placed under the jurisdiction of the latter. This indeed, has, in some measure, destroyed the independence of the Mark Lodges, but it has not changed the character of the Mark degree ; nor has it converted *Brethren* into *Companions* ; that is, it has not made R. A. Masons of them, nor entitled them to the designation appropriate only to R. A. Chapters and the higher orders of Masonry.

The Constitution of the General Grand Chapter of the United States authorises the establishment of Mark Lodges, as appendant to the Chapters, and provides that the first three officers of the Chapter shall be the "*Master and Wardens* in said Lodges." The title of Companion, technically speaking, does not belong to a Lodge. And in evidence that it is not appropriately applied to Mark Masters, our correspondent is referred to the charges used at the opening of Lodges of that degree, and at the advancement of candidates ; which he will find in any of the text books.

To the second inquiry, we answer, that, in our opinion, there is a great

impropriety in transacting the business of the Chapter in a Lodge of Mark Masters. In Craft Masonry, it is usually considered irregular to transact any business, properly belonging to a Lodge of Masters, in a Lodge opened on the first or second degree. Surely there would be less impropriety in the latter than in the former case. If the one be irregular, the other is more so. As we have before intimated, there is no connection between the Mark and the R. A. degrees; and there should be as little as possible between the Lodge and the Chapter. Mark M. Masons, as such, know nothing of R. A. Masonry, and ought not to be permitted to know *anything* of the transactions of the Chapter, until they have been lawfully qualified and entitled to know *all* about them.

TRIBUTE OF RESPECT.

ON the receipt of the melancholy intelligence, announcing the death of Lieut. Col. JAMES P. DICKINSON, his Brethren of Kershaw Lodge, No. 29, Ancient Freemasons, convened at their Lodge Room, in Camden, S. Carolina, and appointed J. M. Cooper, J. B. Kershaw, J. C. West, S. J. Young, and R. L. Wilson, a committee, to give a suitable expression to their feelings, to be submitted for approval on the following Saturday, 23d inst., at which time the committee submitted the following preamble and resolutions which were unanimously adopted:

Whereas, it has pleased Almighty God to remove our Brother, Lieut. Col. J. P. DICKINSON, a member of this Lodge, who died of wounds received in battle near the city of Mexico, after a noble example of that exalted courage and heroism becoming an upright man and Mason,—be it therefore,

Resolved—1st, That this Lodge is plunged in the profoundest sorrow by the tidings of his death, and tender to his afflicted relict, our respectful and fraternal sympathy.

2d, That while his association with us as a Brother, revealed the generous and kindly feelings of his heart, and his career as a member of our Bar, and Representative in the State Legislature, evinced an intellect of high order, his brilliant participation in the glorious campaign of the Palmetto Regiment, and his heroic death in the field, have won for him the highest laurels of military fame.

3d, That we consider these circumstances—this commingling of the laurel with the cypress—with chastened pride, as conferring honor on those associated with him.

4th, That though ours is an institution founded for the improvement of the social condition of man's nature, yet that our Brother, in his gallant devotion to his country, has but fulfilled the charges of the Order with an elevated heroism.

5th, That in testimony of our respect, we will wear the usual badge of mourning on next St. John's Day, and inscribe a page in our record book to the memory of our deceased Brother.

On motion, it was

Resolved, That the committee enclose a copy of the foregoing to his widow, and that it be published in the Camden Journal and the Freemasons' Magazine.

RICHLAND LITERARY INSTITUTE.

THIS is the name that has been given to a new educational institution, which, through the commendable liberality of Eureka Lodge, No. 61, and the enterprise and perseverance of its members, aided by the Grand Lodge of the State, and Lexington Lodge, No. 24, and Lexington R. A. Chapter, No. 9, and perhaps some others, is now being erected in the flourishing town of Richland, in Mississippi. The corner-stone was laid early in October last, with public ceremonies. The address on the occasion was delivered by Walker Brooke, Esq., and is a beautiful and highly finished production. An excellent address was also read from the R. W. Hon. Br. A. Hutchinson, he not being able to be present in person. From the latter we make the following extracts, being all that we can conveniently find room for, and all that would be particularly interesting to our readers:—

“ Trustees of the Masonic College of Mississippi—Brothers and Companions :— Being unable to obey your call to deliver in person a discourse on the occasion of laying the foundation of your edifice, you will indulge me, if you please, in allowing me to express by proxy to the auditory, what I have to offer.

I was not only honored but pleased with the invitation—not that it served for display—but that possibly it might enable me in a degree to be useful. In the last Grand Lodge of Mississippi I was deeply impressed with your undertaking; and thus I had opportunity, without intrusion or arrogance, but humbly and hopefully, to encourage you in the glorious work.

It was my good fortune at that session of the Grand Lodge, to aid in procuring its sanction of the scheme. The accomplished Finley, Chaplain of the Grand Lodge of Kentucky and President of the College flourishing under its auspices, was there, and spoke as a reformer in favor of his institution. The report of the educational committee, which was adopted, gave the result of his mission—the full approval of the Kentucky College, and the recommendation of it to our Craft, until the noble example it afforded could be practically emulated here. The committee said: ‘ When it shall have been in the power of the Fraternity in this State either to establish, or by the application of funds efficiently to aid in the establishment of such a home college, our preference of it and our exclusive patronage of it must be approved. The proposition of Eureka Lodge, No. 61, so ably and persuasively presented by the R. W. Br. Russell, has been concurrently considered by us. There are many reasons in favor of the locality he proposes for the central institution of Masonic patronage; and the laudable spirit exhibited by all engaged in that undertaking, merits unlimited praise.’ Four hundred dollars being the utmost that could then be appropriated, was vested in you to be applied to the object so auspicious. That, be it said, was no mean encouragement; nor was it a dubious earnest of future support from the same body. It is not, I trust, impious in me to hope, nay believe, that the Supreme Architect will incline the hearts who may bear into convocation from time to time the honored jewels of our Masonic families, to continue the contribution long beyond the completion of the temple—ay, whilst there shall be an orphan of the Craft to be lifted up, and cherished and educated.

It cannot be expected that I should give explanation of the details of your enterprise. Permit me to defer, on this score, to my Brother Russell, whose superior knowledge, whose sound views and whose philanthropic feelings peculiarly qualify him to do, in all things, a thousand fold more than I could accomplish. I do not speak in empty praise—but from my soul simply. I do look to him with

confidence and joy. He has done much—and I perceive in the distance the blessings that will crown his exertions.”

“A word concerning Masonry. To the Richland Lodge are we indebted for the first movement in Mississippi toward a Masonic College. That was very good. But let us bring up in rapid retrospect the account of Ancient Freemasonry.

It departed from Egypt with Moses and the Hebrews. It was lit up in the tabernacle in the wilderness. It was organized in the first Jewish temple, and has descended to us essentially unimpaired. It is the oldest institution existing on earth but three—the Sabbath—marriage—government. It is a curious establishment, because it is occult. What, then, is the mystic Institution? The old covenant was its great light; and since the suspension of the old, the old and the new, in one volume, is the Great Light. It propagates no creed but belief in Deity and future life. It from the vestibule, enjoins implicit allegiance, and there is scarcely any offence it regards as so flagrant as the introduction, within its penetralia, of a political aim, or controversy or opinion. We profess that it is only an association for the mutual relief of one another, placed on the basis of all religions, conducted upon obedience to the laws, and the enforcement of moral duties. In every period since its introduction, it has been persecuted; but in all times, and amidst its direst trials, it has kept its integrity. If banished from the houses erected by human hands, its votaries have met under the starry canopy—evolved the symbols of the virtues—practised charity—and held on to the mysteries of the Cabbala. More need not be said.

Masonry, I have said, forever disclaims the least possible interference with religious or political sects; but under the eye of Omniscience, it has prevailed since Israel erected the tabernacle. It has had a silent, unseen, but not unfelt beneficency; and although I may not go further, there is one fact that beams on its eternal history, that perhaps may the most indicate the Divine favor it has experienced. I refer to the Masonic Convention at York, at which our truly illustrious Grand Master, Alfred, presided. The Masonic families cast their *occult votes* for delegates to that *Convention*, and the *Constitution* of the Grand Lodge of Albion resulted. That was not only a good idea, but one of transcendent example to patriots; and the patriots of after ages have applied it. This, here again, is enough to say; for to say more would involve a vast range of history. Masonry has nothing serious to regret—nothing to fear but the displeasure of the Supreme Grand Master.

Wherefore, it may be asked or imagined, this recurrence to the past? If experience is not to give us wisdom, whence are we to obtain it? Even this sweeping glance at the past, may serve to show that the equal rights of man are impressed on his soul; and that every spark that descends from Jehovah's altar must and will kindle and burn, and cannot be quenched.

Brothers and Companions: Persevere in the work before you. As Masons, you have not the right to call upon the world around you. As trustees of a college located favorably in regard to centrality, health and population, you may speak as the great interests of education may seem to prompt. The more external patronage you may receive, the greater will be your power to do good. To the ancient Freemasons of this prosperous and truly renowned commonwealth, however, you are to look for the most certain, most substantial, and least varying support. Follow Kentucky in her well imagined scheme. If the Craft, in any quarter, reply to your appeals in the negative, say only to them that they have forgotten the token that was sent up to Alfred and Washington, Clinton and Jackson, when they presided. They will reflect and relent. They will look around them for the members of the mystic tie that have passed from time—possibly to be truly raised—who have left in this pilgrimage sons and daughters. On what, they will say, are these orphans to depend? Where is the charity fund? Where are the bold men and the noble college that lift up these orphans and instruct them on the most favorable terms? Away, then, with all temporary and pitiful

expedients. Proceed constantly in the great spirit of Masonry, and you cannot fail."

We are indebted to Br. Dory, of Richland, (whose entire energies seem to be devoted to the success of this important and altogether commendable enterprise,) for some additional facts in relation to it; from which we learn that the Grand Lodge of Mississippi, at its last annual communication, appropriated \$400 towards the object; since which time, Lexington Lodge, No. 24, and Lexington R. A. Chapter, No. 9, have given \$1500, which, added to the sum originally appropriated by Eureka Lodge, make the present amount of the fund \$3400. About three thousand dollars of this sum, it is estimated, will be exhausted in the erection of the building now begun. It is to be a handsome brick edifice, 60 by 30 feet, and two stories high. It is thought that it will be ready for occupation in February next; in which case the school will, probably, go into immediate operation. Of its success we cannot entertain a doubt. It is an undertaking eminently worthy of the support of our Brethren in Mississippi, and we are certain there are enterprise, and liberality, and Masonic pride enough among them to sustain it, in a manner that shall make it one of the most useful and popular institutions in their State.

ON THE STUDY OF MASONIC ANTIQUITIES.

BY BRO. THOMAS FRYER.

Conclusion of Chapter IV.

With regard to LETTERS—

Results are arrived at no less important and interesting. The word Hieroglyphic, in its correct sense, means strictly "sacred writing," but regarding it in its popular meaning as "picture-writing," we have evidently the *mode adopted by the earliest nations of the world for the communication and perpetuation of ideas*—a mode which unquestionably preceded all other written characters. The earliest records of each nation would thus be recorded in pictures or hieroglyphical characters, long before the invention of letters; and it is not improbable that as language and customs gradually varied, many simple primeval alphabets may have been invented, at first consisting of a few letters, but gradually receiving additions as necessity required. It is evident that alphabetical characters were not invented by one individual, or at one period, but each nation would possess traditional notions of some mythical personage to whose inventive genius they were indebted for the rudiments of their alphabet, *which in each case would probably be formed or derived from some combinations of the pre-existing hieroglyphics*. As each tribe or nation possessed its original picture-history, it is manifest that in some the original ideas would be either lost or perverted in the event of their retrograding in knowledge, whilst in other countries, as in Ancient Egypt, the art of picture-writing would be carried to a high state of perfection. Thus, in Egypt, the important discovery of *phonetic characters* was made, at a period so remote as to be lost in the mists of antiquity; and, as observed by Dr. Lamb in

his work on Hebrew Hieroglyphics, "when once this important discovery was made, these characters would shortly be reduced to the same, or nearly the same, as we now find them. *The number of consonants does not depend upon the genius of each particular language, but upon certain organs of the animal man, and as these are uniform throughout the whole race, the same alphabet would be applicable to every language.* This discovery would soon be known by the neighboring nations, and in no very long time would be generally adopted. Each separate people would not repeat the process by which the first inventor had arrived at so happy a result, but each would (if I may be allowed the expression) *translate their own pictures into the two-and-twenty sounds already provided for them*; and hence it is that we find almost every nation claiming to itself the discovery of letters. Each one no doubt may put in a claim for this honor, *as far as it consists in having reduced pictures to a phonetic language, after the first discoverers had given them the key.*"

Dr. Lamb's work goes to show, and that in most instances very satisfactorily, that each Hebrew character was derived from an hieroglyphical original; and, as the sacred books of the Jews were undoubtedly *first represented in hieroglyphics, before their transition to alphabetic characters*, this part of the inquiry becomes of more than ordinary importance, by enabling us to ascertain the correct meaning of many expressions, *of which, for want of the original pictures, we are now entirely ignorant*; whereas the exhibition of those original pictures may lead to the explanation of many difficult passages in the Bible, and to the confirmation of those important truths in which the whole human race are so deeply interested.

I may here take occasion to observe, that the immediate reference of many of my remarks to Freemasonry, as generally understood, cannot at once be comprehended by every Brother, inasmuch as it requires a full acquaintance with the *sublime and ineffable* degrees to arrive at their ultimate meaning—but those who have passed the Holy Royal Arch will be enabled to apprehend their reference—and one of the principal objects of the present investigation is to lead the inquiring Brother to the consideration of subjects so intimately interwoven with the sublime mysteries of Freemasonry, and of themselves so essentially important to his present and eternal welfare. Our Reverend Brother, Dr. Wolff, states that he entered our venerable Fraternity for two reasons—

1. In order to increase his usefulness for the benefit of his fellow-creatures.
2. *To be enabled to enter more fully into the depths of sacred antiquity.*

These are rational inducements, and in precise accordance with the objects of the present inquiry. But to proceed.

In reference to the volume of the Sacred Law, it will be perceived, on careful perusal, that the book of Genesis contains two histories, which are perfectly distinct. *One*, the account of the creation and the general history of mankind, up to the dispersion, terminating in the ninth verse of the eleventh chapter,—and *the other*, comprising the history of Abraham, from the call of the patriarch in the Land of Ur, to the death of Joseph. Between these two histories, a long period intervenes, during which the Scriptures are silent as to the history of mankind,—and the interval can only be supplied by deeply pursuing such investigations as those in which we are now engaged.

The Israelites thus, before the Exodus, would possess two books—one Genesis, properly so called, and the other the History of Abraham. In addition to these they had another, entitled "Milchamoth-Jehovah," the wars of Jehovah, from which a quotation is given in Numbers xxi., v. 23,—and probably another, being a collection of national songs, entitled "Sepher-Hajashar." At all events, the two sacred books before alluded to, were preserved to us by Moses; and Dr. Lamb remarks, "I am inclined to think that Moses, when, under the inspiration of God, he indited the books of the law, prefixed to them the history of Abraham and his posterity, as preserved by the children of Israel, and, at the same time,

rendered their sacred records of the creation and history of man up to the dispersion at Babel, *into the Hebrew language as we now have them.* And as the Israelites, no doubt, like all other nations, held their ancient records in the highest veneration, their lawgiver would preserve as much of the original as he consistently could; and hence it is that we have the early part of the book of Genesis so concise, and evidently partaking of the nature of an hieroglyphic narrative. And it may here be remarked, that passages which now appear obscure to us, were probably perfectly intelligible to those who, *with the Hebrew text*, had before them the *ancient pictures from which it was derived.* Upon the books of Moses becoming the sacred writings of the nation, the ancient hieroglyphics *would be discarded*, and, in the course of a few generations, be totally forgotten.*

In thus tracing the origin of written characters, and particularly of those comprising the *Ancient Hebrew Alphabet*, we can appreciate the great importance of hieroglyphical knowledge, as connected with sacred history; and before quitting the subject, I will give one or two illustrations of the mode in which such knowledge is susceptible of practical illustration. These I have selected from Dr Lamb's work before alluded to.

Let us now take the word אֱלֹהִים (ELOHIM) and see how each letter comprising that word would be compounded from the hieroglyphics.

"In the beginning ELOHIM created the heavens and the earth."

The word is here written in full, with the *י*, as it ought to be written. In rendering this word into the corresponding pictures from whence the letters of which it is composed were derived, it will be found, according to Dr. Lamb, that we shall have nothing less than "a translation into phonetic characters of the image by which our first parent communicated his knowledge of the Creator to his descendants."

But to proceed with the illustration. It has been shown in the previous chapter, that

⌘ in ancient Hebrew would be represented in hieroglyphics by the figure of

*The reader's attention is directed to the following sensible remarks in Faber's *Origin of Pagan Idolatry*, pp. 202, 203:

"These observations necessarily lead us to adopt the opinion which Dr. Allix, though from a different train of reasoning, was induced with so much sound judgment to advance; namely, that in writing the Book of Genesis, *Moses declared nothing but what was generally known.* It is impossible that man should have known nothing of the deluge till Moses gave an account of it; and it is utterly incredible that all the early patriarchs, from Adam to the Hebrew legislator, should have been profoundly ignorant of the history of the creation. Moses, therefore, did not now for the first time reveal the origination of the world and its inhabitants, neither did he now for the first time declare that the whole race of mankind, except a single family, had been swept away by the waters of a flood. He simply rectified the mythological errors which had been superinduced over the primitive account of those great events, as possessed by Adam and Noah; and while others had disfigured the truth by the wildness of philosophical and idolatrous fiction, he was taught by the Holy Spirit of God to give a clear and perfectly unerring recital of early history. In fact, had Moses been the first who asserted a cosmogony, and a deluge, and had such events never been heard of until he, in the full sense of the word, revealed them, it is easy to perceive that he must have been immediately rejected as an impostor, even by the Israelites themselves."

Mr. Gliddon thus sums up the result of his investigations on this subject—"That to suppose Hebrew to be the most ancient language, and the one spoken by Adam and Noah, is a matter of opinion—contrary to evidence—immaterial in itself, as regards Christian belief—and non-essential to any view of the case; but to suppose that, within a comparatively few years after Noah, the Jewish annals were *the only written chronicles*, and that Hebrew was the only language in which histories of antediluvian events were, by the immediate descendants of Noah, preserved, is at the present time an untenable fallacy.

"That to suppose Moses to be the *inventor* of letters, is an illusion; though he may have modified the Hebrew alphabet; and there are some inferences, to be drawn from similarity of alphabetic characters, that he may have adopted some Egyptian phonetic improvements in the primitive Hebrew method of symbolic writings—'like the engravings of a signet'—inasmuch as the Egyptians, for more than one thousand years before his time, had used the same symbolic, figurative, and phonetic signs, that were in popular use in his day; for, according to Acts vii. 22, 'Moses was learned in all the wisdom of the Egyptians.'"




"A MAN," and the transition from the original picture to the written character is there shown. The derivation of the other letters can be similarly manifested. Thus

ⲙ is derived from the figure of "A LION."

ⲙ from "a feather," which in the earliest hieroglyphics represented a bird—"AN EAGLE."

ⲙ signifying "breath," which in like manner represented "nostrils,"—"life"—"a living creature"—"a living animal"—"A BULL."

The derivation of the three last letters will be better shown by the following comparative view:—

Hieroglyphic.	Transition.	Character.	Ancient Name.	Meaning.
			ⲙⲗ LI.	A LION.
			ⲙⲟ VAV.	A FEATHER.
			ⲙⲟⲗ HETH.	THE BREATH.

In the two last examples we shall not fail to perceive that the *alphabetical* character, though of early date, was not invented until after a considerable change had taken place in the *hieroglyphic*—not only as regards form, but in its meaning; thus in the primitive picture, "a feather" would represent a feather only, but before the formation of letters it had attained an ideal meaning, and represented a bird—the bird being the original hieroglyphic, which was afterwards denoted by the feather. In like manner, respiration, or the expulsion of breath through the nostrils, in its ideal meaning, represented an Ox. It is, therefore, evident that the hieroglyphics had advanced considerably beyond their primitive simple state, and had been used to express ideal meanings, before the time when the alphabetical characters were compounded from them. The termination of the word Elohim (ⲉⲗⲟⲙ) rendered in like manner, signifies "eyes many," an attribute indicative of omniscience.



It is thus seen that this sacred name ⲉⲗⲟⲙ would be represented in the earliest hieroglyphical characters by the figures of a Man, a Lion, an Eagle and an Ox—with the plural termination of "many eyes," expressive of attributes: and herein we are enabled to trace the original phonetic characters of the image under which the knowledge of the *name* and *attributes* of the Great Architect of the Universe was communicated in the earliest ages.

In further illustration of this part of the subject, it now becomes important to regard the figures under which the Deity has been manifested under the patriarchal, the prophetic, and the Christian dispensations; and as to this, I would refer the reader to Ezekiel, chaps. i. and x., and Revelations, chap. iv.

It will be remarked, Ezekiel i. 10, "As for the likeness of their faces, they four had the face of a MAN, and the face of a LION on the right side; and they four had the face of an Ox on the left side; they four also had the face of an EAGLE."

And at chapter x. verses 12 and 14—"And their whole body and their backs, and their hands and their wings, and the wheels, were full of eyes round about. And every one had four faces; the first face was the face of a cherub, and the second face was the face of a man, and the third the face of a lion, and the fourth the face of an eagle" "And the cherubims were lifted up. This is the living creature that I saw by the river of Chebar."

*Take the derivation of the (ⲉ), which is thus shown:—

Hieroglyphic.	Transition.	Character.	Ancient Name.	Meaning.
		ⲉ	ⲉⲗ AI.	THE EYE.

Now turn to Revelations, chap. iv., verses 6, 7, and 8:

"Before the throne there was a sea of glass, like unto crystal; and in the midst of the throne, and round about the throne, were four beasts, *full of eyes*, before and behind."

"And the first beast was like a *lion*, and the second beast like a *calf*, and the third beast had a face as a *man*, and the fourth beast was like a *flying eagle*."

"And the four beasts had each of them six wings about him; they were *full of eyes* within; and they rest not day and night, saying, Holy, Holy, Lord God Almighty, which was, and is, and is to come."

The vast importance of this investigation is now sufficiently manifest: we are shown that hieroglyphical learning carries us a step farther in our knowledge of matters of the most sublime description. In tracing out the elementary figures and ideas, we are enabled much better to appreciate the unity and connexion of various portions of scripture, difficult of interpretation—as for instance, in the illustration selected, the allusions to the figures of which the cherubim were compounded, are now rendered perfectly intelligible.

The Great Architect of the Universe appears to have been known only under the name "ELOHIM," until the days of Seth, when he was *invoked* under the name of JEHOVAH. This seems to be the true meaning of the 26th verse of the 4th chapter of Genesis,* which some biblical commentators have fancifully imagined was intended to mean that men then began to call *themselves* by the name of gods. It is far more likely that the previous emblems which we have considered, may have been perverted to idolatrous purposes,† when another name was employed, comprehending precisely the same meaning, but less liable to abuse and corruption; thus, if for (א) "a man," (י), which constantly signifies "a distinguished

man," is substituted: and if for (ל) "a lion," we substitute (ה) signifying הֵיָה, "a living creature," we have then compounded the word,

יְהוָה (JEHOVAH)

for the name of the Creator, omitting the termination הַי (im) expressive of his attributes.

In the 49th chapter of Genesis is a remarkable prophecy respecting the Messiah—"The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until שִׁילֹה (SHILOH) come; and unto him the gathering of the people."

The word "Shiloh" has been variously interpreted, and by many divines has been rendered "*the Sent*;" but Dr. Lamb's interpretation is far more consistent with reason and hieroglyphical analysis; he says that the word is literally שֵׁן,

"who," or "who is," יְלוֹה (JELOVAH), the very same word as יְהוָה, "Jehovah," with the original ה restored; and thus, as he remarks—"Jacob points out the Messiah by a title which could be applied to no other individual, and declared the divinity of our Saviour about seventeen hundred years before his birth." It is not certainly likely that Jacob would give the promised Messiah a mysterious

* "Then began men to call upon the name of the Lord;" here for the first time written יְהוָה, JEHOVAH. The true meaning evidently being—Then began men to call upon or invoke the Lord by his name JEHOVAH.

† There can be little doubt that the abuse of the glorious manifestation of the Creator, under the form of the cherubim, led to the origin of that *animal worship*, which prevailed at such an early period. As people multiplied on the earth, they idolatrously made for themselves representations from the picture of ELOHIM, and hence the LION, the BULL, and the EAGLE became especial objects of adoration. (See Faber's Origin of Pagan Idolatry, chap. vi.) St Paul, in the 1st chapter of his Epistle to the Romans, seems unquestionably to have had the very image of ELOHIM before him, when describing the origin and progress of idolatry:

Ver. 20: "For the *invisible* things of him from the creation of the world are *clearly seen*, being understood by the things that are made, even his eternal power and godhead."

And ver. 23: "They changed the glory of the incorruptible God into an *image* made like to corruptible man, and to birds, and to four-footed beasts, and creeping things."

title, which might be equally applicable to any prophet, or even priest, each of whom might be called "the Sent," "the Messenger of God."

The three words, therefore, that we have considered, omitting the termination, which, as has been stated, is indicative of the attribute of omniscience, may thus be rendered—

אלוה, ALOVAH, the Creator.

יהוה, JEHOVAH, the God of Israel.

ילוה, JELOVAH, the promised Messiah.

We need no further comment on the 58th verse of the 8th chapter of St. John : "Verily, verily, I say unto you, before Abraham was I **AM**."

Before closing the remarks on this head, it will be necessary to add, that in order to preserve the similitude of the words, the common pronunciation of Je-ho-vah has been adopted for all. This is the course adopted by Dr. Lamb; but, as stated by him, it is not correct in either case. When the Jews met with the sacred tetragrammaton, יהוה, they read for it אֲדֹנָי (ADONAI), and as a direc-

tion, placed the points of the latter word to the former, and hence our common pronunciation of יהוה (Je-ho-vah) is derived. This is a question of peculiar inter-

est to those who have directed their attention to the high degrees of the ancient and accepted rite. Space will not, however, permit me now to go further into the various modes of pronouncing the sacred name; I shall, therefore, merely ob-

serve, that Dr. Lamb considers that *from the word שלה (Shiloh), we may probably obtain the original punctuation of the corresponding word יהוה שילה (Shiloh),* is an abbreviated form of שֵׁי־לֹה (She-Yeloh,) for אֲשֶׁר־יִלֹה (Asher-Yeloh,) and according to their proper pronunciation, we shall have—

אלוה, ALOH, the sacred name as referable to the Patriarchal Dispensation;

יהוה, JEHOH, to the Mosaic—

ילוה, JELOH, to the Christian.

Much might be added to this important part of the subject, but I trust sufficient has been said to render it intelligible, and as I am exceeding the prescribed limits, I must conclude the present chapter by some observations on the

RELIGION OF ANCIENT EGYPT.

The reduction of various hieroglyphical texts to their true meaning, added to correct explanations of the mythological emblems of ancient Egypt, will disclose a purer faith, and a more correct knowledge of the fundamental doctrines of genuine religion, than is generally supposed to have existed in the land of the Pharaoh. In her long-hidden legends we are now enabled to trace the articles of a patriarchal creed, and in resolving her mythological emblems to their elementary principles, we discover indications of the knowledge of truths, so awfully stupendous as to have only been capable of originating from a divine source. Thus the nature of the Deity, and the three-fold distinctions in that nature, was a sublime truth revealed to the initiated, and this was symbolized by the following univer-

sar and significant emblem :



The perfection of the divine nature, of which the sun was deemed to be the brightest, the purest, and most glorious emblem, was designated by the circle, and the distinctions in that nature were indicated by the equilateral triangle. The

essences, or divine attributes, were variously distinguished at different periods; but CNEPH, OSIRIS, PTHA, constituted the true Egyptian triad of deity. Each represented the *same eternal Power*, though under different attributes.

Thus, CNEPH, "the God without beginning, and without end," represented the supreme presiding spirit, the primordial source of life and matter, the Deity, whose creative power fashioned all things according to his mighty will, and whose potent energies pervaded the universe.

OSIRIS was also regarded as a manifestation of the attributes of the supreme deity, chiefly in a two-fold character, typifying the union of *divinity and humanity*. Osiris thus possessed the attributes of Cneph, whilst in his mortal character, he was a type of the human race, whom Cneph created. It is also to be remarked that Osiris was invested with numerous characters, among others that of *judge* of the souls of the departed. The name of Osiris was also subsequently applied to the sun.

As heat issues from the solar orb, so PTHA was an emanation from Osiris—equal in divinity, but differing in essence. Ptha, in the Chaldaic philosophy, was the same as the great first principle, the all-pervading fire, which emanating from the central soul, or *primum mobile*, is diffused throughout the boundless universe. Ptha thus represented the divine offspring of the solar fire, the prolific principle issuing from the great fountain of light, from whence all nature was quickened and invigorated, and which, diffusing its life-generating impulse throughout the boundless realms of space, was sometimes designated by an appellation consonant to "the soul of the world."

Thus, allegorically to illustrate this triad, *Osiris* was the sun or centre of creation; *Ptha*, the divine fire, issuing from that central source; and *Cneph*, the mighty spirit pervading and animating the material universe. The whole of the emblems, however, are resolvable into *one deity*, comprising in its triple essence, the supreme creative energy, the beneficent prolific principle diffused throughout nature, and the products of this sublime union in the endless varieties of created matter. Thus, in fact, from the combination of celestial *light, fire, and spirit*, those mighty agents in the system of nature, was formed *one grand collective triad of deity*.

These mighty energies were subsequently allegorized by representations compounded from physical objects; thus Cneph was drawn with the body of a serpent, to which was added the head of the sharp-sighted hawk. The mysterious universal soul of nature was represented by a winged globe, with a serpent emerging from it. The globe denoted the infinity of the divine essence, "whose centre was everywhere and circumference nowhere;" the wings of the hawk represented the divine, all-comprehensive intellect; whilst the serpent denoted that creative energy and vivifying power of the Eternal Deity, by which life and existence were given to all created things.

In investigating this important part of the subject, it will be found that *all Egyptian mythology ultimately centres in the representation or illustration of these immortal essences*, and that all the divine attributes, operations, and energies, which created, animated, and preserved both the celestial and terrestrial system, were represented under certain embodiments of form or impersonations, which, not being generally understood, led eventually to the introduction of idolatrous practices, the divine original being entirely lost sight of, and the symbol adored for the reality. Thus superstition was introduced, and eventually darkness laid upon the land. The purity of the original faith being sullied, the whole of the Egyptian mythology was misunderstood, and its tenets and symbols misrepresented and perverted.

Now, the Egyptian theology was divided into two classes—the *spiritual* and the *physical*. The first was *arcane* and *esoteric*; it comprised the stores of Egyptian wisdom, and was revealed alone to the initiated, and by slow and gradual steps; for it was considered that truths so stupendous could not be comprehended without due preparation, laborious study, and indefatigable perseverance, and should not be revealed until, by previous knowledge, judgment and reflection,

the mind was fully fitted for their reception. The other was *physical* and *exoteric*, less abstruse, rendered palpable to the senses, and therefore adapted to the capacity of the unlearned and unreflecting; but being thus rendered palpably evident by means of physical representations, it was opened to abuse and misconstruction, and eventually concealed beneath a cloud of darkness the spiritual nature of the original references. Speaking allegorically, the primeval theology peculiar to ancient Egypt in the earliest ages, and approaching the purity of the patriarchal religion, may be deemed the *spiritual*—the less refined system prevalent in later times, and from which most of the writers on Egypt, both ancient and modern, have drawn their inferences, may be termed the *physical*.

I have deemed it right thus to draw particular attention to the preceding results, because, being understood, they will save much difficulty in the subsequent part of our inquiries; and that more particularly, as the same leading and elementary principles will be found existing in the early literature and mythology of almost every nation of antiquity. When, therefore, the Masonic investigator has made himself acquainted with Egyptian antiquities, he will find his subsequent labors materially lightened, most of the difficulties in his way will vanish as he approaches them, and the true meaning of many things, which would otherwise remain obscure, will be immediately apparent. This must plead my excuse for having dwelt so long upon the subject, previously to making some observations on the origin of the Egyptian mysteries, which I purpose reserving for the next chapter.

AN ADDRESS,

Written for the Twelfth Anniversary Festival in Aid of the Asylum for Aged Freemasons, held in Freemasons' Hall, London, June 16th, 1847. By JANE DAVIS.

WHEN some grand structure, falling to decay,
Rocks 'neath the winds that 'mid its turrets play—
Though late the Storm King with his frantic train,
Swept all unheeded through the mighty fane—
How mourn ye, and with pitying, pious care,
Strive once again the lordly pile to rear!—
With veneration prop its ancient walls,
Give strength and soundness to its mould'ring halls;
Preserve, with reverent hand, each Coigne, to tell
The builders' care had mark'd its order well;
Then gaze with raptur'd eye from base to crown,
Content so well to earn a proud renown.

Lo ye! God's noblest edifice—a white-hair'd sage—
Totters beneath Time's storms, in want and age,
Fast sinking to decay, whose touch uncouth,
Mars, one by one, the glories of his youth—
His tow'ring stature, and his strength of frame,
That once seem'd destin'd to remain the same;
The lorn survivor of the loved and young,
His heart, mayhap, by wrongs or treachery wrung,

His bent form trembling neath the chills of wo,
 Adown his furrow'd cheek the salt tears flow ;
 The rude winds sport amid his scanty hairs,
 The young—the jocund—seldom heed his prayers !

But once it was not so :—his vig'rous form
 Could well sustain life's changing sky, and storm ;—
 His open hand was stretched to aid the weak,
 His step was first misfortune's haunts to seek,
 His heart was kindly as the genial sun,—
 But now his useful race is nearly run.
His form ye cannot renovate again,
 Nor o'er Destruction's work success attain ;
 For it *will* steal, remorseless, span by span,
 Till it has made its *own* the *clay* of man !
 But round the noble ruin *ye can* raise
Fair walls, to shelter in its failing days—
 Like some loved relic of imperial Rome,
 Shrine it within the precincts of a *Home* !
 He is your Brother !—shall he shiv'ring stand,
 While *Masons* have a voice—a heart—a hand ?
 Ye have done much to memorize the name—
 Rear now the highest pillar of your fame,
 THE "OLD MAN'S REFUGE IN DECLINING YEARS,"
 And earn a title to his grateful tears.

Oh, Love fraternal !—principle divine !—
 One touch of thee makes erring nature shine
 With the pure radiance of angelic grace,
 That ting'd with glory Adam's undimm'd face,—
 Bids strife depart to reign with fools and slaves,
 Whose creeds are narrow as their joys and graves !
 By thy bless'd power, behold one common bond
 More wonders working than a fairy's wand—
 Columbia, Albion, Caledonia, Gaul,
 Erin and Cambria, bid their banners *fall* :—
 ALL lands wherein thy influence is felt,
 Into one *universal nation* melt !

The tawny SAVAGE—nature's unschool'd child,
 But half develop'd—by his impulse wild
 Is taught to love thee as the source of good,
 And build thine altar in his deep green wood ;
 Then, sinks his hatred to the "pale faced" race
 Within the mystic folds of thy embrace.
 The NOBLE, of fair lands and lofty name,
 Deems thee the dearest portion of his fame :
 Bright deeds achiev'd beneath his knightly vow,
 Adorn him well, but *thine* shall crown his brow ;
 The PEASANT's hand he grasps in faith sincere,
 And holds *his* rights as his *own honor* dear !

How doth thy voice, oh Love fraternal ! pierce
 Through the dull brain of Interest, factions fierce,
 Customs corrupt, from time's abuses stor'd,
 And o'er the Million like a plague-spot poured :
 As flies the pen that dares be *true and free*,
 Sending its missives over land and sea.
 When *he* whose mind of light, with courage bold,
 Alike the *clown* and *scholar's* annals told,
 Bade " Lord and Beggar," with no fav'ring hand,
 Stand forth in bold relief at his command,
Thy spirit nerved him in his noble aim,
 And thou shalt bless him more than all his fame.

The SOLDIER, too, though deck'd with laurels, won
 By his unfaltering arm, not yet has done—
 He *must* not rest while Veteran heads are bare,
 They challenge him, *and he has learn'd to dare !*
 Not-now his *sword* must fly its scabbard's hold,
 He *wins* the battle *when their cause is told* :
 Victorious RIGHT a bloodless triumph gains,
 He an unspotted coronal attains !

And ye, who skilful to assuage the pains,
 The irksome heritage each mortal gains,
 No drug like Love fraternal e'er will find
 So apt to heal the sickness of mankind—
 No famed elixir to prolong the span
 E'er death shall close the short career of man—
 Like HOME's dear comfort, earn'd, in days gone by,
 Before the nipping hand of Want was nigh,
 By lib'ral deeds in holy Mercy's name,
 Whene'er a Brother felt misfortune's bane.

When the Great Architect earth's fabric piled,
 With skill divine, from atoms floating wild,
 For meanest creature of creation's morn,
 He made a *shelter* from the coming storm :
 The leaf the fragile insect safe embowered,
 Within a rock the panting tiger cower'd,
 The finny tribes their coral caverns sought,
 The birds the mossy dell's soft bosom caught,
 And ALL were cared for in the wondrous scheme,
 Too high—too mighty—for a mortal's theme !
 Though we must mourn that human skill still fails
 Perfection's mark to reach, it yet avails
 To *feebly* shadow forth the Art supreme—
 CREATION !—like the dimness of a dream,
 Imperfect ; or the semblance of a truth
 But ill develop'd, as the thews of youth.

That structure is at fault, abortive, void,
Or by a passing gale too soon destroy'd,
Whose *base* extends not on a *just* design,
Where *Wisdom*, *Strength*, and *Beauty*, all combine—
Wisdom, whose piercing eye beholds the *end*—
Strength, that unswerving principles can lend ;
Beauty, whose form harmonious ever charms,
And cynic Discontent at once disarms !
Then, shall the moral fabric Masons teach,
Be long deform'd by an unsightly breach—
The *vacant spot* whereon the "OLD MAN'S HOME"
Should raise to heaven its venerable dome,
To point Time's finger to *one* sacred spot
Where man his Brothers' wants had not forgot !

ONE voice her summons sends to bid ye speed,
For reverend heads a peaceful shelter need,
Fraternal Love, her aged votaries' cause
Pleads with a fervor that admits no pause !
Then take your "level" (Justice!) and supply
A minaret, that, tow'ring to the sky,
Shall nobly *crown* fair Charity's abode,
And rest the weary pilgrim on his road
To the bright land where Mercy's deeds are sung
With raptur'd eloquence by *old* and *young*.

—*London F. Q. Review.*

INSTALLATION AT PAWTUCKET, R. I.

A CORRESPONDENT at Pawtucket writes:—"The officers of Pawtucket R. A. Chapter and Union Lodge, took place on the evening of Nov. 3d,—after which the Brethren with their ladies and invited friends, sat down to a sumptuous supper, prepared in the lower hall of the Temple. Upwards of one hundred were present at the table. Appropriate sentiments were offered by a number of the Brethren, and the company retired from the hall at an early hour—all cheerful and happy.

The Lodge, Chapter and Council are all doing a good business. We intend to persevere with *zeal*, *fortitude* and *prudence*.

The preliminary steps have been taken to form an Encampment: you will probably hear from it very soon.

Yours, fraternally,

J. T. G."

The names of the officers forwarded, will be found under the appropriate head. Our Brethren in Pawtucket manifest a lively zeal in the interests of the Order, and we wish them a corresponding success.

EULOGIUM

UPON THE LIFE AND CHARACTER OF COMP. HON. THOMAS L. HAMER.

Delivered before the Grand Council of Royal and Select Masters of the State of Ohio, at Columbus, Sept. 16, 1847. By Comp. A. DEATH, G. P.

DEATH is the universal doom. The flowers of the valley spring up, bloom for a while in all their variegated beauty and loveliness, but perish when the gray livery of autumn is thrown over the face of Nature. The oak, which at all times, and in all seasons, has afforded shelter alike to bird and beast, and through whose branches the winds of Heaven have whistled for centuries, is at last prostrated by the resistless tornado. Man himself, whom God has distinguished above all the works of His hand, and who stands proud lord of creation's realms, has within him the seeds of death, and finally yields to that stroke which severs him from friends and life, and consigns him to the quiet of oblivion.

The sun tarries not in his course;—each breaking morn—each radiant noon— and each shadowy eve, hurrying on, admonish us that time knows no delay.

The merry spring—the glowing summer—the golden autumn, and the chill snowy winter—all tell us that time is rapidly fleeting by, and that we too shall soon have passed away. We look around, decay meets our view at every glance, and the monuments of the great are on every hand.

“ Yes,

The dead are every where—

The mountain side, the sea, the woods profound,

All the wide earth—the fertile and the fair—

Is one vast burial ground.”

These, my Brethren, are melancholy reflections; and melancholy is the occasion which calls them forth.

Much more consonant would it have been to my feelings, to have been relieved the task which I am now endeavoring to discharge, and to have been a listener *merely*, to the words of one who, better than myself, could do justice to the life and character of our lamented and venerated friend and Brother, THOMAS L. HAMER.

In conformity with a resolution of the Council of which he died a member, and in consequence of the office I have the honor to hold among you, it became me to select a Brother to perform this sad duty.

In this I have failed, since all to whom application has been made, and in whose abilities I could with confidence rely, have been precluded by a pressure of duties, to comply with my wishes. Hence it will be seen that it is not through egotism, or love of self-display, that I have undertaken to pronounce a passing tribute to the memory of that individual, whose memory is yet fresh in the minds of all present, and whose name will not perish with the perishing of his body.

To speak at large upon the qualities of his character, the posts of honor and trust to which he was called through life, and the fidelity with which he discharged all his duties, would be beyond my province on the present occasion. These points have been fully discussed by other and abler hands, and it would be a work of supererogation to add any thing further. Nevertheless, my Brethren, there are a few particulars which we may review with interest and profit.

His early life demands a notice. He was born in the State of Pennsylvania, and came to this country when but thirteen years of age. Then, all was a wilderness. Nothing but the axe of the newly arrived settler broke the deep stillness—nothing was seen to tell that man was there, save the lonely cabin, emitting its wreaths of blue and slowly curling smoke.

Now, how changed the scene! The unbroken forest no longer meets the view. The keen, shrill crack of the rifle no longer startles the timid deer, nor echoes over hill and valley; but fine farms with their neat and beautiful farm

houses, churches, school houses, and villages, are scattered all around, and smiling plenty covers the land.

Amid such scenes and such difficulties as the former, our departed Brother became not discouraged. His was a lofty mind. Not content simply with felling the forest and cultivating the soil, he determined to attend to the cultivation of his mind. His memory he exercised continually—his judgment he improved on every occasion, in examining every object and subject—and his imagination he planted in the Heavens, subjecting it to the high and holy influences of its pure and silent lights, and causing it to manifest the greatest vitality and vigor in its upward aspirations.

From Butler he removed to Brown county, still continuing to cultivate all his moral and mental powers. At the age of twentythree he was admitted to the bar. Here he not only distinguished *himself*, but he distinguished his profession. He not only became familiar with the rules of the practice of law, but he compassed its extent and fathomed its profoundest depths.

When we consider his extreme youth, my Brethren, we may well deem this a compliment of no inferior kind to his talents and character. With some men, law is a trade, with others, it is a science—with *him* it was both. He aimed at mighty things, and he achieved mighty things; he shot at the sun, and, while he did not reach the object of his aim, he soared high above others, and accomplished things far beyond what he would have done had he only aimed at the earth. His mind was one of remarkable energy and boldness. He acted upon the motto, "Man is the architect of his own fortune."

"I seek what's to be sought—
I learn what's to be taught—
I beg the rest of Heaven."

When others were perplexed, he was clear; when others doubted, he believed; and where others were vassals, he was a king. With an apt conception of the powers of mind, a complete knowledge of human passion, and an almost exhaustless fund of information, he won laurels for his brow, which none but himself could justly and worthily wear.

He stooped not to ask man, or winds, or waves, or mountains, or seas, how he should act; but with a resolution that knew no restraint, an ardor that could not be quenched, he put to flight the hosts of phantoms and hobgoblins which fear conjures up in feebler minds, and went on to honor and to victory.

Subsequently he was elected a member of the Ohio Legislature, and he became also Speaker of the House of Representatives. At this period party politics ran high, and it was thought by many that he would not succeed in the office which had been bestowed upon him. Fortunately, however, for himself, and quite unexpectedly to his political opponents, he discharged the duties of his office with the utmost propriety and grace.

Of his election as a member of Congress, it seems unnecessary to speak in detail.

All know with what perfect security he held the good will of his constituents, and with what strict fidelity he discharged the duties of his station.

The lures of political ambition, and the blandishments of polished society, never for once tempted him to stray from that path which the original bent of his genius had assigned him.

Duty was his guiding star—*this* he followed through life, and by it was led to fame and distinction.

At the age of twentyfive, he became a member of the Masonic Order. To say that he stood high in the estimation of his Brethren, is only reiterating a fact which has already been stated by others, and with which most of you present are familiar.

In every relation which he sustained, he observed the most scrupulous adherence to the *tenets* and principles of the Order; and at a time, too, when darkness began to cloud the minds of many of the Brethren, and despair to fill their hearts,

he came forward the fearless and successful champion of the cause which he had espoused, and which he had pledged himself to maintain.

Benevolence was his motto. Under the broad arch of "*Brotherly-love, Relief and Truth*," he stood undaunted, determined by every act of his life to show that his heart was given to the cause of humanity and God. No opportunity of doing good, passed by but he improved it—no sufferer called for relief, but he was ready to afford it—no heart came to him unfolding its tale of sorrows and grief, but found a response in his own—and no eye was dimmed with tears but brought the same to his. The defenceless he sheltered, the homeless he took beneath his own roof—the broken-hearted he cheered, and the afflicted he comforted with words of kindness and affection; while round the hearts of *all* he threw the silken cord of love, and bound to himself the affections of thousands. His benevolence was unostentatious. He let not his left hand know what his right hand performed. He sounded not a trumpet at the corners of the streets, and in high places, to inform the world of his charitable works and deeds.

His benevolence was likewise uniform—it knew no ebb nor flow. It was not now the noisy stream, thundering over hill and vale, and anon the little rivulet, whose waters, shallow and scanty, gave no aid to man or beast; but it was rather the deep, still stream, flowing majestically onward, carrying upon its bosom the produce of every clime, and dispensing valuable gifts to all mankind.

In the rupture which occurred between ourselves and the republic of Mexico, our departed Brother was among the first to volunteer his services.

He did not say to others, go, while I remain at home to perform my duty; but with an ardent and irrepressible feeling of patriotism, he volunteered himself as a private soldier, and confessed himself satisfied, could he in *any* station, or in *any* manner, render service to his country.

While at Camp Washington, in the vicinity of Cincinnati, he was chosen Major of the regiment to which he belonged. On his way to the seat of war, he was elected by his district, without opposition, to a seat in Congress; and, to complete his honors, was appointed, by the President of the United States, Brigadier General of the Ohio Volunteers.

His conduct in the field of battle, his unflinching bravery, the esteem in which his name was held by those under his command, and the sympathy and kindness bestowed by him upon the wounded and dying, are themes upon which I forbear to dwell.

Though in the midst of carnage and slaughter, though with death-shots flying thick and fast around him, he escaped all, and was fated to die, *not* in the field of battle, but *alone*, and by the hand of disease. Yes, our lamented Brother died *alone*—not that there were none to surround his couch and administer to his wants; but he was far from home and kindred, and deprived of the influences of the soft and gentle whisper of a kind and affectionate wife, and the attention of a beloved and interesting family; and to *him* no feeling was more desolate than *thus* to leave the world and all he loved. But he died as he had lived—calmly and serenely. His work was accomplished, his mission was ended. And as the taper of life flashed up for the last time, he gave proof that death had no terrors for him, but sunk away as one who wraps his mantle round his form and lies down to pleasant dreams.

By an act of the Ohio Legislature, his remains were ordered to be brought from the seat of war and interred in his own State. The deceased, too, it may be well to remark, requested that in case of his death on a foreign soil, his burial might be according to the form, and with the honors of the Masonic Order, of which he was a faithful and exemplary member.

His wishes have been complied with. On the thirteenth day of February last, the remains of our lamented Brother were brought to Georgetown, the place of his residence, and on the fifteenth of the same month, after an appropriate and eloquent address by our distinguished Brother, David T. Disney, they were committed to the silent grave. Than Bro. Disney, a better selection could not have been made, since from early life he was intimately acquainted and associated

with the deceased, and could therefore speak with confidence respecting the qualities of his heart and character. But our Brother is gone, and we too, my friends and Brethren, must soon follow. He sleeps beneath the clods of the valley—

"But he is not dead, he only breathes the air
In worlds beyond the star-lit sky—
Some far off heaven-born land, where
Man, arrived, no more shall die."

Brethren, let this be a solemn warning, to admonish us that "in the midst of life we are in death." And although we are to-day in the vigor of manhood, and enjoying a full measure of health, yet we know not but that the angel of death may now be wending his way from the Grand Council of Heaven, commissioned by the Grand Master of the Universe to strike from the roll of existence one or more of us.

Thus, my Brethren, I conclude the duty assigned me, and would most affectionately urge upon your attention your duty as Masons—"act justly, love mercy, and walk humbly with your God."

MASONIC INTELLIGENCE.

OHIO.

THE Grand Chapter of Ohio held its annual communication at Columbus, on the 14th Sept. An unusually large representation was present, including twenty-seven Chapters. At the opening of the session, the G. H. P., Comp. Wm. B. Hubbard, made his annual official communication; from which we make the following extract, and commend it to the attention of the reader:—

"The whole number of Chapters in this State, working under charters or dispensations from this Grand Chapter, is twenty-nine; and it is with much pleasure that I am enabled to state that prosperity in an eminent degree pertains to all.

Care in the admission of new members—a better observance of the olden landmarks, with rigid endeavors to see that none are admitted within the sacred veils except such as have the Masonic ability and moral character requisite therefor, together with a more strict adherence to the rules and regulations of the Order, are the immediate causes of this general and marked improvement among your subordinates; and it is devoutly to be desired that this good work will progress, and that the whole of the Fraternity will continue to advance towards Masonic perfection, until Royal Arch Masonry shall become synonymous with all the virtues that alone can adorn man.

My Companions:—We live in a peculiar age, and we are even now on the threshold of an important era, about developing itself in the history of the moral world.

The spirit of Masonry was at the *first*—when, as the servant of the Most High and Holy One, *Order* was brought out of chaos, and *Light* was ushered upon a new-born world. She was the handmaid of the *second*—when the sacred Temple made by hands, was erected and dedicated to the Grand Architect of the universe as the fit place for the indwelling of his audible spirit between the cherubim and seraphim. And in the hands of him who "shapes our ends, rough hew them as we may," Masonry and her subjects were present at the destruction of that first and sacred Temple,—built the new upon the ruins of the old—preserved and perpetuated the Book of the Law, containing God's commandments on Mount

Sinai to his creature man—preserved and cherished among the Jews, and diffused to an idolatrous world, the knowledge of the One true and living God,—and was the instrument under Providence, of preparing the mind of Jew and Gentile for the third and greatest of all the preceding eras—the building and destruction of that living Temple “not made with hands,” now “eternal in the heavens.”

A high and favored destiny *has* attended and *now* awaits the onward progress of our Order. This age, as before remarked, is peculiar. It is the age of moral reform—for rendering science and all her discoveries tributary to the improvement of the creature man, in his social and moral relations. It is the age of societies and associations, numerous in number and names, for effecting the same object.

The rapid and extraordinary improvements in Mechanism are fast enabling man, by the substitution of machine labor, to have more *time* than of old seemed to be the lot of man to devote to the improvement of his mind and that of his fellows,—whilst the means of diffusing light and knowledge have increased *beyond* railroad to *lightning* speed.

The time is coming—*nay* is fast approaching—when the whole human race will be vastly elevated as intelligent, virtuous, and accountable beings—when nations will no longer learn to war with one another—but when they will be like families of kith and kindred in social and virtuous relations one with the other—whilst knowledge shall, with *steam* and *lightning* speed, “run to and fro” throughout the whole world.

Masonry has been present and aiding the advancement of civilization in all times past, and she will be present in the perfection of that civilization in the future.

To us, as Christian Masons, it is as plain as the sun at its meridian height, that Masonry was the handmaid in preparing the mind of Jew and Gentile for the recognition of Him “who spake as never man spake,”—and has ever since taught us to worship at his shrine and to recognise Him as our Great Grand Commander, high over all—the King of Kings and Lord of Lords.

Charters were ordered to be issued to three new Chapters, viz: Milford Chapter, at Milford; Urbana, at Urbana, and Republic, at Republic.

The committee on foreign correspondence close a very excellent report, in which they recapitulate the facts in the case of the pretended Grand Chapter of Louisiana, with the following resolution:

Resolved, That this Grand Chapter decline entering into a correspondence with the body in Louisiana styling itself the Grand Chapter of said State.

The report and resolution were adopted.

The Grand Council of Royal and Select Masters of Ohio, held its annual communication at Columbus, on the 16th September, but no business of special interest was transacted, except to order that a Charter be issued for Franklin Council, at Troy, Miami county, and to hear the very excellent Eulogy on the late Comp. Hon. Thomas L. Hamer, by Comp. Death, which will be found on preceding pages.

Our correspondent at Zanesville, under date of Oct. 23, writes as follows:—

“The Grand Lodge has just closed its session in this place. It has elected Br. M. Z. Kreider, M. W. Grand Master; J. L. Vattier, D. G. M.; J. N. Burr, S. G. W.; K. Jarvis, J. G. W.; Timo. Griffith, G. Treas.; B. T. Smith, G. Sec’y. All these went off unanimously. We had a large procession,—nearly four hundred in the ranks. Br. Hubbard delivered the address, and the Grand Lodge was closed in harmony, and with ‘Burns’s Farewell.’”

INDIANA.

The Grand Chapter of the State of Indiana, held its annual communication at Indianapolis, on the 24th of May last. We make such extracts from the proceedings as are of general interest :

Comp. Carter submitted the following resolution, which, after some discussion, was adopted :

Resolved unanimously, As declaratory of the ancient landmarks of Masonry, that any Masonic intercourse by Royal Arch Masons, with a Companion who is under sentence of suspension or expulsion by a decree of a legally constituted Chapter of Royal Arch Masons, is highly improper and strictly forbidden.

The Grand Secretary laid before the Grand Chapter the following communication from the Grand Lodge :

To M. E. H. P. of G. Chapter of Indiana :—Below you have a resolution adopted by the Grand Lodge of Indiana. Your early and prompt attention is respectfully requested :

"Resolved, That a committee of five members be appointed on the part of the Grand Lodge, to act with a similar committee on the part of the Grand Chapter, to inquire into the expediency of procuring a site, in this city, for a Grand Masonic Hall ; and if, in their opinion, a site should now be secured, that they recommend such location, as in their judgment promises the largest amount of revenue to the Institution in the way of rent, and that they report as early as practicable."

Attest,

A. W. MORRIS, *G. Sec'y.*

On motion of Comp. Whitcomb, said resolution was concurred in ; and Comps. Taylor, Colestock, Deming, Sopris, and King, were appointed the committee on behalf of the Grand Chapter.

Comp. Carter offered the following resolutions, as amendments to the Constitution :

Resolved, That the Constitution be so amended that the annual meeting of the Grand Chapter shall commence at Indianapolis, on the Thursday preceding the meeting of the Grand Lodge.

Resolved, That the annual dues from subordinate Chapters for membership, shall be one dollar for each member.

On motion of Comp. Downey, the same was amended, by adding—"And that the fees from the subordinate Chapters for exaltation, be increased to three dollars."

Which amendments as amended were adopted.

Comp. Downey moved the following resolution, which was adopted :

Resolved, That it is expected that every officer of this Grand Chapter will regularly and punctually attend upon the regular communications of the Chapter, unless unavoidable circumstances prevent such attendance.

KENTUCKY.

The Grand R. A. Chapter of Kentucky held its annual convocation at Lexington, on the 30th of August last. From the proceedings we copy as follows :

The G. H. Priest reported that, since the last Grand Annual Communication, he had granted dispensations for the organization of four Chapters : one to be called "Western Star," held at Elizabethtown ; one to be called "Washington," to be held at North Middletown ; one to be called "Flemingsburg," held at Flemingsburg ; and one called "Paducah," held at Paducah.

Comp. Munger presented the petition of a number of Companions, residing at Covington, praying a Dispensation to form a new Chapter in Covington, recommended by Maysville Chapter, No. 9; which petition was granted—the Chapter to be called “Covington.”

The committee on foreign correspondence, in their report, say—“Your committee regret that difficulty exists as to the legality of the bodies styling themselves the Grand Chapter of Louisiana and the Grand Chapter of Texas, but we hope that all doubts upon the subject will be removed, and those be either recognised or distinctly disavowed by the General Grand Chapter, which will shortly assemble.”

The following resolution was adopted :

Resolved, That at the present session, and at all future sessions, three dollars per diem be allowed to the representative or representatives of each Chapter represented in this Grand Chapter; and that each of the Grand Officers and Past Grand Officers be allowed one dollar and fifty cents each, per diem, whilst in attendance, unless they be representatives.

The Grand Council R. and S. Masters of Kentucky, held its annual communication at Lexington, on the 1st of September last.

The G. P. announced that he had granted Dispensations to Franklin Council, at Franklin, Tennessee, and to Clarksville Council, at Clarksville, Tennessee, since the last Convocation of the Grand Council of Kentucky; and that said Councils had returned to the G. Recorder said Dispensations, accompanied by their work, praying for Charters: accordingly, Charters were directed to be prepared and issued to said Councils.

NEW HAMPSHIRE.

The Grand Lodge of New Hampshire held its annual communication at Concord, on the 8th and 9th of June last. The session was an active one, and the business brought forward indicates an increased and increasing prosperity in the jurisdiction. The report of the committee on foreign correspondence, is an interesting paper. The principal topic discussed is the establishment of a General Grand Lodge; and this portion of the report we should be pleased to copy, were it not now out of season. We give below two or three interesting extracts from the reports of the D. D. G. Masters:—

FROM REPORT OF R. W. LUTHER FARWELL, JR.

“In May I visited Hiram Lodge, No. 9. Though a member of this Lodge, I may be permitted to express my gratification at its present prosperous condition. Although the Brethren have not once, for many years, failed in holding their regular communications, yet they too often met only to part; there [was] wanting that intensity of feeling which is necessary to the prosperity of our cause. But within the last year, a very great revival has been effected. The older members are taking a deep and active interest in their Masonic duties; and both young and old are seizing every opportunity for improvement in Masonic knowledge. The amount of work done in this Lodge will be seen by reference to the returns; and I am happy to state that there are now indications of considerable accessions to its numbers.

During the past year the Brethren have most of the time met weekly for instruction; and consequently they have made great improvement. From thirty to forty members are usually in attendance at the regular communications, and it is not unusual for visitors to come the distance of from ten to twenty miles, and even from the adjoining State of Vermont. Masonry, in this section, is on the increase, and opposition to it is completely dead.”

Claremont, June 7, A. L. 5847.

REPORT OF R. W. JEREMIAH ELKINS.

At the last annual communication of this Grand Lodge, I was appointed D. D. G. Master over Lodge No. 32, at Meredith Bridge, the only Lodge embraced in my District. As a member I have attended its meetings several times within the last year. The number of its members for some years past has been small, but their zeal and persevering attachment to the principles and landmarks of the Order, have outlived the blind but fierce opposition which, for a season, raged against Masons and Masonry; and they have now the satisfaction to witness the most favorable indications of the future growth and prosperity of their Lodge. When persecutions were the fiercest and denunciations the loudest against Masonry, the members of this Lodge fitted up a commodious and convenient Hall, where monthly communications have since been held with general regularity. Since the last annual meeting of this Grand Lodge, two members of the Lodge have been admitted, and several applications are now pending for initiation."

Meredith Bridge, June 8, A. L. 5847.

REPORT OF R. W. STEPHEN HOYT.

"As District Deputy Grand Master over Lodges 14, 31, 35, and 43, I respectfully report:

That on the 3d day of December last I visited Warner Lodge, No. 35, it being the day of their Annual Communication. I found the Brethren assembled in their Lodge in due season, where I met them and examined their records, which I found kept in Masonic style and order. After the regular business of the Lodge, I passed some time in imparting to them Masonic information, which was well received by the members. This Lodge still retains its well known high character. They are interested in the true improvement of the Craft, and exercise truly Masonic hospitality. They deserve the warmest approbation.

I visited Aurora Lodge, No. 43, at Henniker, at their annual communication, on the 30th day of April. I was present at the election of their officers, and examined their records, which are kept in excellent form. Many of their members are expert lecturers; and all seem to have the welfare of our honorable and beloved Institution at heart.

I visited King Solomon's Lodge at their annual communication on the 26th day of May. At the request of the Brethren, I presided in the Lodge, and attended to the duties of electing and installing the officers for the present year. The records of this Lodge are well kept; and the members are courteous and hospitable, and appear to possess the genuine principles of Freemasonry. This Lodge has done much work; and I anticipate the arrival of the time when the lustre of its implements will awake the prosperity of the Lodge, and betoken the good of the town and vicinity where it is located.

On the 27th day of May, I visited St. Peter's Lodge, No. 31, at Bradford, it being the day of their regular monthly communication, and of the election of officers. I attended the election and installation of officers, and examined the records, which I find well kept. There are indications of a return of business in this Lodge, as in former days. As I am a member of this Lodge, I may be excused from encomiums. Yet I may be permitted to say, that the members of this Lodge are generally well versed in Masonic science, and that, as a body, they are economical, endeavoring to keep in remembrance, and to observe the tenets of our profession, and the perfect points of our entrance.

Freemasonry, standing firm upon its own unshaken foundations, has been able to resist all the hostile and malignant attacks which have been made upon it. It has suffered nothing from those assaults, except a short recess from labor in some of the Lodges. But this trouble has passed, charters are called for and restored, doors are unlocked, archives opened, and work resumed. I have no doubt of the future prosperity of our venerable Fraternity."

MASSACHUSETTS.

At a Quarterly Communication of the Grand Lodge of Massachusetts, held on the 9th of June last, the Committee to whom had been referred the subject of a General Grand Lodge, made the following report, which was adopted:

The Committee to whom was referred so much of the Grand Master's address as related to the establishment of a General Grand Lodge, have met and deliberately discussed the subject referred to them, and freely interchanged their opinions thereon. There was a decided difference of opinion among the committee; but a majority of them agreed—and in conformity to their opinion the committee

REPORT:

That it is inexpedient to form a General Grand Lodge,—and that, therefore, it is not expedient that the Grand Lodge of Massachusetts should send a delegate to the Convention to be holden at Baltimore in September next.

AUGUSTUS PRABODY,	} Committee.
JAMES A. DICKSON,	
JOHN B. HAMMATT,	
JOHN J. LORING,	
F. E. WHITE,	

MEM.—I signed the above report in deference to my highly respectable associates on the committee, because it expresses the views of all of them. But I believed, and still decidedly entertain the opinion, that a General Grand Lodge, with limited and carefully defined powers, might be formed with great benefit to the Craft, and that we ought to be represented at the proposed Convention, whatever may be the result of its deliberations.

AUGUSTUS PRABODY.

The following amendment of the Constitutions was adopted Sept. 9, 1846:

Ordered, That Section 10, Part IV. of the Constitutions, be amended by substituting \$6 00 instead of \$4 00, as the annual fee of each subordinate Lodge to the Grand Lodge; and \$5 00 instead of \$3 50, as the fee for every candidate initiated.

Obituary.

At Norwich, Conn., on the night of the 1st of Oct., Hon. JABEZ W. HUNTINGTON, U. S. Senator from Connecticut. He was a member of the Washington Masonic Convention, in 1843, and the intelligence of his death will be received by the surviving members of that body, with sincere regret. He was distinguished for his manly qualities and practical good sense.

FATAL ACCIDENT.—A letter dated Buena Vista, Oct. 2, 1847, says:—"A sad accident occurred day before yesterday, in Saltillo, which resulted in the death of Mr. Tisdale, clerk of the Mississippi sutlers. He was fooling with a man named Cook, a private in the Mississippi Regiment, in the store of Mr. Carr, and Cook snatched up a pistol, and supposing it was not loaded, snapped it at Tisdale, and inflicted a mortal wound upon him, from which he died soon after. The deceased belonged to the Fraternity of Free and Accepted Masons, and was buried yesterday with Masonic honors."

REGISTER OF OFFICERS.

GRAND LODGE OF NEW-HAMPSHIRE.

M. W. John Christie, G. Master.
 R. W. Thomas Lawes, D. G. M.
 " Philemon Tolles, S. G. W.
 " Daniel Balch, J. G. W.
 " John Knowlton, G. Treas.
 " Albert R. Hatch, G. Sec'y.

GRAND LODGE OF OHIO.

M. W. M. Z. Kreider, G. Master.
 R. W. J. L. Vattier, D. G. M.
 " J. N. Burr, S. G. W.
 " K. Jarvis, J. G. W.
 " Timo. Griffith, G. Treas.
 " B. T. Smith, G. Sec'y.

G. COUNCIL E. AND S. MASTERS, OHIO.

A. Death, Grand Puissant.
 K. Porter, Dep. G. Puissant.
 G. L. Shinnick, G. T. Ill.
 M. Z. Kreider, G. P. C. of the W.
 John Sayre, G. Capt. of the Guard.
 Isaac C. Copelen, G. Treasurer.
 B. F. Smith, G. Recorder.
 James T. Donahoo, G. Chaplain.
 Joseph Hildreth, G. Lecturer.
 Jonas Ward, G. S. and Sent.

GRAND CHAPTER OF OHIO.

M. E. George D. Hine, G. H. P.
 E. Elam P. Langdon, D. G. H. P.
 " J. N. Burr, G. King.
 " Thomas Bell, G. Scribe.
 " Isaac C. Copelen, G. Treas.
 " B. F. Smith, G. Sec'y.
 " F. M. Keith, G. Marshal.
 " Wm. H. Raper, G. Chaplain.
 " Joseph Hildreth, G. Lecturer.
 Comp. George L. Shinnick, G. C. of the H.
 " D. H. Wheeler, G. P. Soj.
 " Alfred Davis, G. R. A. Capt.
 " J. W. Underhill, G. M. of 3d Veil.
 " Platt Benedict, G. M. of 2d Veil.
 " H. J. Hukle, G. M. of 1st Veil.
 " G. Steiman, G. Guard.

WASHINGTON CHAPTER, NORWALK, CT.

E. Gregory, H. Priest.
 George G. Bishop, King.
 A. E. Smith, Scribe.
 S. Smith, Treasurer.
 E. Hoyt, Secretary.
 M. S. Bailey,
 A. St. John Camp, } Masters of Veils.
 Wm. Vanhouten, }
 H. A. Gibbs, R. A. Capt.
 James Stevens, P. Soj.
 David Boalt, Tyler.

PAWTUCKET R. A. CHAPTER.

Hiram Wilmarth, H. Priest.
 Albert Bliss, King.
 H. N. Ingraham, Scribe.
 E. W. Potter, R. A. Capt.
 N. P. Towne, Capt. Host.
 Sabin Allen, P. Soj.
 Wm. A. Ingraham, Treas.
 Joseph T. Greene, Sec'y.
 Samuel Merry,
 John Bayley, } M. of Veils.
 Wm. T. Luther, }
 James V. Jenks, S. and T.

PAWTUCKET COUN. R. AND S. MASTERS.

Barney Merry, Th. Ill. G. Master.
 Alvin Jenks, Ill. D. G. Master.
 Hiram Cleveland, Ill. P. C. of W.
 Lyman Claffin, M. of Excheq.
 Joseph T. Greene, Recorder.
 Edwin Howland, C. of Guards.
 N. A. Potter, Sentinel.
 Jas. V. Jenks, Guard.

CLINTON ENCAMPMENT, NORWALK, CT.

Sir James Stevens, G. Commander.
 " H. W. Smith, Generalissimo.
 " Edwin Hoyt, G. Gen.
 " J. A. McLean, Prelate.
 " Geo. F. Daskam, S. W.
 " A. St. John Camp, J. W.
 " J. W. Leeds, Treasurer.
 " E. Hoyt, Recorder.
 " D. B. Brimsmaide, St. Bearer.
 " Manly Peters, Sw. Bearer.
 " Constantine McMahon, Warder.

ST. JOHN'S LODGE, NORWALK, CONN.

James Stevens, W. Master.
 A. E. Smith, S. W.
 Joseph E. Cocker, J. W.
 Wm. J. Street, Treas.
 Henry Walton, Secretary.
 Geo. F. Daskam, S. D.
 J. Camp, J. D.
 J. Merrill, C. J. Grumar, Stewards.
 David Boalt, Tyler.

UNION LODGE, PAWTUCKET, R. I.

Nathan P. Towne, W. Master.
 Nelson B. Jenks, S. W.
 Edgar W. Potter, J. W.
 Daniel D. Sweet, Treas.
 John T. McCabe, Sec'y.
 Chas. F. Manchester, S. D.
 Ervin Read, J. D.
 Jas. V. Jenks, S. and T.

MASONIC CHIT CHAT.

☞ Our correspondent at Nashville, Tenn., under date of Nov. 12th, writes—"Masonry is in a very flourishing condition in our State. At our last Grand Lodge, we had 67 Lodges represented—more than ever before since this has been a State—and there never was seen so large and intelligent a body of delegates in the Grand Lodge of Tennessee. Applications are made almost every week for establishing new Lodges or for the revival of old ones; and may it continue to be so throughout the land; and may we be in our lives what we profess to be, a band of Brothers, and the world at large be convinced of the happy effects of our time-honored Institution."

LODGE LIBRARIES.—*A Good Example.*—A correspondent writing from Norwalk, Ct., says:—"I should like the price of the back volumes of your Magazine, as I think the Lodge would purchase them to place in the Library. Our library comprises 380 volumes of valuable works,—additions are making, and I doubt not before one year we shall number 1000 volumes. The prospects of Masonry were never brighter. We are constantly at work in the different Orders."

The above Lodge has 107 members, and it is taking the right course to make them intelligent and useful Masons and citizens.

ANOTHER GOOD EXAMPLE!—Our excellent and faithful friend and Brother, J. J. Doty, Esq., of Richland, Miss., under date of Oct. 13, says—"Camden Lodge, No. 74, has purchased *thirtytwo* copies of the Trestle-Board, at 75 cents a copy, and transportation charges, for the use of its members."

We are certainly under special obligations to our Brethren of Camden Lodge, for their liberality; and for the information of such Brethren in that vicinity as may desire the work, we will add that Br. Doty has a few copies left in his hands on sale.

MASONIC MUSIC.—Our musical Brethren will find a good supply of Masonic Music advertised on the covers of the Magazine,—just received from Europe.

☞ Just on the eve of our leaving for the West, on the last of August, we received a communication from a correspondent at Barnwell, S. C., asking for our opinion in relation to a matter then pending before the Lodge at that place. This we neglected to give at the time, and the subject had passed from our mind, when, a few days ago, in looking after errors of omission, we accidentally took up the communication in question. It is now too late for the answer to be of any avail, and we refer to the subject merely to apologize for our carelessness. Our answer would have been, *expulsion*—the facts stated being proved.

☞ The Hon. ROBERT P. DUNLAP, of Maine, was installed as Grand High Priest of the General Grand Chapter of the United States, in this city, on Tuesday, the 30th ult. The ceremony was performed by Rev. PAUL DEAN, within the Grand Chapter of this Commonwealth, a special meeting of that body having been called for the purpose. The particulars will be given in our next.

MISSOURI MASONIC COLLEGE.—The "Lexington Appeal" says—"The brick work of the Masonic College in this place, is now complete. Those who have visited it, express much satisfaction at the magnitude and stately appearance of the building, and elegance and taste displayed in the workmanship and material, the convenience of its arrangements, and its adaptation to the purpose for which it is intended."

☞ The Grand Chapter of Connecticut held its annual convocation at New-Haven, in May. The proceedings were chiefly of a local character. M. E. Benoni A. Shepard, was elected G. H. P.; Wm. E. Sanford, D. G. H. P.; George Geddings, G. K.; Theo. Spencer, G. S.; Benj. Beecher, G. T.; E. G. Storer, G. Sec.

BOOKS.—We have added to our supply of *Masonic Books*, since last month, several works of value. See advertisement.

☞ Br. W. H. Squires is our authorised agent for the Magazine and Trestle-Board, at London, Madison county, Ohio.

☞ John Burton has been expelled from the benefits of Masonry, by Paris Lodge, No. 108, at Paris, Tenn.

THE
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BOSTON, JANUARY 1, 1848.

[No. 3.]

INSTALLATION OF THE GRAND HIGH PRIEST
OF THE G. G. CHAPTER OF THE U. STATES.

HON. ROBERT P. DUNLAP, ex-Governor of Maine, was duly installed into the office of Grand High Priest of the General Grand R. A. Chapter of the United States, at the Masonic Temple in this city, on the evening of Nov. 30th, A. L. 5847. Having been prevented, by unavoidable engagements, from preparing an account of the ceremonies on this occasion, we are indebted to a friend who was present, for the following notice :—

The ceremonies were peculiarly interesting. They were performed at a time and under circumstances well suited to leave a pleasing and lasting impression on the minds of a large audience of assembled Brethren, among whom were many aged and venerable members of the different orders and ranks of Masonry,—men whose silver locks were an ornament to the high characters they sustained in society. The remembrance of the past rose, by contrast with this happy occasion, in the thoughts of many. For we were in a capacious and splendid Hall, said by strangers, not to be surpassed, even if equalled, by any Masonic chamber in any city on the globe :—we were, too, in a superb building, erected in troublous times, when scorn and persecution and danger surrounded the faithful, and the mistaken views and prejudices of the public pointed the artillery of vengeance against our time-honored Institution ;—a time, when the hearts of some failed them for fear, and *some hid their white apron lest it should betray them by its speech*. We indeed saw, and felt and knew that the hurricane had passed over us ; and that, after a season of calmness, and patient waiting for better times, the genius of Masonry had awoken and was once more on a mission of benevolence and good works. On the present occasion, therefore, it was cheering when we remembered trials which had gone by, to hear the glad tidings from all parts of our country

and from foreign shores, of the prosperity of the Art. It is no illusion of the mind, no enthusiasm of fancy, when we assert now, that Masonry is everywhere reviving; and we have reason to believe, that from the trials it has experienced, and the purifications which followed the steps of adversity and a conflict with evil, our Institution never stood with the prospects of a higher and more enduring influence.

The ceremonies of this installation, were performed within the body, and by the aid, of the Grand R. A. Chapter of Massachusetts. The G. Council of the Princes of Jerusalem, the Boston Encampment of Knights Templars, St. Andrew's and St. Paul's Royal Arch Chapters, the Grand Lodge of Massachusetts, and several distinguished Brethren from other States, were present in the beautiful costume and splendid regalia of their Orders. There were several respected strangers among the guests invited to witness the proceedings of the evening—and we only lamented that this magnificent Hall had not been still larger, so that the beauty and loveliness of the gentler sex might have ornamented the scene; for it is a beautiful sight to see the wives, and sisters and daughters of Masons meeting with them on occasions of this kind—but our temple was filled, and the area of hospitality could go no farther.

M. E. Comp. MOORE, G. H. P. of the G. Chapter of Massachusetts, presided at the commencement of the ceremonies, and welcomed the officers of the Grand Lodge of Massachusetts, who were introduced by Comps. Peabody, Tolman and Atherton, in a warm and affectionate manner; after which, M. E. Comp. Bradford, G. H. P. of Maine, and E. Comp. Christie, G. K. of New Hampshire, were introduced with congratulatory interchanges of sentiment.

A committee of Comps. Peabody, Gibbens, Atherton, Tolman and Keith, introduced M. E. and Rev. Comp. PAUL DEAN, Gen. G. H. P. of the United States. He was then addressed by the Chair, in a manner worthy of the high character of Boston Masons, and with a cordiality and eloquence admirably suited to the occasion. M. E. Comp. Moore, in this address, alluded to the interesting object of the meeting, the unanimity in which the choice of the G. G. H. P. elect, had been made, and the brilliant prospects of returning and reviving Masonry. He concluded with some felicitous remarks on the faithfulness, ability and general satisfaction with which M. E. Comp. DEAN had himself presided over this high Order of our Institution in America, and touched feelingly on the good wishes and affections of all his Brethren, which would ever follow this excellent and eminent Brother, as the shadows of coming years were beginning to lay along his paths of usefulness. Indeed, what can be more pleasing to a true Mason and good man, than to enter upon a high office, with the confidence and respect, and to leave it with the fond memory and

love of all his Brethren. It is one of the beauties and peculiar charms of Masonry, that it seeks to cherish the remembrance of those whom it delighted to honor. Comp. Moore then resigned to him the Chair.

A committee was then appointed, consisting of E. Comps. Raymond, of Massachusetts, Bradford, of Maine, and Christie, of N. Hampshire, to introduce the G. G. High Priest elect; and the Hon. ROBERT P. DUNLAP was introduced, and invested by the Chair with the insignia of office, in due form.

M. E. Comp. DEAN then addressed him in a strain of eloquence and feeling, which was listened to with much interest by the dense and silent assembly.

[Comp. DEAN has furnished us with an abstract of his address, which is here annexed:]

MOST EXCELLENT COMPANION DUNLAP:—Most sincerely do I congratulate you on the great unanimity of your election to the highest office of Royal Arch Masonry in the country; on the knowledge, experience, and habits of Masonic labor—the high reputation as a scholar, member of society, a man and a Mason, which you bring to the aid of your distinguished station; and upon the general and healthful prosperity of Masonry at your entrance upon the duties of your office; for there is a tide in men's affairs, and in Masonry, which, taken at the flood, leads on to glory. It is, therefore, with a peculiar pleasure, that I invest you with this badge of your office.

This Breast-plate is the representation of that worn by the High Priest of the house of Israel, made of pure gold, set with precious stones, in which were engraved the names of the twelve Patriarchs and tribes of the people, as a constant memorial that they were precious in the eyes of the Lord, and were entitled to his perpetual kindness and service; and upon *your* breast, it will remind you of the affectionate care due to all the Chapters under your jurisdiction, and the responsible duties you owe them; for the promotion of union, good fellowship and skill among them, as workmen employed in erecting the more beautiful Temple of reformation, virtue and happiness. You will be especially instructed by it, that all the Companions, East and West, North and South, are alike your Brethren, whom you are alike to respect and love, and whose names you are ever to bear before the Lord for his aid and blessing.

I also place in your hand the Constitution of the General Grand Chapter, as the manual of your duty, and the sanction of your prerogatives and authority; and conduct you to this Chair, the symbol of your dignity and dominion.

With much satisfaction do I now, by virtue of authority in me vested, declare you to be regularly installed into your office, and proclaim you, in this assembly, and to all interested—*The General Grand High Priest of the General Grand Chapter of the United States.*

Permit me farther to assure you, Sir, that you are associated with able, experienced and faithful officers, on whose ready assistance and co-operation, you may safely rely for the union and prosperity of the Chapter; and that the bright examples of our predecessors will shine on your path, to cheer your course of labor and care.

Standing, as you now do, at the head of Royal Arch Masonry in this most prosperous country, may I not be persuaded that you will derive the highest incentives to activity and zeal in your office, from the conviction, as I seriously

believe to be the truth, that the Fraternity, in all its degrees and orders, is one of the best institutions ever devised by human wisdom. That it is such, will appear from the fact of its being founded on the noblest and sublimest principles—first, that there is one God, entitled, by his perfections, to our highest adoration and most devout service:—Second, that the human race, made of one blood, are one family of brothers, and from their relation, have an undisputed claim upon our love, sympathy and aid. From the benefits it has conferred, as an operative science, on the Church, the State, and domestic life—in the convenient and beautiful houses of worship, the splendid temples of legislation, halls of justice and of learning, and the thousands of pleasant dwellings it has furnished as ornaments and comforts to the city and the country; and, as a speculative science, in the broad ground it has furnished on which benevolent and liberal minded men of different nations, parties, sects and occupations, may meet as equals without concessions, for mutual self-improvement, and the generous relief of the poor, the widow and the orphan:

From its ancient and unchanged organization, usages and landmarks; the distinguished men of the Church and the State, who have supported and cherished it; and the triumph with which it has, like religion and science, come from all persecutions, as came the three noble Hebrews from the furnace, and as comes the pure gold from the forger's fire, without the least diminution of its weight, beauty or usefulness:

From its recognition of the sanctions of religion, the rights of government, and the domestic relations; its uniting, at its first organization, rulers, artisans and workmen, in the service of God and men; and the strong bond of friendship in which it ever tends to unite good men and true of every station, profession and calling; of which friendship honorable mention has been made in Scripture, as uniting the hearts of David and Jonathan, the King of Israel and Benhadad, Christ and the beloved disciple, the Apostles and early Christians:

And, finally, from the wonderful adaptation of this great principle of friendship, founded on human worth and sanctioned by piety, in our peculiar organization, to employ successfully the astonishing improvements of the day, in carrying forward the great reforms of the age; to aid in ushering in the prophetic day of millennial glory; and to establish on earth righteousness, freedom and good will.

An Institution sustained by such facts, needs no eulogium from me, and no commendation to you, my Brother, to whom I now bid a most hearty welcome to the honors of your station, and the rich rewards of its faithfully performed duties.

Comp. DEAN referred, with triumphant demonstration, to the upright characters of all true Masons in all countries, in all ages, and of every profession, pursuit and rank in society; and proved that Masonry had done much good, and that the Fraternity was a blessing to the human family. He pointed to all our emblems as illustrations of moral virtues, and dwelt upon the influence of our Institution in making men better citizens, better husbands, and better fathers, and teaching them that *improvement in Masonry* has ever been found to be *improvement of the mind*, to every sincere and true member of the Order. The principles of our Institution, so clearly set forth and so well described by this excellent man, after so many years experience of their value and tendency, and having himself

shared so much in its adversity and its prosperity, became doubly impressive, as he was retiring from the high honors he had sustained.

The reply of the M. E. Gen. Grand High Priest, Comp. DUNLAP, on taking the Chair, was heard with eagerness. It was happy and appropriate. He alluded to the origin and antiquity of the Order, even to the days of the great temple on Mount Moriah, and our G. Master, King Solomon. He remarked that Masonry was at first *operative*, and laid the foundation of all that is beautiful in architecture in the temples, churches and chapels of successive ages; and that our Brotherhood, as a moral and spiritual institution, grew up out of this union of Craftsmen. He referred to the distinguished men who had belonged to it, and especially to Washington, Warren, Clinton and Jackson. In naming the first illustrious Brother, he spoke of his recent visit to Alexandria, in the District of Columbia, and of being in the very Lodge over which Washington had often presided. He described his own feelings at such a visit, sublime with such hallowed recollections; and he observed, that while that great man had the care of the Lodge at Alexandria, he was always attentive and always punctual at their regular meetings. He alluded to our past trials and present prosperity, and dwelt, like one who felt their inward power, on the great leading motives of true Masonry—love to God and love to man. He believed if Masonry were only more extensive in all countries, its benevolent operations and sweet influences would tend to bring about another golden age, or a state of millennial blessedness.

The performances on the organ, by Comp. Barrus, and the fine songs by Comp. Oliver and others, from Comp. Power's beautiful MASONIC MELODIES, were excellent, and added much to the felicity of the occasion. In a word, in a superb hall, illuminated with the noonday splendor of the gas lights, and with every ceremony performed with dignity and appropriateness, we had a brilliant evening. In looking round the assembly, we saw Brethren of long standing in the Fraternity, who had upheld it fearlessly and nobly in the days of bigotry and persecution, some of whom were in high office. We saw, too, one Brother of distinguished character, who had been Governor of Maine, a member of Congress, and who was this evening installed into the highest office of R. A. Masonry in this country; and we rejoiced—for we knew him to be faithful and true in those dark years when the world was against us, and that he was ever a zealous friend and talented member of our Fraternity. We therefore saw the insignia of this exalted office resting on him as the reward of merit.

I. H. S.

THE JEWS AND THE GRAND LODGE OF BERLIN.

WE are happy in being able to communicate to our readers, and particularly to those of them who are of the Jewish faith, (for they are more immediately interested in the matter,) that the long pending difficulty growing out of the refusal of the "Royal York Grand Lodge of Berlin," to admit as visitors to its subordinate Lodges, and to receive as Freemasons, Brethren professing the Jewish religion, has finally been definitely adjusted—at least for the present.

We had the pleasure to announce this result to our readers in April last,* on what we at that time deemed to be good authority; but some of our foreign correspondents immediately after assured us, that the information could not be correct, as no notice of it had been received in England. We therefore felt constrained to make the counter-statement, which we did in June following.† It turns out, however, that our original information was correct; for it now appears, that on the 12th February last, His Royal Highness the Prince of Prussia being in the chair, the Grand Lodge directed that in future no test as to religious creed should be called for from visiting Brethren. This removed the whole difficulty, and left the Lodges, under the jurisdiction of the Grand Lodge, free to admit Jews and Brethren of every other religious faith. But it appears from a correspondence read at the quarterly communication of the Grand Lodge of England, in September, that a conference of the Grand Masters of the *three* Grand Lodges at Berlin, was held in May, subsequently, when it was again decided, "with the sanction and recommendation of the Prince Protector, that in future no religious test or declaration should be required from Brethren visiting any of the subordinate Lodges." And in accordance with this, and the previous decision of February, the Royal York Grand Lodge has instructed its subordinates to admit visitors of all denominations, on proving themselves to be Masons, and showing that they are properly provided with *Grand Lodge Certificates*.

This result will be received by our Jewish Brethren with exultation. They will properly regard it as a successful vindication of their rights as Masons, by their Christian Brethren of America, England and France, against an oppressive and unmasonic policy. And it is so. A concession has been wrung out of the Prince Protector, in favor of his Jewish Brethren, that, as a Christian and a Mason, he was bound to concede without hesitation. We give him no credit for liberality in this matter, for he is entitled to none. He resisted, until resistance threatened the destruction of his own Grand Lodge; and then yielded to the necessity of

the case, and force of circumstances. It is, as was long since predicted by a Prussian journal it would be, "a decisive victory of liberty and humanity over the pernicious influence of prejudice and intolerance."

But let us not mislead our readers in this matter. The law stands precisely as it did before. *That* has not been repealed, nor will it be for at least seven years to come, if then. The Constitution of the Royal York Grand Lodge is revised but once in nine years. The last revision was in 1845,—the next will of course be in 1854. No amendments are allowed in the interim; though the Grand Master has the power of suspending such portions as necessity or convenience may require. It is manifest, therefore, that the objectionable article may at any moment be renewed. This, however, will not be done during the present Grand Mastership. We entertain no fears in this respect, and we will not prejudge the character of his successor.

But the obnoxious features of the law do not stop here. The clause suspended relates entirely to Jewish *Masons*, having the *Certificates* of foreign Grand Lodges, and presenting themselves as visitors at the Prussian Lodges. The refusal to admit them was equivalent to dishonoring the *Certificates* of the Grand bodies from which they hailed. This was the ground of complaint, and it was valid. But the law goes further, and prohibits the *initiation* and *affiliation* of Jews. For this, however unjust and oppressive it may be, there is probably no remedy, except in the Grand Lodge itself. It is not a question with which foreign Grand Lodges will be likely to interfere. Now, therefore, if the Prince Protector will take this matter in hand, and suspend the disqualifying and unmasonic section of the law, (for such it is,) until it can be repealed, he will not only be entitled to credit for his liberality, but will be rewarded by the gratitude of thousands of his fellow-countrymen, whose only offence is a difference of religious faith!

A Prussian Brother, writing on this subject, humanely remarks, that "it is possible that time may soften these feelings, and if many well educated gentlemen of the Hebrew faith become frequent visitors at our Lodges, no doubt some good will be effected. We feel certain that as Jews become known and understood, their social position will improve, and the bigotry of some of our countrymen will yield to the closer acquaintance of the manner, habits, and views of that people." We trust that the hopes of our Brother may be realised.

INSTALLATION OF THE OFFICERS OF WASHINGTON LODGE.

THE officers of Washington Lodge, Roxbury, were publicly installed on the evening of the 30th November. We are indebted for the following notice of the ceremony, to the *Olive Branch*, one of the best family papers published in this city, and which we heartily recommend to the patronage of our Brethren:—

"There was a very respectable audience of ladies and gentlemen present, and considering the inclement state of the weather, the gathering was as large as could have been expected. The exercises consisted of—1. A Voluntary on the organ. 2. Prayer, by Rev. Br. G. M. Randall. 3. Chant by the Choir. 4. Installation of Officers, by R. W. George G. Smith. 5. Chant by the Choir. 6. Proclamation by the Marshal, Br. N. A. Thompson. 7. Ode, by the Choir. 8. Address by Rev. Br. G. M. Randall. 9. Anthem by the Choir. 10. Address by W. Luther Hamilton, the newly installed Master of the Lodge. 11. Prayer, by Rev. W. R. Alger. 12. Doxology by the Choir.

The address of Br. Randall was extemporaneous, and one admirably adapted to the occasion, and delivered in a style truly eloquent and effective.

The installation of the officers, by Br. Geo. G. Smith, was performed in his usually happy and impressive manner, and was calculated to make the several officers feel that they were entering upon the discharge of high and responsible duties. The singing was performed by Mrs. Shirley, Mrs. Melcher, Mr. T. Proctor, and Br. Wm. B. Oliver. We need hardly add that this part of the ceremony was performed in a manner highly creditable to those engaged in it, and to the satisfaction of all present. Mrs. Shirley possesses a voice of extreme power and richness, and sings with a style and taste which would please the most fastidious musical connoisseur. Her rich treble, with Mrs. Melcher's fine alto, Mr. Proctor's full and heavy bass, and Mr. Oliver's pleasant tenor, formed a musical quartette to which it was truly pleasant to listen.

The company separated at an early hour, each one apparently pleased and edified with the evening's ceremony."

EXPULSION OF NON-AFFILIATED BRETHERN. ARRESTING THE CHARTER OF A LODGE.

Monroe, Ind., Nov. 11, 1847.

R. W. BA. MOORE:—Being desirous of correct information on the following questions, your opinion on the same will be thankfully received:—

1st. A Brother who is not a member of any Lodge, but resides under the jurisdiction of a regularly constituted Lodge, has become obnoxious; and the Lodge wishing to proceed against him, what is the most prompt and summary method for the Lodge to pursue, in order to expel him from all the rights and privileges of Masonry?

2d. Is it according to Masonic usage to arrest the charter of a regularly constituted Lodge, solely on account of an officer of said Lodge being an expelled Mason, previous to the organization of said Lodge, supposing that officer to be the Master?

Yours, fraternally,

BENJ. CARTER.

1. It is immaterial whether the delinquent Brother be a member or not, he is amenable to the Lodge within whose jurisdiction he resides; and he must be arraigned and tried before that Lodge, unless there are

particular and forcible reasons to the contrary. In this case, the Grand Master will not hesitate to direct that the proceedings shall take place in another Grand Lodge, or he will appoint a special commission for the purpose. But before either of these last courses of proceeding is resorted to, it must be made manifest to the Grand Master, or to the Grand Lodge, as the case may be, that the prejudices existing against the accused, are such that he cannot, otherwise, have a fair and impartial trial, such as he is entitled to, and such as is guarantied to him by the principles of justice and the laws of Masonry. This will, however, rarely be the case; but if it should happen, the difficulty is removed in the manner described.

Our correspondent will agree with us, that, even in aggravated cases, such as we infer the one in question to be, the first inquiry is, not how the delinquent Brother may be most "promptly and summarily" disposed of; but how he may be most equitably and correctly proceeded against. However aggravated the offence, and however manifest the guilt of the accused, he is entitled to all the leniency, and to all the facilities of defence, which the liberal spirit of our laws guaranties to the least guilty. And whatever length of time may be required to effect his expulsion,—however desirable it may be to cast him off, as a diseased member whose presence is dangerous,—*the rules of proceeding in such cases must be respected.*

We have so frequently described the nature and operation of these rules, that it can scarcely be necessary that we should here notice them in detail. The accused is entitled to a copy of the charges alleged against him before the Lodge, and to at least fourteen days notice, to prepare himself for trial; with the privilege of introducing his own witnesses, or counter testimony. He may answer for himself; or by counsel, if his counsel be a Mason,—not otherwise. And, (say the old Constitutions,) "if he be not satisfied with the determination of the Lodge, an appeal may be made to the Grand Lodge." But, in this case, he is required forthwith to serve the Lodge with a written notice of his intention to appeal. The appeal must also be made in writing, specifying the particular grievance complained of, and forwarded to the Grand Secretary, fourteen days at least before the ensuing communication of the Grand Lodge. If the decision of the Lodge be confirmed, it stands against the accused, whatever it may be.

When the decision of the Lodge is expulsion, it operates as a suspension of the delinquent, from the moment it is declared; notwithstanding he may immediately give the required notice of his intention to appeal to the Grand Lodge. But it is manifestly improper, in such cases, for the

Lodge to publish the decision,—even if it be proper in any case, (which we much doubt,)—before it is confirmed by the Grand Lodge.

2. We apprehend that the terms of the second inquiry proposed by our correspondent, do not indicate fully all the facts in the case on which he asks our opinion. We take it, however, as it stands, and give him a negative answer. The mere circumstance that an unworthy Brother has gained admission into a Lodge and been elected Master, does not, of itself, furnish sufficient cause for a revocation of its Charter by the Grand Lodge. But, if the Brethren composing the Lodge, have knowingly and wilfully, and in violation of their obligations to the Grand Lodge and the Fraternity at large, admitted an expelled member and placed him at their head, the proceeding not only furnishes justifiable cause, but renders it the imperative duty of the Grand Lodge, not merely to revoke the Charter, but to hold the members to a severe accountability for their conduct. We know nothing of the facts in the present case, farther than they are disclosed in the question submitted by our correspondent. On that alone we predicate our answer.

LODGES UNDER THE ENGLISH JURISDICTION.

THERE are seven hundred and eighty Lodges on the Register of the Grand Lodge of England, viz:

In Europe, out of England,	-	-	-	-	-	11
Guernsey and Jersey,	-	-	-	-	-	6
East Indies and China,	-	-	-	-	-	56
Africa,	-	-	-	-	-	7
West Indies,	-	-	-	-	-	31
America, (Canada, &c.,)	-	-	-	-	-	78
Australia,	-	-	-	-	-	9
Military,	-	-	-	-	-	10
Provincial, (England,)	-	-	-	-	-	391
London,	-	-	-	-	-	110
In abeyance,	-	-	-	-	-	71

780

There are probably about four thousand Lodges at present in existence, in all parts of the world.

(Original.)

THE WIFE.

BY MRS. MARY M. GLOVER.

SHE stood beside him, in the spring-tide hour
 Of joy and hope, when Hymen fanned the flame
 Of wedded love, and with devotion's power
 Knelt in submission to the new born name ;
 And life so bright, so beautiful did seem,
 No cheating fantasy or pleasing dream.

Anon ! with steadfast soul, she bore the shock
 Of severing, link by link, the golden chain
 Of youthful love—firm as the sea-girt rock
 Lashed by the billows of the foaming main.
 Yet the pierced heart in truthfulness did tell,
 All soon must end in one wild word—farewell !

* * * *

She stood beside him, o'er whose marble brow
 Hope smiled triumphant on the couch of death ;
 E'en as life's fleeting tide would ebb and flow,
 Till shorter grew each faint, expiring breath—
 Beaming in gentleness and beauty there,
 To chide her anguish and rebuke despair.

" Father ! " she cried, then kissed his frozen clay—
 " Send light and love back to those eyes again !
 Or with his parted breath, take mine away !—
 Oh ! partial grave ! let not my prayer be vain—
 Let me repose beneath the valley's sod—
 Together let our spirits rise to God !

" Can this be death ?—pale, frigid death !—and thou ?
 No !—that cheek bath bloom, could I but reclaim
 It back, and waken on thy pallid brow
 The smile dear to me as thy honor'd name.
 Alas ! I linger where thy spirit's not,
 Yet unforgetting, as I am forgot."

* * * *

Behold yon sable hearse, and nodding plumes,
 List to the drum's sad peal of deep-felt woe—
 See, towards the sacred, silent place of tombs,
 Yon mystic band of Brothers moving slow :
 And she—the wife, the stranger, too, is there,
 Her heart all filled with anguish and despair.

But sympathy, around the Mason's board,
 Its soothing influence in that bosom poured,—
 Bound up the bleeding breast—fulfil'd the part
 Of mercy's mandate from a Brother's heart :
 And lo ! that grief-expressing eye before,
 Now beamed with hope and happiness once more.

Oh ! 't is a golden link in memory's chain,—
 Undim'd by years, it lives, nor lives in vain ;
 The lamp of life, whose flame will ne'er expire—
 The light of love, which lifts our being higher :
 And Masonry, in angel form unripen,
 Brings to the widowed heart a balm from heaven.

THE PROPOSED SUPREME GRAND LODGE.

WE have received a copy of the proceedings of the Convention held at Baltimore, on the 23d of September last, for the purpose of considering the expediency, and proposing a plan for the organization of a General or "Supreme Grand Lodge for the United States," and avail ourselves of the earliest opportunity to lay before our readers such parts as we deem to be most important.

The address is ably written, and will, we trust, receive the consideration before the different Grand Lodges, to which it is entitled by the force and cogency of its reasoning. We subjoin the concluding part of it, in which the committee answer some of the most important objections that have been urged against the measure :—

It is said that the time has not yet arrived when such an institution can be established with advantage to the Fraternity; that there is no occasion for a power superior to that which the Grand Lodges now wield; that Gen. Washington, in his time, deemed it inexpedient, and that it is not to be presumed we, of the present day, are wiser than were he and his compeers; that it would lessen the spirit of emulation among the Grand Lodges, and cool the ardor of their officers and members; that it would be a novelty, an innovation, and an experiment in Masonry, and that such a measure has been heretofore successfully opposed. That if invested with sufficient power to subserve the purposes of its friends, it would accumulate to itself *all power*, and strike down all the Grand Lodges of the States; that if a lesser power be delegated, then its edicts would be inoperative—it would be merely an advisory power; and, consequently, its admonitions and counsels might be disobeyed with impunity; there being no obligation to obey. These seem to be the principal reasons found among the proceedings of such Grand Lodges as have expressed themselves against the measure, where reasons have been assigned.

It is an easy matter to set up a theory, and, from assumed premises, to construct a plausible argument; easier yet to object to a measure where no reasons for such objections are demanded. But a little practical experience is of more value than all the theories of the imaginative, and is usually found sufficient to overset them.

It is objected that the time for such an Institution has not yet arrived; and that there exists no necessity for a power greater than that now exerted by the Grand Lodges. Is there necessity? Let him who doubts the fact examine the reports of Committees on Correspondence in the various Grand Lodges; there he shall find, page after page, filled with the notices of all sorts of irregularities, "*many strange doctrines and singular enactments*," collisions upon the fundamental principles of Grand Lodge organizations—crimination and recrimination; one accumulating diverse rites, and claiming authority over degrees in Masonry, to which some of its members have never been admitted—another for these causes declaring such an organization to be subversive of all order, antimasonic, and void—And in all these, and other difficulties, there exists no power to decide as an ultimate resort. Whether it be the appropriate time for the establishment of such an institution, let this condition of things determine. That General Washington advised that it was inexpedient—Whether this be so or otherwise, or whether the attention of our illustrious Brother was ever called to the subject even, the undersigned have no means of knowing. We all know that until near the termination of that great and good man's earthly career, he was at the head of the young Republic; that Republic then but recently organized under a Constitution which had encountered a most formidable opposition from some of the

first men in the country, for the reason that they supposed they saw a great central power accumulating, which would ultimately terminate in a monarchical form of government. General Washington might readily have foreseen that the effort would be made to place him at the head of the Masonic Institution—and well might he have feared the effect that such a movement was likely to produce upon minds already sufficiently excited—the President of the Republic at the head of a systematically organized, secret, and powerful Institution, whose objects were not, as now, well known and understood. But the condition of the Institution has undergone great changes within the last half century, and every one must know that we can come to no opinion as to what the men of that day would do in the present emergency, from what they did in their time.

That it would be a novelty, an innovation in Masonry, and would lessen the spirit of emulation among the officers and members of the Grand Lodges. The Grand Lodges of England can scarcely be called a novelty or innovation. And yet it is a Supreme Grand Lodge, with powers vastly superior to those proposed to be given to the contemplated institution. It is a Supreme Grand Lodge, having as its subordinates a great number of Provincial Grand Lodges, with their subordinate Lodges, and other Lodges immediately subordinate to itself. And has it yet been discovered that the officers and members of the Provincial Grand Lodges are less emulous or energetic than they would have been, had each been an independent community? The idea is imaginative, and too far fetched.

That if power were delegated sufficient to enable it to cause its decrees to be respected and obeyed, it would accumulate to itself all power, and destroy the Grand Lodges. In other words, that it would voluntarily destroy the substratum upon which its own existence depends! And with what object? Does it appear that the Grand Lodge of England has ever manifested a desire to destroy, or even to lessen, the importance of the Provincial Grand Lodges? Are Freemasons of these United States less to be relied upon than those of the United Kingdom? Has the General Grand Chapter of the United States, which was organized more than half a century ago, and upon these same principles, ever manifested a desire to lessen the importance of the Grand Chapters under her jurisdiction? Nay, is it not a well known fact that she has, at all times, lent her aid and influence in the support and maintenance of those bodies? Her acts and doings attest this fact, and challenge contradiction. As well may it be said that a Grand Lodge would seek to destroy its subordinate Lodges, and thus commit an act of *felo de se*.

It is admitted that without the power to enforce its decrees, its acts would be nugatory, and itself a creature of useless existence. It is not, however, proposed to organize such a body, but one like the General Grand Encampment of the United States, possessing life, and power; and whilst it controls the restless and designing, it at the same time will demand and receive the respect of all. The periodical meetings will call together many of the distinguished members of the Masonic family from the various parts of our extended and extending country. This will bind closer the Fraternal band, and give life and spirit and energy to the hearts of those whose first and only aim is to be good and true.

By the provisions of the Constitution herewith submitted for your consideration, it will be seen, that if sixteen Grand Lodges shall approve of the measure, and signify their approval before the 1st day of January, 1849, then it is to go into effect, and not otherwise. And in the event of such approval, then the first meeting is to be held in the city of Baltimore, on the second Tuesday in July, 1849.

CHARLES GILMAN,
DANIEL A. PIPER,
ISAAC NORTHROP,
LEMUEL DWELLE,
JOSEPH ROBINSON.

Baltimore, September 25, 1847.

We give also the Constitution as adopted by the Convention, and which is now submitted for the approval or rejection of the Grand Lodges.

Their action in this respect, will settle the question, certainly for the present, and probably for many years to come. It is not to be presumed that, if rejected now, the subject will again be brought forward, or seriously entertained, in any quarter, during the present generation. It is, therefore, entitled to a full and careful consideration, and such we confidently believe it will receive :

CONSTITUTION OF THE SUPREME GRAND LODGE OF THE UNITED STATES.

ARTICLE I.

Section 1. The Grand Lodges of Free and Accepted Ancient York Masons in the United States of America, are declared to be united under one SUPREME GRAND LODGE :—*Provided*, that before the first day of January, 1849, sixteen of the said Grand Lodges shall have ratified this Constitution, and not otherwise. This section is to take effect on such Grand Lodges only as may ratify or adopt this Constitution, and such as may be formed under it. Any State Grand Lodge which shall have come under this jurisdiction, may, at any time, withdraw from the same, without censure, by a concurrent vote of two-thirds at each of two successive, regular, annual meetings, communicated to the Supreme Grand Secretary. *Provided*, no Grand Lodge shall have the right to withdraw during the pendency of an appeal, to which said Grand Lodge is a party, nor while under censure.

Section 2. The Supreme Grand Lodge of the United States of America shall have jurisdiction over all Grand and subordinate Symbolic Lodges in the United States and Territories, ratifying or adopting this Constitution, and in those where there is no Grand Lodge. Its jurisdiction shall extend to all disputes or differences between State Grand Lodges ; to appeals from the same ; to the government and superintendence of their own subordinate Lodges ; and to the regulation of the mode of work, in the symbolic degrees, throughout its limits.

Section 3. The officers of this body shall be a Supreme Grand Master, two Deputy Supreme Grand Masters, Supreme Senior and Junior Grand Wardens, Supreme Senior and Junior Grand Deacons, Supreme Grand Secretary, and Supreme Grand Treasurer. *Provided*, it shall be competent for the Supreme Grand Lodge to appoint, for the time being, such other subordinate officers as may be deemed expedient, who shall not be entitled to vote as such. The foregoing officers for the time being, with all Past Supreme Grand and Supreme Deputy Grand Masters, the Grand Masters, Deputy Grand Masters, and Grand Wardens of State Grand Lodges, and Masters of subordinate Lodges in States and Territories having no Grand Lodges, shall constitute the Supreme Grand Lodge.

Section 4. Each Supreme Grand officer, and each Master of a subordinate Lodge, shall have one vote, and the officer or officers present, or their proxies, of each State Grand Lodge, four votes. The representatives of three State Grand Lodges shall form a quorum for business. The Supreme Grand Master, Supreme Deputy Grand Masters and Supreme Grand Wardens, and the State Grand Masters and Deputy Grand Masters, and no others, may appear and vote by proxy. No proxy shall be given to a Supreme Grand officer, or to any person not a member of some Lodge under this jurisdiction.

Section 5. The Supreme Grand Lodge shall meet triennially, on the second Tuesday in July, at a place from time to time to be appointed. The meetings shall be holden, alternately, east and west of the Alleghany mountains, beginning at Baltimore, in the year 1849.

Section 6. If, at any time, the election of officers shall, from any cause, fail to be had at the appointed period, the existing officers shall hold their places till their successors shall be elected and installed.

Section 7. The Supreme Grand Master, and in case of his death or inability, to act, either of the Supreme Deputy Grand Masters, shall have power to call a

meeting of this body, at any time, on giving three months notice; and either of them shall do so, whenever requested by three of the State Grand Lodges.

Section 8. Either of the first three Supreme Grand officers may grant dispensations for Lodges in any State or Territory where there is no Grand Lodge; which shall be valid till the next meeting of this body, when a Charter may be granted. *Provided*, that if there be in such State or Territory any existing Lodge, no dispensation or charter shall issue without a recommendation from the nearest Lodge. The fees for a Dispensation or Charter shall not be less than fifty dollars, and ten dollars to the Supreme Grand Secretary for engrossing the Charter, to be paid always in advance; which fee shall be immediately remitted, by the officer receiving it, to the Supreme Grand Treasurer. And every subordinate Lodge, acting under the immediate jurisdiction of the Supreme Grand Lodge, shall pay to this body, for every candidate raised to the sublime degree of Master Mason, the sum of one dollar. The jurisdiction of the several Grand Lodges under the jurisdiction of the Supreme Grand Lodge, shall be restricted to the limits of the State or Territory in which they respectively are held.

Section 9. The fees for conferring the first three degrees in Masonry, under this jurisdiction, shall never be less than fifteen dollars.

Section 10. The general duties of the officers of this body are sufficiently defined by Masonic usage. In the absence of the first five Supreme Grand officers, the chair shall be taken by the oldest Past Supreme Grand officer, highest in rank, present, and if none such be present, then by the oldest State Grand Master present.

ARTICLE II.

Section 1. The State Grand Lodges shall continue their present organization, powers and duties, without any change, but at their own pleasure, except so far as may be necessary to conform to this Constitution.

Section 2. In any State or Territory where three or more Lodges shall have worked for one year, under regular Charters, a Grand Lodge may be formed, by authority of this Supreme Grand body, or of either of the first three officers thereof.

Section 3. Whenever a Dispensation shall have been granted to a Lodge by a Supreme Grand officer, the Charter shall be granted by the Supreme Grand Lodge, notwithstanding the intermediate formation of a Grand Lodge in such State or Territory.

Section 4. The Grand Secretaries of each Grand Lodge under this jurisdiction, shall annually communicate to each other and to the Supreme Grand Secretary, all proceedings of their respective Grand Lodges, and full lists of their officers.

ARTICLE III.

Section 1. No Lodge or assembly of Masons shall work within this jurisdiction without a Charter or Dispensation from some regular Masonic body, or from some officer thereof, duly authorized to issue the same. And all Masonic intercourse is hereby forbidden with all assemblies of Masons, and the members thereof, held without such Charter or Dispensation.

Section 2. All subordinate Lodges, under the direct jurisdiction of this Supreme Grand body, shall make annual returns to the Supreme Grand Secretary, and pay their dues; and on failure thereof, steps may be taken to forfeit their Charters.

Section 3. All Lodges, chartered by this body, shall be duly consecrated, and their officers installed by one of the first three Supreme Grand officers, or by his proxy; and until such consecration and installation, no officer elect shall have a seat in this body.

Section 4. This Constitution may be altered or amended, at a regular meeting only, by a vote of two-thirds of the constitutional votes present.

ARTICLE IV. [TEMPORARY.]

Section 1. The foregoing Constitution shall be printed, and five copies thereof transmitted, as early as possible, by the Secretary of this Convention, to each of

the several Grand Lodges in the United States. If, before the first of January, 1849, sixteen of said Grand Lodges shall adopt the same, it shall be established and confirmed. If not, it shall be null and void.

Section 2. The Grand Lodges adopting this Constitution shall forthwith report their adoption to the President of this Convention, to the Secretary of the same, and to the Grand Master of the District of Columbia for the time being. This threefold notice is required to avoid accident from death or otherwise.

Section 3. The President, or in case of his death or disability, the Secretary, and if both be dead or disabled, the said Grand Master shall, so soon as sixteen Grand Lodges have ratified this Constitution, give notice to all the Grand Lodges in the United States to meet in Convention, to organize the Supreme Grand Lodge; and all Grand Lodges sending delegations to that Convention, shall be received as subordinate to said Supreme Grand Lodge.

Section 4. Said Convention, if holden, shall meet in Baltimore, on the second Tuesday in July, 1849.

DOINGS OF THE GENERAL GRAND CHAPTER.

WE have received an official copy of the proceedings of the General Grand Chapter, had at its recent communication at Columbus, and lay before our readers such of the Reports as we have room for the present month. They will be continued in our next.

GENERAL GRAND SECRETARY'S REPORT.

To the M. E. General Grand High Priest and other officers and members of the General Grand Chapter of Royal Arch Masons for the United States of America:

In accordance with the requirements of the General Grand Chapter, the undersigned, General Grand Secretary, submits the following as a digest of such matters as may require your consideration, which have come to his knowledge during the vacation.

Soon after the close of the Session of 1844, I transmitted to the High Priest of Holland Chapter, No. 9, at New Orleans, an authenticated copy of so much of the record of the proceedings of that Session as relates to the difficulties between that Chapter and the, so called, Grand Chapter of Louisiana; and therewith an order to proceed with the regular business of his Chapter, in accordance with the decree of the General Grand Chapter. The order was readily complied with; and since that time the Chapter has regularly made its returns, and promptly paid its dues.

Within the same time, three other Chapters have been opened within that State, by dispensations obtained from the M. E. D. General Grand High Priest; all of which have complied with the requirements of the Constitution, and now ask, at your hands, perpetual charters.

It will be recollected that upon the investigation of the matter of the complaint of Holland Chapter, in 1844, it was found that there was no Grand Chapter in Louisiana, constituted according to any laws known to, and acknowledged by, the Order, and that therefore a demand for a surrender of the charter of Holland Chapter to the, so called, Grand Chapter, and the attempt to expel from the rights of Masonry, its officers for disobedience to that demand, were mere nullities, and not to be regarded by any regularly organized Masonic body.

I have received, through the Post Office, several copies of a pamphlet purporting to have been issued by this same, so called, Grand Chapter; by which it appears, in the first place, that they deny that the General Grand Chapter had any power or authority, whatever, to interfere in the matter of Holland Chapter.

And in the next place they assert that no decree or order had been passed by the General Grand Chapter in the matter; but that I had issued the order by an assumption of power never intended to have been given to me!

Now the report of the committee recommended that the act which has been done should be ordered by the General Grand Chapter; and the report was *unanimously accepted*. The pamphlet, somewhat more subtle than profound, contends that the *adoption of the report* by the General Grand Chapter, was not an adoption of *its provisions* by the members of that body. I was of a different opinion; nor has that opinion been shaken by the argument in the pamphlet. The exception taken seems to me to savor more of certain technical niceties than of that Masonic spirit that should characterize all our proceedings.

From the printed minutes of the proceedings of the Grand Chapter of Virginia in 1845, it appears that a committee of that body has made the important discovery that the General Grand Chapter is not "a legal Masonic body;" consequently that it is *clandestine*, and all its acts, as well those done by its authority as those in convention of its own body, are Masonically void! The discovery is important in more respects than one, besides the fact that the Rev. Chairman of the committee was himself created a Royal Arch Mason under its authority, and doubtless took upon himself the obligations of allegiance as others. It is important in that it has as its acknowledged subordinates, fifteen (18?) Grand Chapters, and at least thirty Chapters in States and Territories where there are no Grand Chapters. At least three quarters of all the Chapters in the country have charters immediately from the General Grand Chapter; and probably, nine-tenths of all the Royal Arch Masons now living in the United States, were exalted to that degree in such Chapters. Whether the distinguished author of the report, first procuring himself to be healed, will then obtain from the Grand Chapter of Virginia a dispensation as a missionary, and travel east, west and south, for the purpose of healing others, remains to be seen.

From the proceedings aforesaid, it does not appear that the Grand Chapter of Virginia took any action whatever upon the report of its committee; but the fact of their allowing so extraordinary a document to go upon their records, much more to publish it among the proceedings of that highly intelligent and respectable body, as well men as Masons, is matter of surprise, and manifests an unkindly spirit towards the General Grand Chapter much to be regretted. Whether this General Grand Chapter should take any further notice of these proceedings, is, in my mind, matter of doubt.

On the 11th day of January last, three Chapters of Royal Arch Masons in the State of Florida, by their delegates, met in Convention and resolved to form a Grand Chapter for that State. They therefore proceeded to frame a constitution and enact by-laws; and on the 21st of the same month they elected officers and organized a Grand Chapter; and among the proceedings it will be found that they desire to place their Grand Chapter under your jurisdiction. On receipt of the copy of their constitution and the letter accompanying it, I immediately acknowledged the same, and requested their Grand Secretary to inform me from what Grand Chapter the several Chapters in the State received their respective charters, and the time when each was issued. To this letter, as yet, I have received no answer.

From the Freemasons' Magazine, I sometime since learned that there was a Grand Chapter within and for the State of Georgia. But, after a careful examination of the records, I found there was no evidence therein of such a Grand Chapter having been represented in the G. G. Chapter, and of the recognition of such a body. Within the last few days, however, on examination of the old files of papers, I found a printed paper, to which the name of one of the G. G. Secretaries is affixed, giving a list of the Grand Chapters under the jurisdiction of the General Grand Chapter, and therein appears the name of the Grand Chapter of Georgia.

It would seem that this is good evidence of that Grand Chapter having been

recognized, and that if so, it should be, in some way, made to appear upon the records.*

From a communication received from M. E. Charles A. Lacosta, High Priest of Natchez Chapter, it appears that they have lost the charter of their Chapter, and now ask for another.

In the State of North Carolina there is no Grand Chapter. The time was when such an Institution existed there as a constituent of the G. Grand Chapter; but it is believed that it ceased to exist about twenty years ago. There are said to be Chapters at Halifax, Tarborough, Fayetteville and Wilmington; but they are not in correspondence with the General Grand Chapter, although some of them, if not all, were instituted under its immediate jurisdiction. It is but recently that the foregoing facts in relation to those Chapters have come to my knowledge; since which I have been otherwise too much occupied properly to investigate the matter.†

In the month of November, 1846, I received notice of the formation of a Grand Chapter for the State of Missouri, purporting to be by authority from the General Grand Officers. This however, was an error; and on being informed by me that there had been no such authority given, it is believed no further proceedings have been had in the matter.

It may be that the Chapters will make a representation of the matter to the G. Chapter, setting forth the facts, about which there is now no misunderstanding; in which case such proceedings can be had as may seem proper. Otherwise it seems to me that it is not necessary for the General Grand Chapter to take action in the matter, as the Constitution provides for the organization of Grand Chapters without any special action of the Gen. Grand Chapter in session.

By the 4th sec. of the 1st art. of the Constitution it is provided that, "No Royal Arch Mason within the jurisdiction of the General Grand Chapter, shall be permitted to confer any degree in Masonry not recognized as a constitutional degree; nor to establish any society of Masons not recognized as a constitutional body." It is to be regretted this provision of the Constitution is not generally better known, or if known, that it is so little observed. I have received information that Masons have so far departed from the rules and principles of the Order as to institute new degrees in what they *miscall* Masonry, and to confer them upon persons as *inducements* to them to enter the Masonic Fraternity—to confer them, and others, which they call honorary degrees, on women, and to induce them to walk in Masonic processions, clothed in the insignia of the Fraternity! These things are sources of great grief to the orderly and well-informed; and no doubt are a hindrance to the great objects of the Institution.

In consequence of a difference of opinion as to what is the true construction of the second paragraph of art. 1st, sec. 7, of the Constitution, and that there may be uniformity of practice, it has become necessary that the General Grand Chapter express itself in the matter. The constitution provides that the fees for conferring the several degrees therein mentioned, to be charged by the subordinate Chapters, shall not be less than twenty dollars. Among the records of the proceedings of 1826, p. 66, is found the following resolution:

Resolved, That it may be deemed regular for the subordinate Chapters under the jurisdiction of this General Grand Chapter, to confer the degrees in said Chapters, on all regularly authorised officiating clergymen, without fees.‡

*Subsequently admitted to be a Grand Chapter in regular standing.—Editor.

†Since the foregoing was written I have received a printed copy of the minutes of a Convention of delegates from the several Chapters, by which it appears a G. Chapter has been reorganized for the State of North Carolina. Whether this reorganization be in strict compliance with the Constitution or not, there can be no doubt it was the intention of the Chapters so to do, as the whole proceeding seems to be with a view of regaining their former position in the confederation.

‡This resolution was subsequently reported upon, and declared to be void; or, in other words, it was repealed.—Ed.

The question is, whether the constitution and the resolution are in conflict? If so, then the latter must give place to the former until it be changed. In a large majority of the Grand Chapters, and in many of the subordinate, immediately under the General Grand Chapter, the resolution is allowed to prevail.

Another question growing out of this is, if the Chapters are allowed to confer the degrees upon clergymen without fees, should the General Grand Secretary require of the Chapters the usual fee of \$2 00 to the General Grand Chapter for the exaltation of that class of persons?

By the 7th section of the 1st article of the constitution, it is provided—that, “the fees for instituting a new Royal Arch Chapter with subordinate degrees, shall be ninety dollars, and no more;” and by the 4th section of the 2nd article, it is also provided, that, “the same fees as are required by this constitution shall be first deposited in the hands of the Grand Treasurer,” before a new Chapter can be established by a State Grand Chapter. It is, nevertheless, a well known fact, that some State Grand Chapters institute new Chapters for a less sum than ninety dollars.

Whether it be more expedient to enforce the provisions of the constitution or to amend it, is a question for the consideration of the General Grand Chapter.

REPORT ON THE SPURIOUS GRAND CHAPTER OF LOUISIANA.

Comp. Moore, from the committee on so much of the communication of the General Grand Secretary as relates to the Royal Arch Masons in Louisiana, made the following report, which was accepted, and the preamble and resolutions adopted:

The committee to whom was referred the subject of Royal Arch Masonry in Louisiana, have given to the matter all the consideration its importance demands, and respectfully submit the following

REPORT:

Among the documents placed in the hands of your committee is a pamphlet purporting to be the report of a committee, made on the 15th of March last, to a body in the city of New Orleans, styling itself the Grand Chapter of Louisiana. The authors of this report assume to review and reprobate the proceedings of this General Chapter, had at its triennial session, in 1844, in relation to the condition of Royal Arch Masonry in that State. Your committee cannot consent, nor would it comport with their views of propriety, to engage in a controversy with the authors of this singularly specious and deceptive document. Nor is such a course required either to vindicate the integrity of this General Grand body, or to protect the interests of Royal Arch Masonry under its jurisdiction.

The authors of the report say, that “it has generally been taken for granted by the Companions here” (New Orleans) “that this Grand Chapter had been declared by the General Grand Chapter to be illegal, and without authority to govern the Chapters of this State.” “But your committee” (they continue,) “having, within the last few days, procured a copy of those proceedings,” (meaning the proceedings of the General Grand Chapter,) “they have discovered, with pleasure, that the General Grand Chapter had not gone quite so far as was supposed, and that no decree or declaration of that body, that this Grand Chapter had been legally dissolved, or that it was repudiated by that high Masonic authority, ever was made or emanated from the said General Grand Chapter.”

Resting on this false position, the committee recommended, and the constituent body adopted, a series of resolutions, claiming—1st, that the Grand Chapter of Louisiana, established in 1813, and admitted in 1829, under the jurisdiction of this General Grand Chapter, is still in lawful existence, and “possesses all the powers, privileges and prerogatives accorded to a regular State Grand Chapter;” 2d, “that it possesses the sole and exclusive right to constitute new chapters within the State of Louisiana; and that the interference of any officer

of the Federal Grand Chapter of the United States with the powers and duties of this Grand Chapter, by granting dispensations to open new Chapters within the limits of this State, without the sanction of this Grand Chapter, is a gross violation of the provisions of the General Grand Royal Arch Constitution; and that such dispensations, or by whatever other name they may be known, can confer no power to open and hold such Chapters;" and 3d, that Masonic intercourse, as well public as private, is hereby interdicted and forbidden between the Royal Arch Masons of this State and any Masonic body which has been, or may be opened and held contrary to the tenor of these resolutions."

Such is the position which the body of Royal Arch Masons in the city of New Orleans, (without authority, styling themselves a regular Grand Chapter,) have assumed towards this General Grand Chapter.

Your committee have not leisure to discuss the questions here raised; nor are they convinced that any practical good would be likely to result from such a course. They, therefore, respectfully recommend the adoption of the following preamble and resolutions:

Whereas, at its triennial communication in 1844, this General Grand Chapter, after a patient and careful examination of all the facts in the premises, did unanimously declare, that the body formerly known as the Grand Chapter of Louisiana had become extinct; and that authority over the territory thus vacated could be legally exercised only by this General Grand Body: *And whereas*, the irregular association of individuals then, as now, styling themselves the "Sovereign Grand Royal Arch Chapter" of Louisiana, in defiance of the authority of this General Grand Chapter, continue to hold their sessions and keep up their organization, and for purposes of deception assume not to understand the action of this General Grand Body, had at its triennial communication aforesaid, as impeaching their legality as a Grand Royal Arch Chapter; but insist on the regularity of their organization; and contemptuously denounce the doings of the responsible officers of this Grand Body as arbitrary, and "without warrant or authority:" Therefore, that there may not hereafter be any room for misunderstanding, it is hereby unanimously

Resolved, That there is not at this time any constitutional and legally authorized Grand Royal Arch Chapter in the State of Louisiana.

Resolved, That the association holding its meetings in the city of New Orleans, and assuming to exercise the functions and authority of a Grand Chapter of Royal Arch Masons, is an irregular and unauthorized Masonic body; and it is hereby disowned and repudiated as spurious, clandestine, and illegal.

Resolved, "That Masonic intercourse, as well public as private, is hereby interdicted and forbidden" between Royal Arch Masons and the Grand and Subordinate Chapters owning allegiance to, and in correspondence with, this General Grand Chapter and the aforesaid spurious association, its adjuncts, and all Royal Arch Masons acknowledging the authority of the same.

Resolved, That the General Grand Secretary be instructed to forward an attested copy of the preceding preamble and resolutions to Mr. F. Verrier, the acting Secretary of the aforesaid illegal association of Masons at New Orleans.

Respectfully submitted,

(Signed,)

CHAS. W. MOORE,
WM. B. HUBBARD,
EDWARD A. RAYMOND,
JOHN B. HAMMATT,
INGOLDSBY W. CRAWFORD.

Columbus, Ohio, Sept. 15, 1847.

GRAND CHAPTER OF MISSOURI.

Comp. Boyd, from the committee on so much of the G. G. Secretary's communication as has reference to a G. Chapter in Missouri, made the following report, which was accepted, and the recommendation adopted:

The committee to whom was referred the action of the Grand Chapter of Mis-

souri, have had the same under consideration, and respectfully report : That the Grand Chapter of Missouri was formed, as we think, by the Chapters thereof, in good faith, believing that they were fully authorized to do so from conversations and correspondence with Comp. G. G. Secretary. Your committee, however, believe that this organization was not strictly in conformity with the Constitution of this General Grand Chapter—Therefore,

Resolved, That all irregularities be removed, and that said Grand Chapter of Missouri be fully recognized, and that its representatives be invited to seats in this General Grand Chapter. All of which is respectfully submitted,

(Signed)

R. R. BORD,
A. G. HODGES,
P. G. STIVER PERKINS.

THE LATE REV. SAMUEL OLIVER, THE MA- SONIC PATRIARCH.

THIS venerable Freemason, the father of the Rev. Dr. GEORGE OLIVER, was born, according to his own account, in the year 1756, but there are reasons for believing that his birth occurred three or four years earlier. This however is not material. The documents respecting his youthful days are very imperfect; but we learn from them that he was educated by the celebrated mathematician, Thomas Simpson, and the higher branches of science were so much to his taste, that he studied them with an ardor that placed him nearly on a level with his master. He appears to have been left much to his own guidance in the days of his transition from youth to manhood, for he applied his great acquirements to a very trivial purpose. He addicted himself to the study and practice of judicial astrology, and frequently astonished the natives by erecting horoscopic figures, calculating nativities, and performing sundry experiments in natural philosophy, which were above the comprehension of men who, in those times, were considered moderately well educated, and gained him a reputation which, how equivocal soever it may be deemed now, was to him a matter of high gratification; and he has been heard, at a late period of life, to relate with great glee the gaping wonders which he excited by some very simple chemical performances. These amusements, however, were soon suspended for the more serious business of life. In February, 1782, he married Elizabeth, the daughter of George Whitehead, Esq. of Beskwood Hall, in the county of Nottingham. Although the parents of the lady were at that time in affluent circumstances, it does not appear that he received any fortune with her; but she bore him nine children, which, in all conscience, is fortune enough for any man of moderate wishes and expectations. From this point his career may be traced with greater accuracy.

In the year 1788, he was appointed to the head mastership of Lutterworth school by Lord Denbigh, and entered on the duties with such zeal and earnestness, that he soon filled his house with boarders, sometimes having upwards of fifty at once, and established a reputation for learning and scientific acquirements, which was of the greatest service to him. His love of the hidden secrets of the starry heavens did not, however, forsake him, until, having calculated the nativities of his first four children, the latter happened to die at the age of four years, after he had assigned to him a long and prosperous life. This event affected him so much that he abandoned the science for ever; although, unlike Prospero, he did not cast his books into the sea, for all his papers are now in the possession of his eldest son. About the same time he had been extremely ill-used and injured in his property by a worthless disciple of John Wesley; and this gave him such an antipathy to dissenters of all grades, as never left him throughout the remainder of his life, and formed a distinguishing feature in his

character; for he does not seem to have ever once reflected that all religious societies have tares amongst the wheat.

He was made a Freemason in the St. John's Lodge, at Leicester, about 1796, and in the following year engaged to produce an original Masonic song every Lodge night from St. John's day, 1797, to the same festival in 1798, which he accomplished, and presented a copy of the whole twelve songs to the Lodge when completed. He paid great attention to the business of Masonry, and soon became an expert Master of the work. The unpublished manuscript of a long Masonic Ode, composed by him, is now in the possession of his son. At this time of life our Rev. Brother exhibited tokens of stability and endurance which would astonish a clergyman of the present day. He attended his school with great diligence and assiduity, including the management and private lessons to his fifty boarders, six days in the week. On Saturday evening he rode forty miles to his curacies: on Sunday performed three full duties, and returned home in the evening, generally arriving about midnight. At seven o'clock on Monday morning he was in his desk at school; and on Lodge nights, he set off on Wednesday evening, after his day's work, usually on foot, (for he was particularly fond of walking exercise,) to Leicester, thirteen miles distant, and returned after Lodge business was over; and, notwithstanding the distance, he was considered to be one of the most regular attenders.

Soon after this he retired from public life, and resided at Gotham, in Nottinghamshire, as the curate of that place and Ruddington; from whence he removed to Whaplode in 1801. The winter of 1805 was a very severe one to him, for he was so grievously afflicted with that *plague* of the fens, which is now in a great measure subdued by the improvements in agriculture, that he had every phasis of the disease on him at the same time, viz. the quotidian, the tertian, and the quartan ague; and consequently he suffered two or three paroxysms every day. It continued to torment him till midsummer 1806; about which time, when the worst features of the disease were obliged to be counteracted by pouring in vast quantities of opium, as he lay on his bed in a burning fever in the day-time, he saw three frogs crawling up the curtains, which deliberately placed themselves in a row close to his chin. The first frog appeared to say—"Open your mouth, and suffer me to leap down your throat, and I will heal your disease! He shook his head by way of dissent from the proposal, for his faculties appeared benumbed, and he found himself unable to speak. The second frog then addressed him, saying—"Open your mouth, and suffer me to leap down your throat, and I will not only heal your disease, but I will give you an abundance of wealth!" He gave a second token of dissent; at which the third frog made his proposal—"Open your mouth, and suffer me to leap down your throat, and I will not only heal your disease, and give you an abundance of riches, but I will also grant you extreme length of days for their enjoyment!" When these proposals were thus a third time repeated—as the venerable old man used to say, with great sublimity;—"By a strong and vigorous effort I roused myself from the benumbing torpor, and, with outstretched arms, exclaimed aloud—Get thee behind me, Satan—I put my trust in the Most High!" Immediately his eyes were open—the unclean creatures vanished—and every thing remained as it was a few minutes before. Shortly afterwards he went into the high country on a visit to his son, who then resided at Caistor, in Lincolnshire, and after remaining with him a few weeks, the change of air, with the blessing of God, effected a complete and radical cure, and he never had a return of his complaint to his dying day.

He remained at Whaplode forty-two years, preaching three times every Sunday, and being paid for preaching only once; till the death of the vicar in 1842, when a new incumbent was appointed "who knew not Joseph," and he was removed from the curacy, without the slightest remuneration, at the advanced age of nearly ninety years. Fortunately, a few months afterwards, the rectory of Lambly, in Nottinghamshire, was presented to him, and it became a comfortable retreat for his latter days. Here he died on the 9th of August last, after a short illness, greatly respected by his parishioners, "being old and full of days," and three generations of his posterity followed him to the grave.

He was a perfectly original character. His actions all sprang from impulse, and were not the result of experience; and consequently he was occasionally hasty in his decisions. His system of divinity was sound and good, because it was founded on the writings of the old Anglican divines, with which he was familiarly acquainted; and if he was sometimes severe in his remarks on the sin of schism, it sprang from a purely conscientious motive. He considered it his duty to defend the principles of the Church of England, to the utmost of his power; and he conceived that the best means of doing it was by exposing the errors of those who had dissented from her communion. He has been heard to say that he felt himself divinely commissioned to "cry aloud and spare not," against dissent in all its forms; and that if he omitted to do so, he should grievously wound his own soul, and be guilty of an unpardonable offence against God. Such examples of firmness and orthodoxy are rapidly departing from the land.—*F. Q. Review.*

ON THE STUDY OF MASONIC ANTIQUITIES.

BY BRO. THOMAS PRYER.

CHAPTER V.

THE ANCIENT MYSTERIES—ISIS AND OSIRIS—THEIR SYMBOLS, AND REFERENCES—ORIGIN AND PROGRESS OF IDOLATRY—SUN AND STAR WORSHIP—ORIGIN OF EGYPTIAN MYSTERIES—THEIR ESOTERIC DOCTRINES, DEGREES, AND REFERENCES.

In proceeding with the speculative portion of our subject, the ancient mysteries now claim particular attention. The term "mystery" is Phœnician, signifying "veil," or "envelopement;" indicating a hidden property in things not obviously perceptible, and which the mind is incapable of comprehending without due preparation.

The connection of the mysteries with the genuine system of Freemasonry has been explained in the second chapter, and, in pursuing our future investigations, it is essential that the explanation there given should be steadily borne in mind. Many have sought to trace the ancient history of our Order through the mysteries. This is incorrect. These institutions, though of common origin, were varied in almost every nation. In some they partook more of the nature of religious, in others, of political institutions; and they are not to be regarded as forming an essential part of the system of Freemasonry, any more than any established religion does at the present day.

The history of our Order, regarded chronologically, can alone be correctly traced through the operative part of our subject. It is true that many of our ceremonies assimilate to certain of the rites practised in various of the mysteries, and the correct explanation of much of our system of symbolism will be found to present similar analogies; but then it must be recollected that the mysteries originated from a genuine source—many of their rites remained unpolluted even after their perversion, and the primitive source of both will account for the similarity where it exists. Independently of which, circumstances occurred which brought the new systems into frequent contact, and at many periods in the history of the ancient world they were interwoven together in the same manner as the *operative Freemasonry of the middle ages became connected with the Christian Church*. Many of our symbols and emblems, as well as our symbolical and allegorical mode of instruction, can alone be thoroughly explained by a reference to the mysteries; this, therefore, affords an additional reason for regarding them with peculiar attention, whilst pursuing our investigations in the present branch of the subject.

With regard to the mysteries themselves, we labor under considerable disadvantage in not possessing any genuine records to which we can refer during

their early and purest stage. In most cases they are presented to us at a period when their primitive application had been deformed by superstition; and cumbersome machinery,—in many vast—terrific—monstrous—had superseded the simple, practices which marked their early origin. Thus, in many instances, hideous images are presented to the mind, which revolts at the startling picture; and we can scarcely be disposed to believe that superstition so gross, and acts so revolting, could have sprung from the perversion of immutable truths, from the pollution of a primitive faith, and the misapplication of pure and simple rites. But such is nevertheless the case, and the further we withdraw the veil which shadows the esoteric secrets of the mysteries, the further we perceive the fact of their pristine innocence and beneficial tendency, as well as the stupendous truths which they envelope. Indeed a vast variety of facts might be collected, from which might be compounded a *Pagan bible*, bearing corroborative testimony to the reality of the leading occurrences recorded in the early part of Holy Writ. This is a most important question, deserving particular notice; but it is one which could be more readily discussed at the conclusion of the present investigation, when the Masonic student has made himself acquainted with the leading points resulting from the examination of the theogony, history, ritual, and recondate application of the mysteries practised in every principal nation of antiquity.

The preceding remarks are applicable to nearly the whole of the ancient mysteries, but it will of course be understood that among the different systems, the perversion from original purity was greatly varied in degree, some ultimately running into the grossest idolatry, and practising the most abominable and sanguinary rites, whilst others retained to a late period much of the spirituality and simplicity of reference which characterised their early stages.

In Egypt, a careful investigation leaves us but little reason to doubt, that at the time the earliest descriptions we have of the mysteries practised there were written, little was known of their origin and primitive meaning—at least by the parties who wrote upon them—and at the last when shortly before their suppression, their celebrations became more splendid and gorgeous than ever—even the priests themselves were dazzled by the magnificence of the display—ignorance and gross idolatry had enclained their minds, and the sublime references concealed beneath their holiest symbols were completely forgotten and unknown. The glimmering of a primitive faith, now only traceable by means of hieroglyphical analysis, had even then become obscured beneath the cloud of superincumbent darkness, that had settled upon the ancient sacerdotal colleges. In short, long before the downfall of the mysteries, the wisdom of the Egyptians was lost. The hierophants sought only to terrify, to dazzle, and bewilder the novice—to captivate his senses by scenes strange and unearthly, rather than to illuminate his mind by those lessons of truth, of practical wisdom, and personal holiness, which the mysteries were originally intended to inculcate, and which were at first taught within the closed recesses of their temples, or beneath the shadow of their sacred groves.

It is evident, therefore, that at this stage of the inquiry much labor will be required to separate the wheat from the chaff, and distinguish the genuine from the spurious Freemasonry. This, however, by perseverance can be accomplished, and in the results arrived at the patient Masonic investigator will meet with his due reward.

In tracing the origin and progress of the mysteries, it will be necessary to keep some leading points in view, which, being of general application, will be found to render great assistance in the investigation. Thus, in the explanation given in the last chapter as to the *nature of the Deity*, and the *three fold distinctions of that nature* as symbolized by an *equilateral triangle within a circle*, we have a certain recognized principle, which, with certain modifications, is traceable throughout every nation of antiquity. We see this as well in the Cneph, Osiris, and Ptha of Egypt, which formed the subject of illustration, as in the Brahmas, Vishnas, and Siva of India—in the Oromandes, Mithras, and Arimanios of Persia—in the Apollo, Vulcan, and Mercury of Greco—in the Jupiter, Juno, and Minerva of Rome—and in the Hu, Ceridwen, and Creirwy of the Celts.

In like manner it will be found that another principle of a *duplex character* is of equally extensive signification, and was as universally understood. This principle was in Egypt symbolized by the junction of OSIRIS and ISIS. In this sense, OSIRIS figuratively represented the *active* masculine energy and mysterious power emanating from the Divine Architect, by which all created things are generated and nourished. ISIS represented the *passive* feminine principle, or generative nurse and mother of the world—the grand receptacle of the benign influences of Osiris, producing by her plastic power, both fruits, and flowers, and animated things. She is thus “the goddess of a thousand names, the infinite *Myrionyma*, endued with the property of receiving all kind of impressions, and of being converted into all manner of forms which the *supreme reason* shall impress upon her.” *Isis* was therefore a personification of nature, and *Osiris* of the creative energy by which nature is rendered prolific. The effects of this Divine union were perceptible in the variegated face of creation;—in the smiling harvest—in the purple vineyards—in the luscious fruits and blooming flowers—in the verdant meads and shady woodlands—and in all which ministered to the comfort and enjoyment of man. But the mysterious process by which nature nurtured and matured the embryo seed entrusted to her bosom, the potent energy which caused the sapling to spring into a goodly tree, and the simple grain to throw forth stems and burst into a thousand blossoms, though referred to in the celebration of the mysteries, were secrets which the human mind, from its finite nature, could not then, nor in its present imperfect state, can ever hope to penetrate. The inscrutable secrets of nature are, by the unerring wisdom of the Almighty, veiled from mortal comprehension. Around them he has thrown ramparts as impassable as those which of old shadowed the Holiness of his Presence at Sinai. Into the profound arena of nature no living eye can be permitted to gaze. Thus we may apprehend what was intended by the solemn and comprehensive description of Isis engraved on the front of her majestic temple at Sais—“*I am every thing that hath been, that is, or shall be ; and no mortal hath ever yet removed the veil that shadows my divinity from human eyes.*”

In the Egyptian triad, before explained, it has been observed that all the emblems are ultimately resolvable into one Eternal Deity, the distinctions being in the nature of essences, indicative rather of peculiar attributes than of distinct beings. The same explanation is here applicable to Isis and Osiris. Both being in fact the same, though at first regarded *separately* as individual emanations, and subsequently *united* to personify or allegorize certain results perceptible in the operations of nature, but incapable of complete comprehension by the human intellect. Thus each, representing in fact the same divine power, would, as a member of the sacred triad, be symbolized by the *triangle*, and the peculiar junction of the divine essences here alluded to, would be indicated by the *intersection of a second triangle* ; and this, I apprehend, was in the east the earliest signification of the following well-known emblem, a double triangle within a circle, with a dot in the centre, though the attributes and essences it was there intended to symbolize were distinguished by different names, and known under different personifications.

In Egypt, this mystical union with its effect was more frequently symbolized in a somewhat different manner. Thus, the *SQUARE* was the emblem of matter (ISIS) ; and the *TRIANGLE* of the creative power or generating fire (OSIRIS.) From their conjunction all things were said to proceed. THE QUADRANGULAR PYRAMID, formed from the union of these symbols, thus became an emblem of those profound mysteries involved in the conjoint operations of the creative and productive powers of nature. It has been imagined by some that the great pyramids were constructed by the Hebrews during their sojourn in Egypt. This is however mere conjecture, unsupported by evidence. These wondrous efforts of Masonic skill, in all probability the oldest remaining on the face of the earth, were hoary with age when the children of Israel settled in the land of Goshen ; and were emblems of sublime truths known to a civilized nation when Abraham and his

family were wanderers in the wilderness ; and the early patriarchs tended their herds and fed their flocks amid the mountains and plains of Syria.

In the abuse of these sacred emblems we trace the prevalence of gross superstitions, which at one time spread over the greater portion of the ancient world ; we see the origin of the phallic worship, and under varied symbols and rites, trace the perversion of the knowledge of these profound and mysterious energies in almost every country—a perversion which in all its grossness, still lingers in the east.

OSIRIS and ISIS were further symbolized by the SUN and the MOON. These luminaries, as material objects, were the first to receive a degree of adoration. The existence of the supreme presiding principle was at first fully recognized and taught to the initiated ; yet, regarded as the most glorious object in the visible universe, as the fountain of light and source of heat to the material world, the sun beaming with resplendence in oriental climes, and under whose genial influence the buds burst forth into blossoms, and the teeming earth produced her fruit, was supposed to offer an imperfect resemblance to the attributes of Osiris, and, as a faint copy of the brightness of the Divine original, worthy to be honored with external worship. The throne of Osiris was considered to be seated in the sun, and that resplendent region was imagined to contain the paradise of the blessed.

The moon, sailing with silvery beams across the clear expanse of eastern skies, diffusing a mild irradiance over the starry vault of heaven in those delicious regions, where the mildness of the clime permits the inhabitants to repose in open air, could not fail to arrest the watchful eye of the contemplative, and she was accordingly deemed to be a fit representation of the consort of Osiris. The sun and moon thus became equally objects of adoration—at first simply as material emblems of the attributes they represented, but afterwards in a more idolatrous sense.

The universality of these objects is likewise remarkable ; they pervaded Egypt and India, Greece and Rome, and were equally regarded among the Scandinavian and Celtic races. They appear as symbols, with other mythological emblems, on ancient British coins. They are impressed in like manner on the Great Seal of England, in the reign of Richard Cœur de Lion ; and also appear within a triangle on the reverse of the Hibernian coins of King John—and, as expressive symbols of the beneficence of the great Architect of the Universe, as well as for their astronomical references, are still retained as conspicuous emblems in our Lodges.

The various phases which the sun-worship presents are no less remarkable ; but the most important will be found in Persia, from whence this system of adoration travelled into western climes, and, no doubt, at a very early period into the British Isles.

We thus have the commencement of an idolatrous system of worship in the undue reverence paid to the material emblems of the secret and mysterious processes of nature. Superstition had afterwards a wider field in the perversion of the language of astronomy. This was a science in which the ancient inhabitants of Syria, as well as the Egyptians, had attained great perfection. Carefully noticing the various celestial phenomena in their mild and delicious clime, where the stars glitter with a brightness unknown to our northern skies—marking their ascension and descension—they learned to divide the year into seasons, and to regulate the time proper for the tillage of their soil and the growing of their grain. By degrees they arranged the stars into separate series, and classified them under different constellations. Each constellation was represented by some hieroglyphical device, and hence arose mythological fables, which at first referring solely to astronomical phenomena, were afterwards regarded as actual occurrences. Another ingredient of idolatry originated (through the proneness of the human mind to superstition) in a belief in the influences of the heavenly bodies. Observing the consequences resulting from their particular situations and conjunctions at various times in the heavens, it was imagined that these glittering orbs must in their revolutions exercise like influence upon the earth, upon

the seasons, and upon human actions.* The ancient writers contain numerous references to this belief; and in that most ancient and sublime drama which human intellect ever produced—the book of Job—the prevailing superstition is thus alluded to:—“Canst thou restrain the sweet influences of the Pleiades, or loose the bands of Orion.” And in protesting his innocence of any participation in the reigning idolatry, the pious Job is made to observe—“If I beheld the sun when it shined, or the moon walking in brightness, and my heart hath been secretly enticed, or my mouth hath kissed my hand, this also were an iniquity to be punished by the judge, for I should then have denied the God that is above.”

The stars being thus regarded as imaginary deities, and superstitiously invested with distinct intelligences, were represented by various personifications, which, after being solemnly consecrated, attracted the same devotion as was at first paid to the planets thus impersonated, and to this practice is traceable the origin of the Sabeian superstition. These figures being placed in temples and solemn groves, were honored by oblations and sacrifices, hymns of praise were sung before them, and the infatuated devotees, in the blindness of their zeal, invested the idols they had fashioned with the attributes of gods.

Having thus noticed some of the main-springs of idolatry, I now purpose alluding to the origin of the mysteries, particularly those of Egypt; as it will be seen that in the sacred recesses of the temples dedicated to their service, sublime truths were gradually unfolded to the initiated, whilst the outer world, through the prevalence of gross superstitions, were walking in utter darkness.

RECOMMENDATION OF THE MAGAZINE.

WE make our most sincere acknowledgments to the Grand Lodge of Ohio, for the following complimentary and encouraging resolutions, offered by our respected Brother, WM. B. HUBBARD, Esq., and adopted by that body, at its late annual communication:—

Resolved, That, in the opinion of this Grand Lodge, the *Freemasons' Monthly Magazine*, published at Boston, and edited by our worthy Brother, CHAS. W. MOORE, has become well established among Masons as a work of rare merit, and justly entitled to the highest respect on the part of the whole Masonic family, whether in Ohio or elsewhere.

Resolved, That it be recommended to those of the Fraternity who are not already subscribers to the work, to become such, to the end that the author may be still further sustained in his creditable labors, and a greater amount of benefits to the Order be obtained thereby.

* It was natural for those who maintained the doctrine of their influence upon the elements of nature to extend still further their romantic conjectures, and to assert a similar predominant influence of the celestial orbs in all terrestrial concerns, but especially in the important and interesting events which befall great nations; in the prosperity or desolation of kingdoms, in the elevation to empire of triumphant virtue, and in the downfall of defeated tyranny. The planetary train that constitutes our system, as performing their revolutions nearer the earth, were thought to have a more particular ascendancy over the fate of its inhabitants; and the period of their transit over the sun's disc, and that of their occasionally coming into conjunction with any other constellation, was regarded as a period pregnant with the most awful events, and productive of the most astonishing vicissitudes. Impressed, therefore, with alternate wonder and terror at beholding these imagined effects of their influence upon the globe; from diligently observing, mankind proceeded by degrees to respect and venerate them, and intense ardor of contemplation, in time, amounting to the fervor of devotion."

CORRESPONDENCE.

New Orleans, Nov. 5, 1847.

COMP. C. W. MOORE,—*Dear Brother*:—It may not be uninteresting to the readers of your valuable Masonic Magazine, to learn that the State Commissioners, through the Lodge St. James, No. 47, at Baton Rouge, invited the Grand Lodge of Louisiana to perform the ceremony of laying the corner-stone of the new State House, to be erected at that place, with Masonic honors. For this purpose, the Grand Master, Felix Garcia, with the officers and members of the G. Lodge, and a number of Masons, proceeded there on the 2d inst., to perform that ceremony. There were about one hundred and fifty Masons present, and the ceremony was performed in due order. A speech in the French language was delivered by the Grand Orator, and another in English was to have been delivered, but on account of the late hour, only some observations were made by the Brother who had been appointed.

Yours, fraternally,

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MASONIC INTELLIGENCE.

OHIO.

THE Grand Lodge of Ohio began its annual communication at Zanesville, on the 19th of October last, and closed on the 22d, after an interesting and business session of four days. The M. W. Grand Master, WM. B. THRALL, Esq., opened the communication with a signally able and appropriate address, from which we take following extracts:—

Brethren of the Grand Lodge:—Another period of twelve months has transpired since last we met in grand communication; and again we are assembled to mingle fraternal counsels, and renew our mutual vows of brotherhood. And it is a soul-cheering reflection, that during all this period, as well in recess as in communication, the goodness of God has been continually over us and around us. What shall we render unto our Supreme Grand Master for His watchful care and bountiful providence for us, His frail and erring creatures? Let us, Brethren, take the cup of thanksgiving, and, with united heart and voice, bless the Lord with fervency of soul—while all that are of us shall unite to bless His holy name.

Allow me, Brethren, to congratulate you—and through you, the entire Brotherhood of our jurisdiction—upon the favorable circumstances under which it is our privilege to assemble on the present occasion. Occupying in our country a geographical position nearly equidistant between the *East* and the *West*—in sufficient proximity to the *South* to participate in its benign and fructifying beams, without encountering its scorching rays—and yet, not so far removed from the *North* as to render unavailable its cooling fountains and refreshing shades; we may say, in all truth and soberness, that Masonically, as well as geographically, “the lines have fallen to us in pleasant places.” That storm, whose elements were prejudice, fanaticism, and malice, and which, within the memory of many now present, swept like a tornado over the land, has spent its fury, and is now hushed as in the stillness of the morning. And the dark clouds of error and injustice which hung like a midnight pall over our old Institution, have given place to the lights of reason and of truth. And although it is hardly to be expected that all minds will, while viewing things “as through a glass, darkly,” behold with unobscured vision our humble efforts at “Faith, Hope and Charity,”

yet it is cause of profound satisfaction that we are allowed to pursue, unmolested and undisturbed, the labors of our mystic temple; hoping at last to meet our abundant reward for all we do or suffer here, in that temple "not made with hands, eternal in the heavens."

During the year just passed, the Grand Lodge has been thrice convened in special grand communication, to wit: On the 19th day of May, at London, by request of Chandler Lodge, No. 138, for the installation of the officers of that Lodge, and to preside over the public exercises of the occasion, &c., so full of interest to that young and flourishing branch of our fraternal fold. On the 24th of June, at Chillicothe, by invitation of Sciota Lodge, No. 6, to participate with the Brethren of that and the surrounding counties, in the usual solemnities observed on the festival of the nativity of our ancient patron, St. John, the Baptist. And on the same day, at New Salem, by request of Salem Lodge, No. 87, to lay, with the ancient rites and solemnities of the Order, the corner-stone of a Masonic edifice in that place. On the two occasions first enumerated, it was my happiness to be personally present; on the latter, I was represented by the worthy and distinguished Brother, our Senior Grand Warden.

Each of the occasions to which I was able to give my personal attendance, I have good reason to believe, has been blessed to the local Lodge immediately concerned therein, not only in awakening and calling into action among the members composing it, a true Masonic spirit, and zeal for the honor and welfare of our time-honored Institution, but also in presenting it in something of its pristine simplicity and beauty, to the uninitiate community. And while genuine Masonry seeketh not her own, and rejects as wholly unworthy her high and holy calling, everything like a spirit of proselytism, or courting the patronal smiles of those without her pale—yet it is admissible, on suitable occasions, to adopt proper and legitimate means for exhibiting to a candid world, the purity and loveliness of her teachings.

I would by no means be understood as recommending a frequent and indiscriminate display of Freemasonry before a promiscuous and uninquiring public. To be appreciated truly, she must be sought after with diligence—not obtruded upon the gaze of idle curiosity. And although occasions often occur when it is both proper and appropriate to lead her gently forth from her chosen retreat, yet I am fully persuaded that her tenets may be best exemplified, and her benign influences most extensively diffused, by a careful observance on the part of her members, of the simple and sublime lessons of the Lodge room. These remarks—intended for general and not for special application—have been induced from the reflection that within the year now just elapsed, a greater number of new Lodges has been instituted within our jurisdiction, than in any previous period of the same term; and from the well known fact that Lodges, in the juvenile term of their existence, flushed with the ardor of youth, and urged forward by a zeal not always tempered with mature discretion, are prone to desire an opportunity to place their light in a candlestick, that it may "shine before men," when perhaps its injudicious exposure to the blasts of an uncandid world, might dim its effulgence, if, indeed, it did not extinguish its light forever.

Besides performing the pleasing duties already enumerated, I have issued, since our last annual meeting, letters of dispensation, constituting thirteen new Lodges. In addition to the foregoing, I am apprised of at least three other Lodges, working under letters of Dispensation, granted by the R. W. Mother, our Dep. G. Master—inaking in all, sixteen new Lodges which have commenced their labors among us since our last annual meeting.

Our trusty and well beloved Brother Reed, who has for several years past sustained the office of Grand Lecturer with great skill and singular fidelity, has signified to me his purpose to retire from that arduous and responsible post; and I feel that I should not fully have discharged my duty to the Craft, were I to suffer the present occasion to pass, without bearing public testimony to the self-sacrificing freedom—the ardent fervency—and the untiring zeal with

which he has discharged the duties of his trust. I am persuaded that neither the Fraternity of Ohio, nor even the Grand Lodge itself, is fully apprised of the amount of labor devolved upon that officer within the last few years. And yet, no Lodge has been deprived of his services by reason of its being unable to make him compensation—for with him *that* has ever been a matter of entirely subordinate consideration. Those rich in good deeds, and earnestly urging forward the cause of *Brotherly Love, Relief and Truth*, have found in him a zealous and persevering co-laborer—one who never paused in his career to inquire whether his compensation were to be dispensed with princely munificence, or meted out with a miser's care.

* * * * *

In conclusion, Brethren, suffer a word of exhortation. Persevere in urging forward the cause of Charity and Universal Benevolence. Forsake not the assembling of yourselves together, as the manner of some is. And may the God of Peace delight to be with and to bless you with the rich blessings of His grace! May brotherly love prevail in your counsels, and every moral and social virtue cement us in our grand design.

We had marked for insertion in this number, several extracts from the reports of committees, but are compelled to defer them till our next.

Obituary.

DIED, at Concord, Mass., in September last, BENJAMIN GLEASON, Esq., aged 70 years. Bro. GLEASON was born in Boston, in 1777.^o He graduated at Brown University in 1802. In 1805, at the age of twentyfive years, he was chosen Grand Lecturer of the Grand Lodge of Massachusetts, which office he ably filled for several years. He was at one time Master of Mount Lebanon Lodge, in Boston, and for some years Master of King Solomon's Lodge, in Charlestown. Bro. G. was well known among the Fraternity, during the active period of his life, as a zealous and well informed Brother. He was the originator of a system of teaching Astronomy and Geography, which was at one time quite popular. He travelled through a large portion of the U. States and Canada, lecturing upon his system in the principal towns, and also before Masonic Lodges, for the purpose of instructing the Brethren in the philosophy and work of the Order, and received from the Craft various flattering testimonials of the gratification which resulted from his labors. We had hoped to give a more detailed notice of the Masonic career of the deceased, but have been unable to obtain the requisite data.

At Kingston, Canada, Nov. 2d, Sir RICHARD HENRY BONNEYCASTLE, late Lieut. Colonel, commanding the Royal Engineers. At the same place, Nov. 4th, Mr. MICAH MASON.

Sir Richard Bonneycastle, (says the Kingston "British Whig,") although a military man in the strictest sense, has ever been considered in Canada, a civilian. He has lived among the people for upwards of thirty years, with one or two slight intermissions. During the war of 1812 and the rebellion of 1837, he greatly distinguished himself, and to the inhabitants of Kingston, more especially, rendered most important services. As a writer on Canada and its statistics, the people of this Province are largely indebted to him. He not

only made known to the people of Great Britain the capabilities and resources of Canada, but he painted the loyalty of the inhabitants, (a fact doubted at Home,) in its truest and brightest colors. As a friend, as the head of a large family, he was truly valued, and his bereavement is deeply felt: in fact, his loss, by all who knew him, will be long regretted; and by none more than by the honorable Fraternity of Masons, to whom he was both a father and a Brother.

In the above sentences, we have briefly alluded to the loss of a great man: it is now our melancholy duty to speak of the death of a good man, in every sense of the word. Mr. Micah Mason, although a man in comparative humble life, was greatly valued and esteemed in Kingston. He was a man in whom there was no guile. As an Englishman, he was a specimen of the sturdy, honest, straight-forward John Bull. Long as he has lived in Kingston, and that is nearly twenty years, he never made one single enemy; and his friends were composed of all who knew him. Cut off in the full vigor of his activity, his loss will be deeply regretted, and his place in society long remain unfilled.

As both the above deceased gentlemen were Freemasons, (Sir Richard Bonneycastle, Master of St. John's Lodge, and Mr. Mason, a member of the same Lodge,) and as both, on their death-beds, requested to be buried with Masonic honors, the members of the three Masonic Lodges in Kingston mastered in full numbers at noon, on the 5th Nov., and proceeded in procession to the residence of Mr. Mason, where, meeting the body at the door, they preceded it to St. James's Church, where the Funeral Service was performed by the Rev. Mr. Rogers. At the grave, the ordinary Service for the Dead was read by the same Rev. gentleman. When this was concluded, the Masonic rites were performed. The Service was very impressively and energetically read by Rev. Mr. Herchmer, Chaplain to St. John's Lodge; and the responses made by the Brethren. The other rites were then completed.

The funeral of Sir Richard Bonneycastle took place at three o'clock in the afternoon of the same day, and was partly military and partly Masonic. The whole of the troops in garrison appeared to be turned out on this melancholy occasion. The pall bearers were the heads of the various military departments, and the mourners (independent of the immediate relatives,) were Sir Richard Armstrong, the whole of the officers both of the Army and Navy, and every gentleman in town, not in the Masonic ranks; together with a vast multitude who followed the remains out of respect to the many virtues of the deceased. The Masonic Fraternity preceded the body to the grave; and after the Funeral Rites, according to the Established Church, were ended, those pertaining to Masonry were commenced, and everything was again done in the same order as at the grave of poor Micah Mason. Three volleys were then fired over the grave, and the ceremonies were at an end.

At Bombay, India, in his 68th year, Sir DAVID POLLOCK, Chief Justice of Bombay. For many years, he held a high place amongst the Masonic Fraternity of England, which brought him into close communication with the late Duke of Sussex, who highly prized his worth and character. The charities of Masonry were developed in his heart and liberally dispensed by his hand. Sir David was a Past Senior Grand Warden of the Grand Lodge of England. His loss will be severely felt by all who were his personal friends, more especially by the children he has left to mourn his departure.

MASONIC CHIT CHAT.

☞ A correspondent writing from Jackson, Miss., says—"In no city in the Union is Masonry in a more flourishing condition than in this. With a population of about three thousand, (black and white,) we have an Encampment, Council, Chapter and two Lodges. And we have recently finished a splendid hall, with an express view to the accommodation of the Grand Lodge, which now holds its sessions at Natchez."

IMPORTANT.—The Grand Lodge of England, at its quarterly communication in September last, authorized the substitution of the words "free man" for "free born," wherever the former expression occurs in its ritual. This change has been made mainly with a view to meet the wishes and necessities of the Lodges in Antigua, Jamaica, and other British colonies. The fact is important, and we may hereafter refer to it again.

☞ Brethren visiting London, will find excellent accommodations at the new Masonic Hotel, recently opened by Br. Bacon, in Great Queen street, Lincoln's Inn Fields. It is connected with the "Freemasons' Tavern," where the meetings of the Grand Lodge are held.

☞ The Grand Lodge of England has authorized the purchase of certain freehold houses and premises, adjoining their present property on Great Queen street, London, at a cost of eight thousand pounds sterling.

☞ The Lodge at Harrisonville, Van Buren county, Mo., have offered a reward of one hundred dollars, for the apprehension of the murderer of John Hubble, formerly a resident of that county, and a member of Prairie Lodge.

☞ The M. W. Br. Ralls, G. M. of Missouri, now Colonel in the volunteer service, has organized a Lodge at Santa Fe.

☞ The publication of the interesting obituary notice, by our correspondent at Pepperell, is necessarily deferred till next month.

☞ The Grand Lodge of Massachusetts was opened at 9 o'clock on the morning of the 27th ult., for instruction in the lectures and work; and in the evening, for the installation of its officers. The attendance was large, and the work and ceremonies passed off to general acceptance. We have not room for particulars this month.

☞ The inquiries of our correspondent at Jackson, Miss., shall receive attention in our next. Also, those of our correspondents at Mansfield, Ohio, and Cayuga, Miss., and several others on hand.

☞ We have a large amount of matter on hand, some of which has been long promised, that shall receive attention as fast as we can find room for it. The intelligence furnished by our valued Irish correspondent, is among the matter reluctantly excluded from this number.

☞ We have been waiting for an opportunity to make a few notes on our late excursion to the West, but have not yet been able to find one, from a press of other matter. Our acknowledgments are due to several Brethren on the route, and particularly at Toronto, in Canada. We hope soon to be able to attend to this matter.

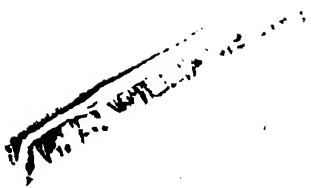
☞ Thomas R. A. Chapter has recently been revived, and removed from Princeton to Fitchburg, in this State. Its officers were elected and installed on the 14th ult. Hon. David Wilder, late State Treasurer, was installed as H. P. The prospects of the Chapter are encouraging, and its affairs are in safe and competent hands.

THE LANDMARKS.—Brethren to whom we have furnished the *first* vol. of the "Landmarks," by Br. Oliver, can have the *second* vol., by sending their orders forthwith.

FOR SALE.—A complete set of this Magazine, six vols., in good condition. Price, \$16, unbound; or \$20, bound.

Br. C. H. Foster, of Monroeville, and Rufus C. Torrey, of Claiborne, Ala., are authorized agents for the Magazine and Trestle Board.

☞ Br. Edward M. Gantt is our authorized agent for the Magazine at Selma, Ala.



THE
FREEMASONS'
MONTHLY MAGAZINE.

Vol. VII.]

BOSTON, FEBRUARY 1, 1848.

[No. 4.]

MASONIC BURIALS.

Jackson, Miss., Dec. 6, 1847.

BRO. C. W. MOORE,—Circumstances which have recently transpired in this vicinity, have produced a good deal of discussion in regard to Masonic interments. Various questions have been mooted on which your opinion is desired. It is laid down in the Maryland Ahinaw Rezon, that no one can be Masonically interred but such as make a request to that effect to the Master of the Lodge of which they are members. To this rule (it is stated) there is no exception, unless in the case of foreigners or sojourners.

1st. One question is—Has any member of a Lodge making the request, and not under sentence of suspension or expulsion, (however he may deserve to be,) a right to Masonic interment—or is it a *compliment*, which a Lodge may pay or withhold, as they may deem the deceased worthy or unworthy of it, and that, consequently, the interests of the Order may be prejudiced or benefited? The ancient ceremonial does seem to me clearly to indicate that this honor (as I esteem it.) was paid only to the memory of *worthy* Masons.

2d. Does a Lodge act unmasonically, in interring one who is neither a sojourner, a foreigner, nor a member of such or any other Lodge?

3d. If any other, what evidence of the deceased's Masonic character and grade, is sufficient to authorize his Masonic interment?

4th. Is any Mason bound to participate in a Masonic funeral, the object of which he believes to be unworthy?

5th. If the members of the particular Lodge engaged in the ceremony are bound to take part by the order of the W. M., are the members of other Lodges, or no Lodge, who may chance to be present as visitors, bound to obey the order of the W. M. to take part in the ceremony?

I should like to have your opinion on all these questions, either with or without your reasons.

Yours, fraternally,

DUDLEY S. JENNINGS.

1. On page three hundred and fiftythree, of the fifth volume of this Magazine, our correspondent will find an article on "*The Right to Masonic Burial*," and to that we respectfully refer him.

The rule referred to by our correspondent, is found in all the Masonic books that contain the funeral service. It is the only rule on the subject. It is not, however, a constitutional regulation; nor do the original Consti-

tutions of Masonry, in any way recognise Masonic funerals. The laws by which they are governed, depend upon, and originate in, the usage of the Fraternity where they are practised. This usage is not uniform. Even in England, public Masonic funerals are of rare occurrence, and in France, the ceremony, as a general rule, is performed in private, and in the Lodge room. Never, but on extraordinary occasions, is it performed in public. We are not, therefore, to receive the rule as given in the *Ahiman Rezon* and other text-books, as an universal and unchangeable law. It is not regarded as obligatory even by our English Brethren, with whom it originated; for the present Constitutions of the Grand Lodge of England do not make the exception in favor of "foreigners and sojourners." They require that the deceased, in order to render him *eligible* to Masonic burial, must have been a contributing member of a subordinate Lodge at the time of his decease. This condition being fulfilled, he is at liberty to make the request of the "Master of the Lodge of which he died a member;" and the Lodge is then at liberty to grant his request or otherwise, as may be expedient and proper. This is the rule in England. A Brother may not demand the ceremony as a right, though, if he be worthy, it will never be refused to him as a token of respect and affection, except for reasons of great weight and pressing consideration.

The same rule, in this respect, has obtained, and is generally recognised in this country. The Lodges here, as in England, have ever, and always should, reserve to themselves the right of judging of the propriety of the request when made, and of acting in accordance with its own convictions of duty, both to the deceased and the Fraternity. In language used by us on a previous occasion, "requests of this character are frequently made by worthy, but not always wisely discriminating Brethren, when a compliance would not only be attended with unpleasant consequences, but would often result prejudicially to the interests of the Institution. This is especially true in large and populous cities, where the Fraternity, under a more stringent regulation, might be liable to be called daily into the public streets; and not always under auspicious circumstances. It has, therefore, been wisely left with the Lodges to determine the propriety of granting such requests when made."

2. The construction given to the rule; or perhaps we should say, the practice as generally established in this country; does not restrict the privilege of Masonic burial to members of Lodges, foreigners and sojourners; but permits of its being extended to all Brethren who have rendered themselves worthy of it, by their virtues and fidelity to the Institution, or who have distinguished themselves for courage and patriotism in the service of their country. Nor is it always deemed essential that the deceased should have made the request to be buried by his Brethren. This is often

done at the desire of his family and friends. And in neither case, in our judgment, "does the Lodge act un-masonically."

3. The qualifications which should be regarded as essential to Masonic burial, are an unimpeachable moral character, and a reputable standing among the Brethren and in the community. In this respect, the Lodges cannot exercise too much care and caution. "Worldly wealth and honors" are not to be taken into consideration in settling a question of this kind; but the moral attributes of the deceased, his life and conversation, the estimation in which he is held by his Brethren, friends and neighbors, are all to be carefully considered. And if, upon this consideration, it shall not be clearly manifest, that the performance of the solemn ceremony appointed for the occasion, would not, through the unworthiness or short-comings of the deceased, bring reproach upon the Order in the community, or even among his more intimate friends, it is to be withheld, however pressing may be the circumstances under which it is desired. Neither the character of the Lodge, nor the solemnity of the ceremony, must be put at hazard.

4. A Brother is certainly not "bound to participate in a Masonic funeral, the object of which he believes to be unworthy." No Mason is bound to act the hypocrite; nor are his Brethren at liberty to force him into a situation where he cannot do otherwise.

5. As a general rule, it is the duty of every member to attend the meetings of the Lodge to which he belongs, when not manifestly inconsistent with his business or family engagements. It is particularly his duty, (and he will so generally regard it,) to attend on occasions of so much solemn interest as the burial of a Brother. But unless there is some special provision in the By-laws of the Lodge, making it imperative upon him, we know of no regulation by which his attendance can be coerced; except, indeed, by a special summons, which no Master of a Lodge, we apprehend, would be willing to authorise on occasions of this kind. And if he were, though the attendance of the Brother at the Lodge room might thereby be required, his participation in the public ceremonies would still be at his own option; for, as before intimated, he cannot be compelled to violate his conscience, by participating in solemn religious ceremonies to the honor of one whom he believes to be unworthy of them.

The Master of the officiating Lodge has not any power to compel the attendance of members of other Lodges; neither has he power to compel the attendance of unaffiliated Brethren. The regulation says "he *may* invite as many Lodges as he thinks proper, and the members of those Lodges *may* accompany their officers in form;" and, when assembled, the whole are under his direction. But he has no power to compel them to attend and "take part in the ceremony."

We believe we have answered all the inquiries proposed by our correspondent ; not, indeed, so much in detail as we should have been pleased to do, were not our files crowded with matters having a prior claim on our attention and pages.

RELIGIOUS BIGOTRY REBUKED BY A LADY.

A correspondent writing from Tanyard, Pike Co., Missouri, says that quite an excitement has recently been created in that vicinity, growing out of the introduction and discussion of the following question before the Baptist Church :

* " Does the United Baptist Church at Ramsay's Creek, approve of its members joining the Freemasons ?"

It seems that the immediate cause of this movement was the circumstance that a member of the Church had been made a Mason in Lodge No. 17. After debate, the question was taken and decided in the affirmative,—ten or twelve voting for it, and five or six against it—seven or eight members present did not vote at all. At this meeting, the minister and several members who were known to be opposed to the agitation of the subject in any form, were absent. At a subsequent meeting, a motion was, therefore, made to expunge the former vote ; and this motion is now pending.

Our correspondent, in commenting upon the matter, says :—" Our pity and sorrow, and our admiration, have alike been excited by this movement. Our pity and sorrow have been excited by seeing old grey-headed men, whose general good deportment as citizens has commanded our respect, lending their influence to a proceeding so well calculated to disturb the peace of the community and to destroy that harmony which has hitherto prevailed in the Church, and which is essential to its prosperity. But our admiration burst forth like a mountain stream, showing the purity of the source from whence it came, when we beheld among the opponents of the proposition, a lady raising her hand in the church, and her voice amongst her friends, in strong demonstrations of disapprobation.

" For this heroic act, we thought some expression was due from us. We therefore procured an elegant gilt *Bible*, with a portrait of the Saviour, and this inscription on the covers, "*Search the Scriptures ;*" and on one of the fly-leaves we placed a suitable expression, followed by the names and residences of a number of Masons, who desired to participate in the donation ; and sent it to the lady by two of our Brethren. The gift was received with a lady-like kindness, and an expression of thanks

to the donors for their kind regards and respect. But her appearance and manners clearly showed that her feelings could not be easily explained in words.

"Her defence of Masonry on the occasion mentioned, was voluntary and wholly unexpected. She has no relative who is a Mason, that we have any knowledge of. Her good opinions of Masonry were formed from observing the deportment of some of her acquaintances and neighbors, who are members of Lodge No. 17. The effect of this one act will be for future good. Like the 'mountain stream, proceeding from the fountain of truth, it will rush onward and onward until it will gather many to search this Greater Light for God's will towards man.'"

QUALIFICATIONS OF CANDIDATES FOR R. A. MASONRY.

Dresden, Tenn., Nov. 17, 1847.

BRO. C. W. MOORE:—* * What think you of the resolution of the Grand Chapter of Tennessee, at its communication in 1846, debarring all Brethren from the privileges of the R. A. Degree, unless they shall have been Master Masons for twelve months, or have attained the age of twentyfive years? Is it not an infringement on the Ancient Constitutions or customs of the Order? We should like to hear from you through the Magazine, upon the subject, as we occidental Companions need more light.

Companionably yours,

C. P. B.

The Grand Chapter, we entertain no doubt, had a right to pass the resolution in question, and may enforce the restriction by any means within its power. There is no uniform regulation or established usage on the subject. The requirement that a candidate for the Chapter must have been one year a Master Mason, is probably as ancient as any of the general regulations which have from time to time been adopted for the exclusive government of Royal Arch Chapters. It is recognised by the present Constitutions of the Grand Chapter of England, and we believe is consistent with most of the practice on the European continent.

The age of the candidate, except that he shall have attained to his majority, is not deemed essential by our English Companions. This is, however, subjected to specific regulations, by several of the supreme bodies, having jurisdiction over the R. A. degree, in other parts of Europe; and the candidate is required to be of a certain age. The same is also true of the Master's, and of several of what are called the higher degrees. And there is no ancient constitutional objection to this course, if any Grand Chapter, or Grand Lodge, or other governing body, see fit to adopt it.

The regulation is, that no person shall be admitted into Masonry *before* he has attained to his majority. This is the only restriction, as to the age of the candidate, which either the old Constitutions or the usages of the Order impose. And our correspondent will readily perceive, that, under the rule as here given, it is perfectly competent for the Grand Chapter of Tennessee to prescribe that, within its own jurisdiction, Brethren shall not be admitted to the Chapters until they have attained to the age of twentyfive years. The rule does not make it obligatory on the Lodges to receive candidates at any particular age; but it does prohibit their receiving them at an earlier age than their majority.

We have not examined the resolution by the Grand Chapter of Tennessee, for the reason that the proceedings of that body for 1846, are not conveniently at hand; and because it is not a matter about which our correspondent would be very likely to fall into error.

PHYSICAL QUALIFICATIONS OF CANDIDATES.

Cayuga, Miss., Dec. 1, 1847.

COMP. MOORE,—Your readiness and willingness to answer such questions as will serve to enlighten your Brethren, and promote the interests of Masonry, together with the fact that I know of a case in point, influence me to ask your views as to the propriety of conferring the degrees of Masonry on an individual who cannot hear well, but who can, notwithstanding, hear distinctly the whisper of one with whom he has been in the habit of conversing much?

Please shape this question so that you may answer it in a proper manner, and oblige,
Yours, fraternally,
H. J. HARRIS.

There cannot be, we think, any valid objection in the above case. We fully comprehend our correspondent, and the point on which his doubts rest. If the candidate's hearing is as stated, it is, in our opinion, sufficient for all required purposes.

S. C. S. G. I. G. SOUTHERN JURISDICTION OF THE U. S.

DEUS MEUMQUE JUS.

At a special session of the Supreme Council of Sovereign Grand Inspectors General of the 33d Degree, for the Southern Jurisdiction of the U. States of America, our Illustrious Brother, JOHN A. QUITMAN, Rose + K—H, Sublime Prince of the Royal Secret, Major General in the Army of the United States, was elected to fill a vacancy in this Supreme Council, and was duly and formally inaugurated a Sov. Gr. Insp. General of the 33d. All Consistories, Councils, Chapters and Lodges under this jurisdiction, are hereby ordered to obey and respect him accordingly.

By order.
A. G. MACKAY, R. +, K—H,
S. P. R. S., S. G. I. G. 33d; Sec. Gen. H—E—, South. Juris. U. S. A.

MASONIC HONORS PAID IN CHARLESTON, S. C., TO GENERALS QUITMAN AND SHIELDS, U. S. A.

INFORMATION having been received of the expected arrival of Brig. Gen. SHIELDS, U. S. A., in Charleston, S. C., on his way to Washington, and the Fraternity being desirous of paying a tribute of respect to so distinguished a Brother and one so intimately connected by his military station as Commander of the Brigade to which the South Carolina regiment was attached, with the travelling Lodge in that regiment, a special communication of the Grand Lodge was convened on Thursday Evening, 16th Dec. A. L. 5847, when the following Resolutions were unanimously adopted :

Whereas, this Grand Lodge has learned with great pleasure, that Brigadier General SHIELDS is expected soon to visit this city, and as it is our desire to evince the esteem in which our distinguished Brother is held by the Masonic Fraternity of this State, as the gallant leader of the Palmetto Regiment, in which there is a Travelling Lodge working under a Warrant of Constitution from this Grand Lodge, therefore

1. *Resolved*, That a Committee of Seven Members, to consist of the Grand Officers and the junior Past Grand Master, be appointed to wait on Bro. SHIELDS on his arrival and give him a fraternal welcome, tendering to him the hospitalities of this Grand Lodge and of the Fraternity in this city.

2. *Resolved*, That should Bro. SHIELDS find it convenient to accept the invitation, the Grand Master be respectfully requested to convoke the Grand Lodge for the purpose of receiving him in ancient form while in session, and that a Masonic Banquet be provided under the direction of a Committee of Arrangements, to consist of one Brother from each Lodge in the city.

Gen. SHIELDS arrived on Monday the 20th, and the Committee having waited on him, obtained his consent to meet the Grand Lodge on the evening of the 23d. On Wednesday, Maj. Gen. QUITMAN arrived in the city, and as he was not only a distinguished Mason, the Past Grand Master of the Grand Lodge of Mississippi, but had also been in command of the South Carolina Regiment on its first arrival in Mexico, and subsequently the Major General of the Division to which that regiment was attached, the Committee waited on him and invited him to participate in the pleasures of the intended festival, which invitation he at once accepted.

On Thursday evening 23d December, the communication of the Grand Lodge was holden, and there was present a larger concourse of the Brethren than we have ever before seen congregated together in this city.

At 7 o'clock the Grand Lodge was opened in *Ample Form* by the Most Worshipful Grand Master, C. M. Furman, who, in a few remarks, explained to the Brethren the object for which the Grand Lodge had been convened.

At 8 o'clock the Grand Pursuivant announced the committee, consisting of A. E. Miller, Rt. W. Deputy Grand Master and J. C. Norris, M. W. Past Grand Master, with the following visitors ; M. W. David Johnson, Past Grand Master of South Carolina, M. W. J. A. Quitman, Past Grand Master of Mississippi, and W. James Shields, Past Master of Washington Lodge, No. 21, District of Columbia.

On entering the Grand Lodge room they were received with the Private Grand Honors of Masonry, and escorted to the post of Honor, where the M. W. Grand Master made the following address to Brothers Quitman and Shields :

In the name of the Grand Lodge of South Carolina, and of the Members of the Masonic Fraternity here present, I welcome you among us. Your Masonic Brethren, in common with our fellow-citizens generally, highly appreciate the services you have rendered to our common country. They with pleasure embrace an opportunity to give expression to their feelings. Indeed, in recognizing you as Brethren, they find an additional motive for rejoicing in your success. The Masonic Institution, it is true, is devoted to the cultivation of those virtues which find their more common exercise amid the occurrences of ordinary life, and may seem hostile to the military profession. But nature has stamped upon the human mind the principle of self-defence, and under the influence of that principle, Masons may go forth to battle when the voice of their country summons them to the conflict. In the stern strife of battle, when life is pitted against life, the voice of mercy is stilled; but who can say that the asperities of war are not mitigated under the influence of Masonic principles, or that the obligation taken at every Masonic altar, of charity for all mankind, though more especially for a Brother Mason, has not extended a softening influence over the conduct of modern warfare. As illustrating this influence, well may we point, Brethren, to the conduct of the soldiers under your command—no rapine, outrage or conflagration have stained your triumphs.

It is not only as Masons that we now greet you. We recognize in you the commanders who led the sons of our soil through a career of victory, which we feel has even elevated the character of our honored State. The light reflected from your bright example has illumed the path over which they rushed to honor and renown. The true soldier will dare, whenever his commander will lead, and at Churubusco and Chapultepec our sons found leaders, to follow whom was honor.

Among this band of citizen soldiers our Institution had many sons, and in common with many natural parents among our citizens, we have to lament the loss of brave spirits upon the plains and before the fortresses of Mexico. The gallant Butler, their chief, and Dickinson, worthy to be his second, have fallen in the very arms of victory. The tear, however, which we would shed at their loss, is checked by our exultation at their renown. But I forbear to speak of them to those who witnessed their actions and who saw them die.

Brethren, we congratulate you upon the success which followed your footsteps during the arduous campaign through which you have just passed. Your actions have added to the reputation of our great country, and I but echo the sentiment which has been pronounced by our people from Maine to Mexico—that your names are enrolled among those of her most valued sons. Again, I welcome you within these walls.

The following Ode was then sung by Br. Sloman, the Brethren uniting in full chorus:

Hail Masonry divine,
 Glory of ages shine;
 Long may'st thou reign!
 Where'er thy Lodges stand,
 May they have great command,
 And always grace the land;
 Thou art divine.

Great fabrics still arise,
And grace the azure skies—
Great are thy schemes ;
Thy noble orders are
Matchless beyond compare,
No art with thee can share,
Thou art divine.

Hiram, the architect,
Did all the Craft direct
How they should build ;
Sol mon, great Isr'el's King,
Did mighty blessings bring,
And left us room to sing,
Hail, Royal Art !

The Grand Secretary, Bro. A. G. Mackey, then rose, and having alluded to the desire of the Grand Lodge to place upon its records some official memorial of the happy concurrence of fortuitous events which had brought together in that sacred asylum, this evening, two distinguished visitors, both of them gallant defenders of their country—both of them zealous Masons, and one of them the twice honored presiding officer of the Grand Lodge of a neighboring State—and both of them intimately connected, as Commanders of the South-Carolina Volunteers, with the Brethren, who in that regiment were working under a travelling warrant from this Grand Lodge, moved

“That Brothers J. A. Quitman and James Shields be elected Honorary Members of this Grand Lodge, and that the Grand Secretary be directed to transmit to these distinguished Brethren diplomas with the signature of the Grand Master and Grand Seal of the Grand Lodge attached.”

This resolution was seconded by Bro. A. G. Miller, the R. W. Deputy Grand Master, and unanimously adopted.

Brother Quitman then rose and expressed his deep sense of the honor just conferred upon him. He stated that since his Masonic infancy he had been always taught to look up with reverence to the Masonic light which burned on the altars in this State. He had always been a working Mason and since his life of war in Mexico he had had still more occasion to love the Order and respect its principles. He related several anecdotes and among others stated that his heart was never more filled with tender emotions than when on his arrival at Vera Cruz from the City of Mexico he was invited to be present at a meeting of a Lodge whose warrant of Constitution had been granted by the Grand Lodge of Mississippi. After other interesting remarks he concluded by thanking the Grand Lodge for admitting him, in this complimentary manner, into its household.

Bro. Shields also thanked the Grand Lodge for the honor conferred upon him. He stated that although war was antagonistic to all the principles of Freemasonry, and although he, a General in the service of the United States, was, as a Mason, in favor of universal peace, yet there were circumstances in which war for the defence of our country, liberty and rights, was strictly in accordance with all the duties and obligations of the Mason. It was, he said, not until he was placed in the battle field and saw and partook of the fierce conflict of man with man, that he was able to appreciate the benign principles of that Order which humanized and civilized the human heart, and softened even the harsh features of war.

Past Grand Master Johnson then briefly addressed the Brethren, and said he

would take this occasion to state, in connection with the remarks already made by our distinguished visitors, in relation to the happy influence of Masonry during the present war, that the Order was first planted in Mexico, during his administration of the Grand Lodge as Grand Master in 1826, when Brother Poinselet, our Minister to Mexico, obtained from the Grand Lodge of South Carolina, Warrants of Constitution for the establishment of Lodges in that republic, the whole correspondence on which subject, he said would be found on the records of the Grand Lodge.

After these interesting ceremonies, the Grand Lodge moved in procession, accompanied by their guests, to the Banqueting Hall, where viands, fruits, wine, and other refreshments, were amply provided. The room was tastefully decorated with banners and the emblems of the Masonic Order, in its various degrees, from the simple white pennons on which were inscribed "Wisdom, Strength and Beauty," to the gorgeous banners of the Red Cross Knight and the sable colors of the Knight Templar. The Grand Master presided, assisted by the other officers of the Grand Lodge. On the right and left of the Grand Master were seated the distinguished guests.

After the company had done justice to the repast spread before them, the following toasts were read:

1. By *M. W. G. M. C. M. Furman*: *Masonry*—A glorious institution, ancient as the temple, extensive as the world, grasping in its wide embrace men of every nation, and summoning to its altars the disciples of every faith.

2. By *R. W. D. G. M. A. E. Miller*: *Brother and Major General Quitman*—Whilst civic and military honors are bestowed on the gallant soldier, we here pay homage to the illustrious Grand Master of a sister jurisdiction.

3. By *M. W. P. G. M. J. C. Norris*: *Brother and Brigadier General Shields*—Endeared to our affections not only as the brave defender of our country, but as the chosen leader of our Brethren of Palmetto Lodge.

4. By *V. W. S. G. W. J. S. Burges*: *His Excellency Gov. Johnson*—As a Judge, we admire him for his integrity—as our Chief Magistrate, we respect him for his efficiency—but as a Mason, we love him for the zeal and skill with which he once presided over the Craft.

5. By *V. W. J. G. W. Z. B. Oakes*: *Brother and Adjutant Gen. Canley*—The corner stone which he laid as an Entered Apprentice, was "true and trusty." In his after life he has erected upon it a moral and Masonic edifice that does honor to himself and credit to the Fraternity.

6. By *W. G. T. J. H. Honour*: *The memory of our Brethren who have fallen on the field of battle*—The fragrance of a good report, like the sprig of acacia, blooms at the head of their graves.

By *W. G. S. A. G. Mackey*: *Palmetto Travelling Lodge, attached to the South Carolina Regiment of Volunteers*—We know that our Brethren, though far away, have put their trust in God—their faith is well founded. *They have followed their leader and have feared no danger.*

After the first toast had been greeted with the usual Grand Honors by three times three, Bro. Sloman sung the following song, in which he was joined by the whole of the Brethren, the guests included, with all the enthusiasm that this song always inspires among the Craft.

Come let us prepare,
We Brothers that are
Assembled on merry occasion;
Let's be happy and sing
For life is a spring,
To a Free and an Accepted Mason.

The world is in pain,
Our secrets to gain,
And still let them wonder and gaze on ;
They ne'er can divine
The word or the sign
Of a Free and an Accepted Mason.

'Tis *This* and 'tis *That*,
They cannot tell *WHAT*,
Why so many great men in the nation
Should aprons put on,
To make themselves one.
With a Free and an Accepted Mason.

Great kings, dukes and lords,
Have laid by their swords,
Our myst'ry to put a good grace on ;
And thought themselves sam'd,
To have themselves nam'd
With a Free and an Accepted Mason :

We're true and sincere,
And just to the fair,
They'll trust us on any occasion ;
No mortal can more
The ladies adore
Than a Free and an Accepted Mason.

Then join hand in hand,
By each Brother firm stand,
Let's be merry, and put a bright face on ;
What mortal can boast
So noble a toast
As a Free and an Accepted Mason ?.

At 10 o'clock the distinguished guests retired, receiving as they passed down the line of the tables, the Fraternal grips of farewell from the Brethren.

Several other sentiments were given in the course of the evening, copies of which the writer was unable to obtain. Soon after the departure of the guests the rest of the Brethren retired, after having enjoyed a scene not witnessed by the Masonic Fraternity in this city, since the visit of their illustrious Brother, Gen. La Fayette, and which will long be remembered as an era in their Masonic history.

DEDICATION OF A NEW MASONIC HALL IN MANCHESTER, N. H.

Manchester, N. H., Dec. 30, 1847.

C. W. MOORE, Esq.—*Dear Sir and Brother* :—It may not be uninteresting to you to know that our beloved Institution is “looking up” in this State, as well as in our sister States throughout the Union. The Brethren in this place, members of Lafayette Lodge, having recently fitted up a Masonic Hall for their convenience and accommodation, thought best that it should be dedicated to Masonic purposes. In accordance with this wish, the M. W. Grand Master, John Christie, Esq., convened the M. W. Grand Lodge of the State, at Manchester, Dec. 23d, and opened a Grand Lodge in ample form.

The hall having met the approbation of the Grand Lodge, they proceeded to dedicate the same to the purposes of Freemasonry, agreeably to ancient

form. The services being confined to the Craft, were purely Masonic, and of a highly interesting character. Nearly one hundred Brethren were present.

After the Dedication, which took place in the afternoon, the Brethren, with the Grand Lodge, adjourned to the Manchester House, where they partook of a bountiful and well served supper, prepared by our worthy Br. Shepard; after which, at 8 o'clock, the Brethren, with their ladies, and other invited friends, re-assembled at the Hall. The audience being seated, the M. W. Grand Lodge was announced, and entered the hall in full regalia,—repaired to the East and took seats provided for them according to rank. (And here, by the way, I would remark, that, like the M. W. G. Lodge of your State, the G. Lodge is composed mostly of the fathers of our Institution,—men full of years,—men who have borne the burden and heat of the day,—men who have stood by the Institution through evil as well as through good report, and many of whom will soon rest from their labors.) An ode on Charity was then sung by a select Choir; after which we listened to an address delivered by Br. S. Cobb, from your city. It was a sound, practical illustration of the principles of our Order, and was highly satisfactory to all present. The whole services throughout, were of a character to reflect credit upon the Institution, and would bear a comparison with like performances in the most palmy days of Masonry; and I have no doubt will result in lasting benefit to the Craft.

Our Lodge is doing well, and the prospects are that it will rise in Strength and Beauty. We have also received a Dispensation for a Chapter, called Mount Horeb. We have not as yet commenced work; but we have some six applications now on file. Your humble servant is H. Priest of the Chapter, and also Master of the Lodge. Much remains to be done in this State, to recover Masonry from the long slumber of years, and from the effects of the malignant slanders of her enemies. But "Truth is mighty and will prevail."

Yours, fraternally,

DANIEL BALCH.

MASONIC ANECDOTES.

At the Banquet held at Newport, Eng., on the 30th June last, on the occasion of the installation of the Prov. Grand Master for Monmouthshire, Bro. BUSHELL, D. P. G. M., of Bristol, being called up by a toast to his health, said—

"In returning thanks, he could not indulge in such language as his heart desired, but they would allow him to address a few words to the Provincial Grand Officers installed that day. Brethren, he continued, you have undertaken the most serious and important duties. It is not the mere dress of a Mason—it is not the mere ornaments that adorn your person, that constitutes Masonry; but there are practical principles taught in your Lodges, which must be carried out in the common duties of active life. As an illustration of those principles, I will tell you an incident which occurred in 1813. During the late war, letters of marque were granted to merchants, by which they were allowed to seize on property belonging to the enemy. It happened that a vessel, in sailing from the Mediterranean to Bristol, was seized by a French privateer. The captains of both vessels were Masons. The result was most satisfactory. The captain of the privateer released the vessel, the cargo of which was valued at 8000*l.*, and bade his Brother go his way, and reach, if he could, his native shore in safety. That Brother arrived safely at Bristol, and, at the first opportunity, he repaired to the Grand

Lodge, and there, in the presence of the Brethren assembled, he stated the facts I have just told to you. And more—he produced a written agreement into which he had entered with the captain of the privateer. And these were the conditions: He gave up the vessel and cargo on condition that the master of the prize, on his return to Bristol, should endeavor to communicate with the Grand Lodge of England, and obtain the release of three Frenchmen. The Grand Lodge took a course suggested to them by his late Royal Highness, the Duke of Sussex. The Frenchmen were discovered, and they, with two others, left the British shores free men. (Cheers.) 'This, Brethren, is what I call Masonry.

"But, again, let me come to a more recent example; one with which, probably, some of you are acquainted. There lived in the county of Essex, a clergyman named Hewlett. He died of malaria. His troubles had been of no common kind. His wife died of consumption, about three months previously, and nine orphan children were left without a shilling in the world to provide for them. There was a Lodge in Rochford, Essex: they met, took the case into consideration, and, before they separated, nine Brethren agreed each to take a child to his home. (Loud cheering.) Now, Brethren, this is what I mean by practical duties of Masonry. (Cheers.) If I were to preach to you for an hour; if I were attempting to urge any considerations whatever, I could not impress your minds better than by the recital of these two naked facts. I say, then, the Provincial Grand Lodge has duties to perform."

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TRAIT OF MASONIC GENEROSITY.—Smith states, in his book entitled "Use and Abuse of Masonry," published in 1785, "there are several Lodges at Prague under the direction of Scotland, or at least they call themselves Scotch. The first which I became acquainted with is that of 1749. A Scotch officer, in the service of Prussia, was made prisoner at the battle of Lutzen. As this officer was recognised as a Mason, he had permission to go out of prison, and dine daily with the best society of Prague. Three months after, an exchange of prisoners was made, the Scotch officer was included in the list, and as the Brothers of Prague knew he was deprived, from want of money, of the means of travelling comfortably, they begged him to accept a purse from them which contained sixty ducats. This circumstance," adds Smith, "was communicated to me by the officer himself."

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THE ORDER OF ABELITES.—There existed in Germany, about the middle of the last century, a secret society, who took the name of "Order of Abelites." The public were acquainted with their existence by a book published at Leipzig, in 1746, and which the author (a member of the Order,) had dedicated to Prince Gustavus, of Sweden; "that the Abelites opened a Lodge at Griefswald, in the commencement of the year 1745; that they borrowed their name from Abel, the second son of Adam, whom Jesus himself has called "the Just;" and that their works tend constantly to preserve to their actions the character of justice and that of right." The Abelites were not Freemasons, but they had signs, ceremonies, symbols and devices, which they kept secret. It is not known how long this Order existed. There was anciently an Order in Africa called Abelites, the members of which would not marry, because Abel had no wife.

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AN ABSURD NOTION.—There was an article in a Paris Journal, of February, 1816, as follows:—"The little bonnets of black silk which the French armies in Spain had adopted, and the use of which has been preserved by the Spanish troops, were prohibited by King Ferdinand, who was persuaded that these bonnets were an emblem of Freemasonry!"

GRAND MASONIC BALL.

MASONIC BALLS have been, at least of late years, in this country, of rare occurrence. In Europe they are more common, and are usually brilliant achievements. Our Brethren in the adjacent British Provinces are also *ex facit* in the management of them, and they generally afford their ladies an opportunity once a year at least, to participate in this way, in their social enjoyments.

Not unfrequently they are made occasions, particularly in Europe, of increasing the funds of some charitable institution, or of contributing to some other object of Masonic philanthropy. But, as before remarked, in this country they have not been very extensively encouraged,—not one having occurred, we believe, in this vicinity, for the last twenty years, except that which took place at Washington Hall, in Charlestown, on Tuesday evening, the 11th January, ultimo. And this was a splendid affair, alike honorable to the good taste and liberality of all who were engaged in its origination and management.

There were about two hundred ladies present, and one hundred Brethren,—embracing those of every degree of Masonry, from the first to the thirtythird. They were all appropriately, and many of them richly and beautifully decorated, with the badges and jewels of the various orders they represented, and presented a scene of attractive novelty and beauty, such as, probably, was never before witnessed in this country. We are certain it cannot be surpassed, if equalled, at the present time.

The banquetting hall was richly decorated with the flags of the various nations where Masonry is tolerated and encouraged; and among these the banners of the Lodges, Chapters, and other Masonic bodies, were tastefully interspersed. The ball room was also decorated with the banners of various Masonic orders.

The dancing commenced at about eight o'clock, and continued until eleven, when a grand procession was formed, and the party repaired to the banquetting hall, where supper had been served up in a style of surpassing excellence. We have seldom seen tables spread in better taste, or more abundantly supplied. This part of the entertainment was altogether worthy of the high reputation of the respected Brother under whose supervision it had been arranged.*

After supper, the company returned to the ball room, where the dancing was continued until about two o'clock, when all repaired to their homes; and, so far as we could hear or judge, all were highly pleased with the enjoyments of the evening.

Among the Brethren present, were many of the oldest members of the

Institution, including the Grand Master and most of his officers, and the presiding officers of the Grand Chapter, Grand Encampment, Grand Consistory, and three of the officers of the Supreme Council 33d.

The crowded state of our pages does not admit of our going more into detail, nor is it essential that we should do so. The whole affair passed off well, and to the entire satisfaction of all who participated in it. The ladies wore their best smiles, and the gentlemen put themselves upon their best behavior.

DOINGS OF THE GENERAL GRAND CHAPTER.

We continue our extracts from the transactions of the G. G. Chapter, at its late triennial session :—

REPORT OF DEP. G. GRAND HIGH PRIEST.

To the General Grand Chapter of Royal Arch Masons for the United States :

THE undersigned, Deputy General Grand High Priest, respectfully reports, that since the triennial session in 1844, he has authorised several distinguished members of the Order to act as his proxies in the consecration of the Chapters, for which charters had been ordered by the General Grand Chapter, and in the installation of the Officers thereof, viz:

St. Joseph Valley Chapter, at Niles, Michigan; Columbus Chapter, at Columbus, Jackson Chapter, at Jackson, Wilson Chapter, at Holly Springs, Mississippi; Lafayette Chapter, at Chicago, Illinois; Iowa Chapter, at Burlington, Iowa City Chapter, at Iowa City, Iowa; Boonville Chapter, at Boonville, Missouri; Washington Chapter, at Platteville, Wisconsin; Union Chapter, at Little Rock, Arkansas.

He has also issued Dispensations for the formation of twelve new Chapters, as follows, viz:

Jacksonville Chapter, No. 3, at Jacksonville, Shawneetown Chapter, No. 6, at Shawneetown, Illinois; Hannibal Chapter, No. 7, at Hannibal, St. Louis Chapter, No. 8, at St. Louis, Missouri; Southport Chapter, No. 3, at Southport, Wisconsin; Du Buque Chapter, at Du Buque, Iowa; Carrollton Chapter, No. 7, at Carrollton, Yazoo Chapter, No. 8, at Yazoo city, Mississippi; Jackson Chapter, No. 3, at Jackson, Michigan; New Era Chapter, at New Orleans, Red River Chapter, at Red River, East Feliciana Chapter, E. F. Louisiana; and also a Dispensation to the members of Holland Chapter, at New Orleans, to continue work until the present time, they being forcibly deprived of their Charter. This Dispensation was issued April 7th, 1845, and it is recommended that a new charter be ordered, according to their petition.

He also reports, that in compliance with a petition from the Chapters in Indiana, on the 18th of November, 1845, he granted permission to said Chapters to form a Grand Chapter for that State, and that on a like petition from the Chapters in Mississippi, on the 12th of March, 1846, he granted permission to those Chapters to form a Grand Chapter for that State; and in both instances he has been officially notified that Grand Chapters have been duly organized.

At the last triennial meeting the matter of Washington Chapter at Newark, New Jersey, was especially committed to his charge, with power to act in the premises as to him might seem proper.

Notice was given to the Companions of Newark that such submission had been made, but the facts not having been laid before him, by those whose interests are intimately involved, nothing has been done in the premises.

I cannot permit this report to close without again adverting to the great labor performed by our most efficient General Grand Secretary. Being intimately connected with his official duties, I respectfully present his official labor to the consideration and remuneration of the General Grand Chapter, as few of its members can judge more correctly than myself of the vast amount of time and labor additionally imposed on him by virtue of the resolution found on page 37, of the printed proceedings, in the following words:

"Resolved, That the General Grand Secretary be directed to notify all delinquent Chapters under this jurisdiction, that, unless they make return and pay up their dues previous to the next meeting of this General Grand Chapter, their Charters will, at that time, be revoked."

By this resolution it became necessary to open a correspondence with the delinquent Chapters, and to adjust their several accounts. This, in itself, is no small matter, as it became his duty to extend his researches for a long period before he was installed into office; and the result of his exertions has been most successful in recovering some considerable amount of dues, which, in a few more years, would have been lost to the General Grand Treasury. His report will afford ample testimony to his untiring devotion to discharge *his duty* to this General Grand Chapter, in bringing up the delinquent Chapters to a discharge of their *bounden duty* under the General Grand Constitution.

The heart of the philanthropist has abundant reason to be cheered by the rapidly increasing interest that is felt in the progress of the Masonic Institution over the Western and Southwestern States. And if the principles of the Order are regarded, as it is hoped they are, among our new Companions, then those of us who are in the autumn of life are richly repaid for whatever of toil we may have had in past and less auspicious days. To them we now look for richer and more abundant fruits, in the broader field in which their lot is cast—and be theirs the reward of *their* every exertion to spread wide, and lay deep the pure principles of virtue and universal benevolence, which it is the design of the Institution to foster and support.

Respectfully submitted,

(Signed,)

JOS. K. STAPLETON.

Columbus, Sept. 14, 1847.

ROYAL ARCH MASONRY IN TEXAS.

Comp. Mellen, from the committee on so much of the G. G. Secretary's Report as relates to R. A. Masonry in Texas, made the following report, which was accepted, and the resolutions adopted:

The committee to whom were referred the report and correspondence of the Gen. G. Secretary, relating to Royal Arch Masonry in the State of Texas, have considered the subject, and are of opinion that this General G. Chapter cannot recognise the organization of the so-called Grand Chapter of Texas as legal, nor the Royal Arch Masons admitted under the authority of that body, as regularly exalted. The constituent Chapters of said Grand Chapter, were formed by a convocation of individual Royal Arch Masons, and though residents of a State politically and Masonically foreign, it is not conceived by the committee, that Royal Arch Masons have a right to form Chapters without a dispensation, or charter, issuing from a Grand Chapter duly organized, or one of its officers, if out of the jurisdiction of the Gen. G. Chapter of the United States, or from this body or one of its officers. San Felipe de Austin Chapter, having received its charter from this body, is the only Chapter of Royal Arch Masons in Texas known to this body as having a legal existence.

The view which this Gen. G. Chapter has heretofore taken of Royal Arch Masonry in Texas, which corresponded with the above, has been very clearly and ably presented by the G. G. Secretary, to the body claiming the right to exercise supreme power over Royal Arch Masonry in that State; but no notice, though a long time has elapsed, has been taken of his communication. The committee

has no alternative to present for the further action of the Gen. G. Chapter. There is but one course to pursue—the offending member must be cut off for the sake of the other members and body, painful as the operation may be. The committee, therefore, submit the following resolutions for adoption:

Resolved, That Royal Arch Masons under this jurisdiction, are hereby forbidden to hold Masonic intercourse with the said so-called G. Chapter of Texas, its subordinates, and those acknowledging the authority of said Grand Chapter.

Resolved, That the G. G. Secretary cause a copy of the foregoing resolution to be published in some newspaper in the State of Texas.

Resolved, That the G. G. Secretary transmit a copy of the first resolution to the so-called G. Chapter of Texas, and inform that body, that it is with great regret that this G. G. Chapter finds itself compelled to adopt this course, and that, entertaining none but the most fraternal feelings towards their Companions of Texas, would hail with sincere pleasure an acknowledgment of their error, and the retracing of those steps which must inevitably lead to much discord, and do inconceivable injury to that cause for which they, as well as ourselves, profess the warmest friendship.

Which is respectfully submitted,

WM. H. ELLIS,
WM. P. MELLENS,
F. BRADFORD.

GRAND CHAPTER OF NORTH CAROLINA.

The Committee to whom was referred the present re-organization of the Grand Chapter of the State of North Carolina, beg leave respectfully to report: That they have had the same under consideration, and find their proceedings to be regular. They assembled, as appears by their printed proceedings, on the 28th June, 1847; three Chapters were represented; they proceeded to elect officers and adopt a constitution; in which constitution, however, your Committee would remark there appears to be several unconstitutional articles or sections, and we would respectfully recommend, that the Grand Chapter of North Carolina be recognized as a legal Grand Chapter, on their altering and amending their constitution to conform to that of this G. G. Chapter in the following particulars noted by your committee:

Art. 4. Mark Lodge. Art. 5. Fee \$50, shall be \$90. Art. 10. The ballot must be unanimous. Art. 12. Should be stricken out. Art. 14. Should be amended.

All of which is respectfully submitted,
(Signed,)

R. R. BOYD,
THOS. H. LEWIS,
J. SWIGERT.

TRIBUTE OF RESPECT TO THE LATE SIR KT. JOHN BARNEY.

Comp. Kreider, from the G. Encampment of Ohio, by leave, read the following extract from the records of that body, and asked that it be spread upon the records of the G. G. Chapter; which was accordingly ordered:

"Whereas, in the dispensation of Divine Providence, our venerable and much beloved Companion, Sir Knight John Barney, has ended his pilgrimage on earth, and having warred a good warfare, has gone to his rest in the asylum of Heaven; and whereas our deceased companion was not only a virtuous, but an efficient co-worker for many years with us in the promotion of the sublime principles of universal benevolence—Therefore,

Resolved, That in token of respect to the memory of Sir Knight John Barney, the members of this Grand Encampment will wear crape on the left arm for thirty days.

Resolved, That the Recorder be instructed to forward certified copies of the foregoing to the General Grand Encampment, the General Grand Royal Arch

Chapter, and the Grand Council, and Grand Chapter and Grand Lodge of the State of Ohio, with a request that the same be entered upon their respective journals, and that a certified copy be also forwarded by him to the family of the deceased."

VOTE OF THANKS TO COMP. DEAN.

The Past General Grand High Priest having retired, the Deputy General Grand High Priest took the chair—Whereupon,

Comp. Moore, from Massachusetts, offered the following preamble and resolutions, which were unanimously adopted :

Whereas the M. E. Companion, Rev. Paul Dean has been pleased to decline a re-election to the office of G. G. H. Priest of this General G. Chapter, which office he has filled for nine years past, with honor to himself and profit to the Fraternity, this General Grand Chapter cannot allow him to retire without an expression of the feelings of every member relative to the very high regard we entertain for him as a worthy and M. E. Companion, and as a long tried and faithful presiding officer—Therefore,

Resolved, That the thanks of this General Grand Chapter be, and hereby are, unanimously tendered to the Rev. Paul Dean, the late M. E. G. G. H. Priest, for the very courteous and able manner in which he has presided over this G. G. Body for nine years past, and the high satisfaction he has given in the discharge of all his official duties.

Resolved, That on retiring from the chair of General Grand High Priest, the Rev. and M. E. Paul Dean bears with him the best wishes of the members of this General Grand Chapter, and their ardent prayers for his future usefulness and welfare.

Comp. Lewis, from Louisiana, offered the following additional resolution, which was adopted :

Be it further and unanimously Resolved, That, as a slight testimonial of the regard we entertain for the distinguished Past G. G. High Priest, the Rev. and M. E. Paul Dean, a committee of three be appointed to procure a gold jewel, properly engraved, (at a cost not exceeding \$50,) and present the same to him, in the name of this G. G. Chapter.

Comps. Lewis, from Louisiana, Raymond, from Massachusetts, and Ellis, from Connecticut, were appointed a committee to carry into effect the last resolution.

VOTE OF THANKS TO COMP. CRAWFORD, ETC.

Comp. Gould, from Georgia, offered the following resolution, which was unanimously adopted :

Resolved, That the hearty thanks of this body be tendered to the M. E. Ingoldsbury W. Crawford, Past Gen. G. King, who has with ability and fidelity served in this Gen. G. Chapter for fifteen years past, but has now declined a re-election; and that he carries with him the best wishes of the members, for his health, usefulness and happiness.

Comp. Ellis, from Connecticut, offered the following resolution, which was adopted :

Resolved, That the sincere thanks of this General Grand Chapter, are due to the Masonic Fraternity of the State of Ohio, and of the adjoining States, for the warm and kind reception extended to its officers and members in their collective and individual capacity.

AMENDMENT OF CONSTITUTION.

Comp. Hammatt, from Massachusetts, offered the following amendment to the Constitution: After the words "Past G. G. Scribe," in first line, 4th page, add, "Past Grand High Priests of State Grand Chapters." Ordered to be filed and to lay over until the next triennial meeting of the G. G. Chapter.

ON THE STUDY OF MASONIC ANTIQUITIES.

BY BRO. THOMAS PRYER.

CHAPTER V. (Concluded.)

THE Egyptian mysteries, in their origin, arose from the celebration of festivals connected with the practice of *agriculture* and the science of *astronomy*. By degrees, at subsequent periods, other elements became interwoven in their composition, and scientific knowledge, theological doctrines, and, afterwards, systems of political power and government were superadded to the purposes of their primitive application, and eventually rendered the mysteries such mighty engines as to sway for centuries the destinies of the empire.

It has been observed that at the earliest periods considerable attention was paid to astronomy, and in agricultural countries, as in Egypt, the knowledge thus acquired was rendered subservient to the labors of the husbandman, so as to indicate those periods wherein he was most particularly interested. Thus certain periods annually recurring, being denoted astronomically, would be more especially noticed and celebrated by festive meetings. But at the time of harvest, when the abundance of nature was gathered in; when the wheat yielded to the sickle, the vineyard gave up its luscious produce, and the fruit-trees bent beneath their ripened load, the gladdened inhabitants assembled to celebrate their rustic festivals, observed simple but expressive ceremonies, in token of thankfulness for the beneficence of a bounteous Providence. The *Corn* was formed into cakes, which being consecrated, were regarded as emblems of fertility and of the blessings which rewarded the labors of the husbandman; thus giving evidence of the triumph of civilization in producing, by culture, the staff of life. The *Wine* was expressed from the juicy grape, and solemn libations offered, in token of the bounteous gifts of nature. Thus we see *Corn* and *Wine*, as simple elements, forming the earliest emblems in the celebration of these festive rites upon which the mysteries were subsequently founded. The *corn* was typical of *Isis* (who among the Greeks became *Ceres*), and the *vine* typified *Osiris*, who was also called *Bacchus*. Other festivals were celebrated at different periods of the year, but from that which has been alluded to, the rites of *Osiris*, in his character of *Bacchus*, were originated. These rites, however, must not be confounded with the orgies of a later era—the Greeks borrowed the mysteries of *Bacchus* from Egypt, without comprehending their secret meaning, and perverted them into the abominable orgies known as the *Bacchanalian* rites of Greece and Rome. The *Bacchus* of the Egyptians was a totally different personage from the *Bacchus* of the Greeks. The Egyptian rites were pure and simple, and alluded to the abundant gifts of nature. *Their earliest ceremonies bore immediate reference to the progressive stages of agriculture, and the passage of Osiris, or the sun, from one tropic to another.* By degrees, as they rose in importance, the other principles before alluded to were introduced, and the mysteries became established as comprehensive systems, under which religion, laws, government, and arts and sciences were taught. Thus they became the receptacles of all human knowledge, which was dispensed by the priests to those who, upon probation, were found to be worthy, and that in a manner so veiled in allegory, that without due instruction and explanation, accompanied by mental application, the neophyte would ever remain ignorant of the true meaning of the symbols presented to his view, and of the fund of recondite knowledge which they concealed. Hidden thus from the external world by an allegorical veil, which was illustrated by hieroglyphical and symbolical devices, were stores of wisdom unattainable without intense study. But the novice whose perseverance enabled him to surmount the difficulties which obstructed the rugged paths to knowledge, and had given proofs of his moral fitness, his fortitude and assiduity, had gradually unfolded to his wondering view the sublime doctrines of the *Unity of the Deity* and of the *Immortality of the Soul*. The polytheism which haunted his mind in its ignorance was dissipated by the light of truth, and to him was revealed a knowledge of the great Architect of the Universe, in all the stupendous glory of

his divine attributes—his omnipresence. The novice was instructed in a profound cosmogony, and entrusted with a sacred name. In short, by slow degrees, he became initiated into all the wisdom of the Egyptians.

Wilkinson observes that the ascendancy acquired by the priesthood over the popular mind arose from the great importance attached to the mysteries, to a thorough understanding of which the priests could alone arrive; and he states that so sacred were these secrets held that many members of the sacerdotal order were not admitted to participate in them, and those alone were selected for initiation who had proved themselves virtuous, and deserving of the honor. This fact is satisfactorily proved by the evidence of Clement of Alexandria, who says—"The Egyptians neither entrusted their mysteries to every one, nor degraded the secrets of divine matters by disclosing them to the profane; reserving them for the heir apparent to the throne, and for such of the priests as excelled in virtue and wisdom."

The mysteries of Egypt were divided into the *less* and *greater*; none could pass into the latter who had not been initiated into the former. In all probability the whole consisted of about *thirty steps* or *grades*, arising out of the *three* principal degrees or classes, of which the mysteries of Isis, or first degree, constituted the *less*; and the mysteries of SERAPIS and OSIRIS, or the second and third degrees, formed the *greater*. The subdivision of these degrees seems to have been occasioned by the different orders of priests and prophets,* each grade of whom held particular offices, and were entrusted with peculiar secrets. The mysteries of Isis were celebrated at the *vernal equinox*—those of Serapis at the *summer solstice*—and those of Osiris at the *autumnal equinox*.

It was necessary that the character of the candidate for initiation should be pure and unsullied; the novice was, therefore, commanded to study those lessons which inculcated the strictest morality, and tended to purify the mind. And, as Wilkinson observes, in the "Manners and customs of the Ancient Egyptians," vol. 1., p. 267—"The honor of ascending from the less to the greater mysteries was as highly esteemed as it was difficult to obtain—no ordinary qualification recommended the aspirant to this important privilege—and, independent

*The *first* case in Egypt was that of the SACERDOTAL ORDER. It was composed of the *chief priests* or *pontiffs*, as well as minor priests of various grades, belonging to different deities; *judges*, *hierophants*, *magistrates*, *hierogrammata*, or sacred scribes; *basilicogrammata*, or royal scribes; *sphragistæ*, who examined the victims for sacrifice; *hierostoli*, who clothed the statues, and were keepers of the sacred relics; *doctors*, embalmers; *hierophori*, bearers of sacred emblems in religious processions; *pterophori*, who bore the flabellæ; *præcones*, or *pastophori*, who bore the statues or shrines of the gods; and the *hierolotomi*, or *Masons of the priestly order*; the sacred *sculptors* and *draughtsmen*, *beadles*, and several inferior functionaries, attached to the Temples. Great distinctions existed in these grades, the various orders of priests ranking according to their peculiar office. The chief and high priests held the most honorable station. Some also attached to the service of certain divinities ranked above the rest, and in many provinces those who belonged to particular temples were held in greater repute than others; it being natural that the priests attached to the service of the presiding deity of the place should be treated with the greatest honor by the inhabitants. Thus the priests of Amun held the first rank at Thebes, those of Pthah at Memphis, and those of Re at Heliopolis.

The *prophets* constituted one of the principal grades of the priesthood. They were particularly versed in all matters relating to religion, the laws, the worship of the gods, and the discipline of the order. They presided over the temple and the sacred rites, and directed the management of the priestly revenues. In the solemn processions their part was conspicuous, bearing the holy hydia or vase, which was frequently carried by the king himself on similar occasions, and when any new regulations were introduced in affairs of religion they, in conjunction with the chief priests, were the first whose opinion was consulted.—See Wilkinson's "Manners and Customs of the Ancient Egyptians," vol. 1.

of enjoying an acknowledged reputation for learning and morality, he was required to undergo the most severe *ordeal*, and to show the greatest *moral resignation*; but the ceremony of passing under the knife of the hierophant was merely emblematical of the *regeneration of the neophyte*."

In reference to the ordeal here mentioned, Wilkinson states that he does not allude to the method of frightening the novice, which he does not suppose to have been practised on these occasions, especially in the initiation of members of the priestly order, and he questions whether this indeed was ever done in Egypt previously to the Romans. From the attention which I have given to this subject, I am fully disposed to concur in opinion with the author I have quoted. Many of the explanations given as to the ceremonies used in Egyptian initiations are modern inventions, abounding in absurdities, and purely imaginary. The genuine accounts which we possess are referable to a later period in Egyptian history, and form no correct indication of the peculiar rites observed during the earliest periods; but as, unquestionably, they prevailed for many years, and contained abundant reference to a purer system of theology, the student should make himself acquainted with the details, which are contained in Dr. OLIVER'S *History of Initiation*, and in other learned works which treat upon the subject.

It will, however, be necessary to advert to some of the principal purposes of the mysteries, and in doing so the intelligent reader will not fail to notice the important analogies presented to his view; thus the rites, ceremonies, and lessons imparted in the first degree (or lesser mysteries) were intended to purify the mind, to teach practical lessons of morality, to instruct the novice in the knowledge of such symbols as were necessary to impress these principles most forcibly upon his mind, and by the application of trials, both actual and mental, to test the character and ability of the candidate, and to ascertain that he possessed sufficient energy, fortitude and mental strength.

In the mysteries of Osiris, the *third* degree, or summit of Egyptian initiation, we find the ceremonies partaking of a *funereal* character. The candidate was made to personify Osiris; then, according to the legend, a wise king of Egypt, who having introduced great reforms into his own dominions, travelled abroad to diffuse similar benefits among distant nations. During his absence he left his kingdom in the care of his consort, Isis, and on his return he found it filled with distraction, in consequence of the sedition of his Brother Typhon. Osiris attempted by mild remonstrances to convince his Brother of the impropriety of his conduct, but did not succeed, and was murdered by Typhon in a secret apartment, who, cutting his body in pieces, inclosed them in *an ark, or chest*, and committed them to the waters of the Nile. Isis, with loud lamentations, bewailed the death of her husband, and went in search of his body, which she ultimately discovered, and entrusting it to the care of the priests, at the same time established the mysteries, in commemoration of the foul deed. This legend was of a purely astronomical nature. Osiris was the sun, Isis the moon, and Typhon the symbol of winter, which rendering neutral for a time the fertilizing power of the sun, deprives him as it were of life. This was celebrated in these peculiar mysteries, and during their celebration the aspirant passed fictitiously through the sufferings and death of Osiris, whom during this part of the ceremony, he was figuratively made to represent.

It was in this degree that the esoteric doctrines relative to the nature of the Deity—the creation and government of the world—the necessity of mediatorial atonement—the destruction of the world by the waters of the deluge—the condition of the soul and its eternal existence, together with the most profound secrets of nature and science, were propounded. The candidate was also entrusted with a tri-syllable word, or sacred name, indicating the ineffable nature of the Supreme Deity. The perfectly initiated candidate was recognized by this name, which was compounded from the words *AL-OM-JAH*—each word or syllable being expressive of the same Almighty Creator, under different attributes. Thus, *AL*, denoted "word" or "spirit," as referable to the Supreme Intelligence, and is the

parent of the term Allah, the name of God among the Mahometans. The expression, or aspiration, *om*, signified the great Father of All, the self-existing and eternal Being, "which is, and never knew beginning," and was equivalent to the ineffable name *א ת מ*, which in its trilateral form in the Indian mysteries, was significant of the creative, preservative, and destroying power of the Deity. It was also the sacred name or word among the Druids and Celts, with whom it had the same signification. And in the term *JAH*, we recognize the triune Jehovah by his ancient Syriac name, "Extol him that rideth upon the heavens by his name *JAH*." We have thus a sacred compound word, each syllable of awful import, which could only have emanated from a knowledge of the truth, and of the nature and attributes of the Great Architect of the Universe.

I purpose next to make some remarks upon the mysteries of India and Persia, which will form the subject of the succeeding chapter.

THE LIGHT OF MASONRY.

BY DR. W. SNEWING.

A star burst forth from the golden east,
And shed its rays afar;
It brightened the rosy smile of Peace,
And smoothed the frown of War.
Pale Misery raised her palsied head,
And sunk upon her knee,
And prayed the God of Love to bless
The Light of Masonry.

For, with prophet-eye, that child of grief
Could trace its genial ray,
Mid the chequered flight of coming years,
Cleaving its glorious way.
She saw it cheering the widow'd heart,
While orphans bent the knee,
And prayed the God of Love to bless
The Light of Masonry.

In many a heart she saw its ray
Reflected bright and clear;
Which, nurtured thus in the way of truth,
Pursued its true career.
The love of God and man its chart
O'er life's dark-heaving sea;
And she prayed the God of Love to bless
The Light of Masonry.

—*London F. Q. Review.*

CORRESPONDENCE.

Honolulu, (Sandwich Islands,) May 22, 1847.

R. W. BR. MOORE :—* * * The Lodge here is in a very flourishing condition, and will soon rank among its members every prominent man on the Island. It is at present working under a Dispensation from the Grand Orient of France; but a petition has been forwarded for a permanent Charter, which is now daily expected. I have presented to the Lodge the first and second volumes of your excellent MAGAZINE, together with a copy of the TRESTLE-BOARD,—both of which are highly prized and much wanted. Several of the Brethren will send on their names as subscribers to the Magazine, and orders for the Trestle-Board, by the first vessel, which will probably be the Montreal or Angola.

The Brethren are very zealous in the cause, and propose to celebrate the anniversary of St. John, in June, by an address, dinner, &c. I send you a list of the officers of the Lodge, which they wish published in the Magazine.

Fraternally, yours,

WM. BAIN.

C. W. MOORE, Esq., Boston, U. S.

Officers of the Lodge Le Progres De L'Oceanie, Honolulu.—Rob't C. Janion, W. Master; John Meek, S. W.; Robert W. Wood, J. W.; Robert G. Davis, S. D.; Frederic W. Thompson, J. D.; William Paty, Treas.; James Bastian, Sec'y; Charles W. Vincent, Inner Guard; Charles Oxborough, Tyler.

Montgomery, Ala., Dec. 18, 1847.

BR. MOORE :—* * The Grand Bodies of this State adjourned on the 11th inst., after a most interesting communication. There were seventythree Lodges represented in Grand Lodge—thirty Chapters in Grand Chapter, and twelve Councils in Grand Council. We were enlivened by a procession, in which we counted three hundred Masons, and listened to an able discourse in the Presbyterian Church, from Br. A. S. Nicholson, of Union Lodge, No. 50. The next day, the arrival of Brig. Gen. Shields from Mexico, gave us reason to again turn out, the General being a Brother. Today, the subordinate Lodge formed a procession to do honor to Br. Maj. Gen. Quitman, P. G. M. of the G. L. of Mississippi, who tarries a day here on his way to Washington City. I give you below a list of the Officers elect of the different Grand bodies:

Grand Lodge.—Rufus Greene, M. W. G. M.; J. McCalet Wiley, D. G. M.; John R. Clark, S. G. W.; John M. Strong, J. G. W.; N. E. Benson, G. Treas.; A. P. Pfister, G. Sec'y; Rev. Thos. A. Strain, G. Chaplain; Wm. A. Ferrill, G. Lect.; M. B. Posey, S. G. D.; P. G. Nash, J. G. D.; Michael Rudler, G. Tyler.

Grand Chapter.—M. E. Wm. Hendrix, G. H. P.; Rufus Greene, D. G. H. P.; Jas. M. Brundedge, G. King; M. F. Hoyt, G. Scribe; N. E. Benson, G. Treas.; Amand P. Pfister, G. Sec'y; Rev. T. S. Abernathy, G. Chaplain; David Hartwell, G. Lect.; R. G. Earle, J. N. Walthall, G. Marshals; Michael Rudler, G. Sentinel.

Grand Council.—Wm. C. Penick, Th. Ill. G. M.; Jas. M. Brundedge, D. G. M.; Doric S. Ball, G. P. C.; J. McCalet Wiley, G. C. G.; N. E. Benson, G. Treas.; Amand P. Pfister, G. Rec.; Lewis B. Thornton, G. Steward; David Hartwell, G. Lect.; Michael Rudler, G. Sent.

Danville, Ky., Jan. 3, 1848.

SIR KT. C. W. MOORE :—* * Our Lodge here is in a tolerably flourishing condition at present, and from the zeal recently manifested in the more active duties of Masonry, there is reason to hope more good may now be effected than we have heretofore been able to accomplish. A new code of By-laws has been lately adopted, making it the duty of every Brother to mention at each meeting, any worthy object of charity, requiring an appropriation for his or her relief. Should a contributing Brother be taken sick, he is to be allowed three dollars per week, so long as he is unable to attend to business, which if he does not accept, is to be thrown into the charity fund. Brethren are also detailed to attend in succession, any Brother who is sick, whether stranger or resident, so far as may be convenient. A separate charity fund, and a widow and orphan's fund, have been provided for, by monthly and semi-annual contributions, independent of the monthly dues. Severe penalties are adopted against gambling and drunkenness, and other vices,—and many other regulations made, which it is hoped will tend to raise the Order here to a yet more elevated standard of morality and benevolence.

Your remarks in the last Sept. No., upon the subject of non-affiliated or demitted Brethren, I think are, in the main, just and appropriate. It has always seemed to me, however, that they ought of right to be required to contribute a small annual or semi-annual sum, to be appropriated to the education of the orphan children of deceased Masons. They have voluntarily placed themselves under obligations, not to be cancelled, so far as relates to themselves, and you very well know what these are. The number who support Lodges in this country, and perform all the active duties of Masonry, is in many instances much smaller than that of the non-affiliated and demitted Brethren—and yet all should feel equally interested in perpetuating an institution, which is in any other state of the case, entirely confined to the few public spirited and warm-hearted of the Fraternity, who continue as members, to perform the duties incumbent upon them. A tax for some specified object of that kind would be so small, say one dollar per annum, that no one, in tolerable circumstances, could reasonably object to it; while the sums collected in that way, would, in process of time, be sufficient to establish scholarships, or colleges, in every State in the Union, or at least furnish funds, in some form, for the education of all indigent orphans of Masons. Could there be any, who would object to so small a tax for such an object?*

There are several subjects on which I have been desirous to solicit an expression of your opinion, but as they do not occur to me now, I must reserve them for some future occasion.

I would like to see in some future number of the Magazine, a brief account of the Hon. Mrs. Aldworth, if such an account be proper or convenient. Please devote an article to that subject.†

Very sincerely and fraternally,

A.

*Our correspondent is entirely correct in his views on this subject, and he has indicated the precise and only effectual course which can ever be successfully pursued in the attainment of this reasonable and equitable object—namely, an appeal to the honor and philanthropy of the class of Brethren referred to. In this way, much may be accomplished,—by coercion, nothing.

†Our correspondent's request shall be complied with.

Danville, Me., Dec. 16, 1847.

DEAR SIR AND BRO.:—I presume that you wish for information in regard to the progress of Masonry, and therefore state that since the revival of Masonry here, or rather within a few months, Tranquil Lodge, No. 29, has been revived, and is now in prosperous operation at Lewiston Falls, with flattering prospects of success. It numbers some thirty worthy Brothers. The officers are—Wm. Bickford, W. Master; Joseph Keith, S. W.; Wm. White, J. W.; Archibald Lindsay, Treas.; Joseph Freeman, Sec'y; Geo. W. Chase, S. D.; Hiram Adams, J. D.; Mark Hill, Tyler. I will endeavor to add to the circulation of the Magazine.

Respectfully and fraternally, yours,

Geo. W. Chase.

MASONIC INTELLIGENCE.

IRELAND.

Dublin.—A great Masonic Congress took place in this city, on the 2d Nov., for an account of which we are indebted to our attentive Irish correspondent.

At 11 o'clock, A. M. Prince Masons No. 4, held a Rose Croix Chapter. At "high noon"—The Provincial Grand Lodge of North Munster, held the quarterly convocation, (attended by the illustrious Br. Thomas J. Quinton, Sov. Gd. Insp. Genl. Treasurer of the Grand Lodge of Ireland, by the Lodges of the district, and by many visitors.) After the official business was disposed of, the Prov. Grand Master, Br. M. Furnell, worked the degrees of Craft-Masonry, for instruction, giving a lucid lecture thereon. At 1 o'clock P. M. he assisted at labor, The Triune Lodge. At 2 o'clock P. M., he worked the several grades of Royal Arch Masonry in ch. 333, exalting three Companions, thus affording the district a desirable opportunity of attaining perfect uniformity and legitimacy of ceremonial. At seven o'clock the Grand Officers, Provincial Grand Officers, the Officers of Prince Masons ch. No. 4, the Officers of Lodges No. 49, 60, 73, 107, 201, 208, 333, and several distinguished visiting Brethren, Colonel Sir Michael Creagh, F. M. Walsh, 338, Lisbon, &c. &c., were sumptuously entertained by the Provincial Grand Master, at whose hospitable mansion every arrangement had been made for the enjoyment and comfort of his Brethren, consummating one of those days of unmixed pleasure inherent to the associations of those who fraternize in the mystic union.

North Munster.—The Emerald Lodge, No. 49, Charleville, (designated the Mother Lodge, in North Munster, whose ancient warrant of constitution, signed by Grand Master Lord Kingston, was granted 12th April, 1730, to Brothers Bruce, Roberts, and Donegan,) held a brilliant re-union on Thursday, Oct. 28th, at Copley's hotel, to testify their esteem and affection for their excellent Provincial Grand Master, Brother Furnell, whom they had specially invited previous to his return to the district last September. The labors were admirably conducted, and several degrees of Craft Masonry conferred, and the P. G. Master passed a well-merited encomium on the Lodge, for their undeviating conformity to the landmarks of the Order—for their uniform fidelity in the observance of the laws, and ordinances of the Grand Lodge of Ireland, for their strict circumspection and care in the admission of candidates, and for the mutual love and unity ever pervading their temple. The subsequent banquet was highly creditable to the "cuisine" of Copley's hotel. The Brethren vied with each other to give a zest to this intellectual and happy meeting, by the recital of many highly interesting Masonic anecdotes, and a handsome offering was raised for the distressed. It was

truly cheering to witness three worthy members of the distinguished house of Bruce, nobly fostering the ancient temple, founded and dedicated by their ancestors, to universal philanthropy, morality and truth.

UNITED STATES.

OHIO.

We continue our extracts from the proceedings of the G. Lodge of Ohio :

The communication of the Grand Master was referred to the appropriate standing, or select committees, and the several matters therein recommended, were subsequently submitted for the action of the Grand Lodge. We give below such extracts from the proceedings as we think will be most acceptable to our readers, and useful for future reference. We begin with the following report from the pen of our talented friend and Brother, WM. B. HUBBARD, Esq., on the

INCREASE OF LODGES.

Bro. Hubbard, from the select committee on the Most Worshipful Grand Master's communication, made the following report, which was adopted :

The select committee to whom was referred so much of the M. W. Grand Master's annual communication as relates to the rapid increase of Subordinate Lodges, and also the resolution explanatory (as stated) of the organic law on the subject of Masonic qualifications of petitioners, have had the same under consideration, and herewith report : That an opinion has obtained to some extent among the Fraternity, that the compliance with the imperative and preparatory requisitions of the organic law, as contained in articles 12, 13 and 14, gives the Masonic right to the petitioners, and, as a matter of course, to have the dispensation granted. In this opinion your committee do not concur.

The provisions alluded to are deemed by your committee of vital importance in reference to the constituting of new Lodges. That they should be faithfully and rigidly observed, and carried out in practice ; but that however strictly observed, they by no means take from the M. W. Grand Lodge, the Grand Master, or Deputy, the discretion of withholding their respective assents to the granting of the petition.

The power that inherently resides in the Grand Lodge, of granting or withholding its assent for the creation of new Lodges, is, by article 11, vested in the Grand Master and Deputy Grand Master, severally, during the recess of the Grand Lodge. This, as will be seen by inspection, is a grant of *power*, which may be exercised or not, in the sound judgment and discretion of these respective officers, and agents in that particular, of the Grand Lodge. It is not made an obligatory duty on the part of those officers to grant the dispensation, although otherwise formally correct, or it would have said so ; and your committee entertain the belief, in accordance with the ancient usages of the olden Book of Constitutions, that our organic law necessarily implies that the Grand Master, or Deputy, should carefully examine into the nature of the application, the proposed location of the intended Lodge, the proximity it bears to other Lodges—whether a reasonable support may be expected for it, without, in its progress, injuring the progress and means of adjacent and chartered Lodges—whether such new Lodge, if established, would probably become a burden to the Grand Lodge, instead of a benefit to it, and whether, in fact, and upon a careful survey of all matters relating to it, the Grand Lodge and Masonry in general would be benefited by the admission of the applicant into the family of subordinate Lodges. It is believed, then, on the part of your committee, that the exercise of a sound discretion on the part of the high functionaries, dictated by a knowledge of all the circumstances attending such new application, will rarely result in the granting, improperly, of a warrant of dispensation to establish a new Lodge.

But if, for any cause, a dispensation is issued that ought not to have been, the provisions of Masonry are fully adequate to the correction of the error. An imperious duty devolves upon the Grand Lodge, to revise all the doings of its chief officers in its recess, and to approve or disapprove them as it may appear correct, expedient and proper. Sec. 4 of the by-laws points out the course to be pursued in regard to all Lodges working under dispensation, and to grant or withhold charters as the facts developed may justify. Numerous other provisions are to be found throughout our rules and regulations, which, if faithfully observed on the part of the Grand Lodge, will sustain, keep and preserve none but competent and useful subordinates.

The present is a period, in the history of Masonry in this State, that may well arouse the most vigilant caution on the part of the Grand Lodge and its officers, as to the admission of new Lodges, and your committee most heartily concur with the M. W. Grand Master in the views by him expressed on this subject. The rapid increase of new Lodges may be considered as an index to the public mind on the subject of Masonry, and that she is no longer unpopular, but popular as an institution. Now is the time, then, for redoubled care and vigilance on the part of those who are intrusted with power and authority to keep and preserve our Order free and uncontaminated. And your committee have, therefore, designedly brought into view and consideration the powers and duties of the grand officers and of the Grand Lodge, to the end that they may be exercised in the true spirit of our institution, and thereby be and remain the anchor and hope of our safety now and evermore. In accordance with these views, and in aid of the various checks and guards that are to be found throughout the whole body of our laws and usages, for the non-admission of improper Lodges, your committee offer and recommend for adoption the following resolutions:

Resolved, That the "*Masonic qualifications*," in addition to the "moral character," required in article XII, relates to the full number of *eight* named therein, and means that each understand the work of the first three degrees.

Resolved, That the standing committee on Charters and Dispensations be instructed to report against the granting of a Charter for any new Lodge when, upon careful examination, it is probable that such new Lodge will, in time to come, be a constant expense or burden to the Grand Lodge.

Resolved, That in the opinion of this Grand Lodge the standing Committee on Charters and Dispensations have the undoubted right to report in favor of, or against the issuing of a Charter on a dispensation heretofore, though regularly issued, as they may judge for the just interests of the Grand Lodge, of the subordinates working under Charters, and of Masonry in general; and in case such Committee report against the issuing of a Charter to a Lodge applying under Dispensation, they must state and set forth, succinctly, their reasons for such rejection.

Resolved, That the M. W. Grand Master, and Deputy Grand Master, in the recess of the Grand Lodge, have the undoubted right, and it is their bounden official duty to grant or withhold warrants of Dispensation for new Lodges, as to them, in the exercise of a sound discretion, may appear for the best interests of Masonry, and although the applications for such dispensations may be formally correct.

Resolved, That it be recommended to, and required of each subordinate Lodge, by its by-laws, to provide that every applicant for a higher degree shall, before being balloted for such advancement, be examined in open Lodge, and be thus found qualified by a knowledge of, at least, the work and lecture of the degree or degrees by him then possessed.

Resolved, That it be recommended to the subordinate Lodges, uniformly, to provide, by their by-laws, that the fees for conferring the first three degrees shall, in no case, be less than twenty dollars.

All of which is respectfully submitted.

LODGE JURISDICTION.

We commend the following report to our readers, for its sound views and true Masonic spirit:

Bro. Burr, from the standing committee on Grievances, made the following report, which was agreed to:

The committee on Grievances, to whom was referred so much of the Worshipful Grand Master's annual communication as relates to the suspension of Salem Lodge, No. 97, beg leave to report: That after a full and careful examination of papers put into their hands, they are forced to adopt the unwelcome opinion that Salem Lodge, No. 97, have knowingly violated the XV. rule of the Grand Lodge for the government of subordinate Lodges, in this, that the said Salem Lodge received the petitions of two persons who resided within the jurisdiction of Somerset Lodge, No. 76, and, after having asked of that Lodge permission to act upon their petitions, and had received a refusal to their request, proceeded to confer upon the applicants the several degrees appertaining to their Lodge.

The action of the Most Worshipful Grand Master, in suspending Salem Lodge, meets with the cordial approbation of your committee.

No Lodge should be permitted to violate, with impunity, the rules and regulations of the Grand Lodge to whom they owe allegiance, and a wilful departure from her ordinances should, in all cases, meet with prompt and effectual action by the Grand officers who are intrusted with their preservation.

Your committee cannot refrain from giving, at the present time, a word of friendly admonition to the Brethren of Somerset Lodge, No. 76. The jurisdiction of this (Somerset) Lodge appears to reach within a few rods of the door of the Hall of Salem Lodge, and had the reasonable request of Salem Lodge been decided by the golden rule, "do unto others as you would that they should do unto you," no discordant sound would have disturbed the workmen of our mystic temple.

Your committee are convinced that the zeal of the Brethren of Salem Lodge to extend the principles of the Order, in their immediate vicinity, caused them to err, and that the error was more of the head than of the heart.

Believing that the broad mantle of a Mason's charity should be extended over erring Brethren, when convinced of their faults, we recommend the adoption of the following resolution:

Resolved, That the Most Worshipful Master be requested to restore to the late Master, Wardens and Brethren of Salem Lodge, No. 79, the charter of their Lodge.

All of which is respectfully submitted.

J. N. BURR,	} Committee.
B. WORK,	
JONATHAN JOHNSON,	
JONAS WARD,	

RESIGNATION OF THE GRAND LECTURER.

WE take great pleasure in laying before our readers the following from the highly interesting communication of the able and accomplished Grand Lecturer of the State, declining a re-appointment to the office, the arduous duties of which he has discharged, for the last four years, to the unanimous acceptance of his Brethren:

And now, dear Brethren, having taxed your patience in the rehearsal of what I have had to *regret*, I must now crave your indulgence while I repeat a few things that I have had to *admire*, and that have caused my heart to leap for joy. I have seen the tears of the widow and orphan dried, and they fed and clothed. I have seen the *prejudices* of the female portion of our friends vanish like the dew before "the brilliant rays of the rising sun." I have seen the drunkard, the gambler,

and the profane swearer excluded from a participation in our glorious privileges, I have seen the venerable patriarch, whose locks were whitened by the frosts of some seventy or eighty winters, re-enlist under our banner with the ardor of youth. I have seen an aged father surrounded by seven sons, all Masons. I have seen a father present, and his heart melted into tenderness, when his son, who was about to repair to the seat of war, received those instructions which would enable him, in case of distress, to summon a Brother from the enemy's camp. I have seen a father *preside* and confer the Master's degree upon his own son, and charge him never to disgrace a jewel intrusted to his care! And I have seen hundreds of our best citizens conducted to the Christian altar through the medium of Masonic teaching. These things so affected my nerves, that I declare to you, if I know myself, that they caused me to love the whole human race; and I would willingly have washed the feet of the humblest member of our venerable Order.

Our institution is now in the hands of the best class of citizens of our State. It is to be found in the pulpit, the bench, the bar, with the medical faculty, and in all the ramifications of active business life, both public and private, and all engaged in endeavoring to correct the vices and purify the morals of those around them.

Go on, then, dear Brethren, and may your course be onward and upward, until we shall all meet "in that Grand Lodge that's far awa."

In conclusion, my ardent prayers are, that in selecting my successor, you may be guided by wisdom, and that the lot may fall upon one who can bring to his aid more talents, better skill, and more extensive usefulness.

SAMUEL REED, *G. Lecturer.*

Votes of thanks to the Grand Lecturer and Grand Master were unanimously adopted.

A resolution was passed to omit in the printed proceedings the names of persons rejected. This is right,—and we are pleased to see this respectable Grand Lodge prompt to recede from a practice of so questionable propriety.

Obituary.

Pepperell, Dec. 15, 1847.

SIR KT. MOORE:—The Masonic family are again reminded, that the leveller of the human race has swept from the roll of the living, two more of their workmen. They were formerly members of St. Paul's Lodge, in Groton, Mass. Their spirits have gone, I humbly trust, to join with kindred spirits in the Celestial Lodge above:

Died, in Pepperell, Mass., Dec. 4th, Capt. JEREMIAH ELLIOTT, aged 78. Dec. 10th, Col. JONATHAN BANCROFT, in the 87th year of his age.

Col. Bancroft served his country during the war of the American Revolution. He enlisted when quite a lad, under Lieut. Edmund Bancroft, of Pepperell, (his oldest brother,) as his waiter. His brother soon died in Charlestown, of the small pox, and was buried on the west side of Bunker Hill. After this heart-rending scene, young Jonathan had to take his pack and gun, without the instructions of an affectionate brother. He was stationed at West Point at the time of Arnold's treason. Two of his brother soldiers belonging to the same company helped row Arnold down the Hudson river, and put him on board the British sloop of war Vulture. He witnessed the execution of the

accomplished Major Andre, the pride of the Royal Army, and has stated that he was the handsomest man that he ever saw. He had the honor to hail the great Washington, when on entry on the banks of the Hudson, and order him to give the countersign, at the bayonet's point. He was soon selected to join the Light Infantry commanded by the darling child of France, the magnanimous La Fayette; and during their toilsome marches through the Carolinas and Virginia, when they were pressed by the British Army under Lord Cornwallis, La Fayette would address his soldiers in language like this: "O! my brave Light Infantry! I must *Adjutant* you a little tonight." He was at the taking of Lord Cornwallis and his army at Yorktown, and was stationed near the American flag when a grape-shot from the British cannon, cut the staff and it fell on to him and Capt. Hart, of Lynn, then a brother sergeant with him in the army. One says to the other, "Who has got it?" "Both," was the answer. They placed it on the breast-work, and the terrible "*pas de charge*" was heard from the right to the left wing of the American army. They penetrated through the British lines and carried them at the point of the bayonet.

It is meet for us, as Masons and patriots, to remember the deeds of such men. The last man who belonged to the flower of Washington's Army, in this section of the State of Massachusetts, has gone. God, and Washington, were on his lips while his senses remained.

"How sleep the brave who sink to rest
With all their country's honors blest!"

Yours, fraternally,

LUTHER S. BANCROFT.

New Bedford, 12th mo, 29th, 1847.

BRO. MOORE:—Our late Brother and Companion, JOHN FREEMAN, departed this life on the evening of the 20th inst, aged 54 years. His body was interred by the Brethren on the 24th, with the usual funeral rites of our Order, in accordance with his request. By recording this event in the Magazine, distant Brethren will be informed that they have lost a valuable co-operator of rare merit, tried and approved, whose excellence as a *workman* but few surpassed; whose zeal, exercised with knowledge among us, has diffused an influence that cannot be forgotten or lost. His name is now stricken from the roll of our subordinate Lodge, and we entertain a good hope that he will be enabled to gain admission into the Grand Lodge above, where the Great Architect of the Universe presides.

[Communicated by the Brethren of Star-in-the-East Lodge, N. Bedford.]

EXPULSION.

At a meeting of Mansfield Lodge, at Mansfield, Ohio, held Dec. 29th, 1847, the following resolution was unanimously adopted:

Resolved, That *Pierre B. Cornwall*, for dishonesty, and other unmasonic conduct, be and is hereby expelled from all the privileges, rights and benefits of Freemasonry.

By order of the Lodge.

WM. D. TIDBALL, Sec. pro tem.

REGISTER OF OFFICERS.

GRAND LODGE OF MASSACHUSETTS.

M. W. Simon W. Robinson, G. M.
 E. W. Ferdinand E. White, D. G. M.
 " Edward A. Raymond, S. G. W.
 " John R. Bradford, J. G. W.
 " John J. Loring, G. Treas.
 " Charles W. Moore, E. G. Sec'y.
 " Rev. Benj. Huntoon, C. G. Sec.
 " " Addison Searle, } G. Chapl'ns.
 " " Geo. M. Randall, }
 W. John Flint, G. Marshal.
 " Joel Talbot, S. G. D.
 " Wm. Eaton, J. G. D.
 " F. L. Raymond, } G. Stewards.
 " Wm. Palfrey, }
 " Geo. W. Warren, }
 " H. H. Tuttle, G. S. B.
 " Asa Woodbury, } G. Pursuivants.
 " John Jarvis, }
 " Chas. B. Rogers, } G. Lecturers.
 " Jonas A. Marshall, }
 Bro. Henry G. Clark, G. Organist.
 " Josiah Baldwin, G. Tyler.

DIST. DEP. GRAND MASTERS.

E. W. Rev. G. M. Randall, Boston, 1st Dis.
 " Asa T. Newhall, Lynnfield, 2d "
 " Nathan Ordway, Fitchburg, 3d "
 " Jona. Greenwood, Framingham, 4th "
 " Samuel Chandler, Canton, 5th "
 " Horace Cheney, Worcester, 6th "
 " L. B. Keith, New Bedford, 7th "
 " Waterman Crocker, Provincet'n, 8th "
 " Addison Ware, Springfield, 9th "

GRAND CHAPTER OF INDIANA.

M. E. A. C. Pepper, G. H. Priest.
 E. C. S. Ramsay, D. G. H. P.
 " John Taylor, G. King.
 " Isaac Bartlett, G. Scribe.
 " J. H. Pepper, G. R. A. Capt.
 " J. M. Spiller, G. Capt. Host.
 " Francis King, G. P. Soj.
 " John Cain, G. Treas.
 " Wm. Sullivan, G. Sec.
 " John W. Sullivan, Rev. G. Chap.
 " Richard Sopris, G. M. 3d Veil.
 " H. Colestock, G. M. 2d Veil.
 " A. M. Graffies, G. M. 1st Veil.
 " C. Schmidlapp, G. Marshal.
 " C. I. Haad, G. Guard.

GRAND E. A. CHAPTER OF KENTUCKY.

M. E. Willis Stewart, G. H. Priest.
 E. Humphrey Jones, D. G. H. P.
 " James H. Davies, G. King.
 " Charles G. Wintersmith, G. Scribe.
 " Philip Swigert, G. Sec.
 " Thomas C. Orear, G. Treas.
 " Rev. Thomas J. Fisher, G. Chaplain.
 " Theodore Kohlhaas, G. M.
 " Isaac Cunningham, G. C. G.

MONTGOMERY CHAP., BRUNSWICK, ME.

Samuel S. Wing, H. Priest.
 Scott J. Tolman, King.
 Giles Bailey, Scribe.
 Wm. H. Morse, R. A. Capt.
 John D. Lincoln, Capt. Host.
 John C. Humphreys, P. Soj.
 Theo. S. McLellan, Treas.
 Ephraim Brown, Sec.

SOLOMON'S TEMPLE LODGE, UXBRIDGE, ;

MASS.

Hiram Clark, W. Master.
 Angel Sweet, S. W.
 Joseph Stephenson, J. W.
 J. Tracy, Treas.
 Josiah Cummings, Sec.
 Royal Cummings, S. D.
 E. A. Southwick, J. D.
 Wm. C. Capen, Marshal.
 John Picket, S. Steward.
 Daniel Seagraves, J. Steward.
 Aaron Marsh, Tyler.

PENTUCKET LODGE, LOWELL.

Prentice Cushing, W. Master.
 William Wright, S. W.
 Walter Wright, J. W.
 Albigeance W. Fisher, Treas.
 Colburn Blood, Jr., Sec'y.
 S. K. Fielding, S. D.
 Edward Everett, J. D.
 Isaac Cooper, S. Steward.
 James Dennis, J. Steward.
 Rev. Theodore Edson, } Chaplains.
 " Henry A. Miles, }
 Samuel K. Hutchinson, Marshal.
 Manasseh Bailey, Tyler.

CORNER STONE LODGE, DUXBURY.

William H. Sampson, W. Master.
 Thos. Peterson, S. W.
 John Holmes, J. W.
 John Porter, Treas.
 Nathaniel Winsor, Sec'y.
 Martin Waterman, } Deacons.
 Sam'l E. Ripley, }
 George Bradford, } Stewards.
 John Wadsworth, }
 Daniel W. Brewster, Tyler.

RISING STAR LODGE, STOUGHTON.

E. W. Tolman, W. Master.
 Azel Capen, S. W.
 James Swan, J. W.
 Samuel Chandler, Treas.
 Asel Capen, Sec'y.
 C. A. Southworth, } Deacons.
 John Cram, }
 Nath'l Blake, } Stewards.
 William Morse, }
 Joas. Reynolds, Marshal.

MASONIC CHIT CHAT.

TO CORRESPONDENTS.—"AMELIA" shall receive attention next month. Her communication was received in season, and put into the hands of the compositor, for the present number, but a pressure of other matter has compelled us to delay its publication until our next.

We have also a very acceptable article from Br. Mackey, on the "two pillars," which shall receive attention next month.

The account of the celebration of the anniversary of St. John the Evangelist, at Kingston, Canada, furnished by a correspondent, shall likewise appear in our March number.

Several letters, proposing inquiries for discussion, which have been some time on hand, shall be attended to in due season.

The proceedings of several Masonic bodies, and a variety of other matters, are lying upon our table, all of which shall be taken up in turn.

Why, in the name of propriety, did not our esteemed and talented correspondent at Demopolis, discuss, himself, the subject he proposes to us? We can't refuse him, though we have half a mind to do so. We shall hold him, however, for a good article on some other subject.

OBITUARY.—We deeply regret the duty which a sudden visitation of an all-wise Providence has imposed upon us, of mourning the loss of an esteemed friend and excellent Mason, by the death of W. Bro. RUEL BAKER. He died at his residence in this city, on Monday afternoon, Jan. 17th, of pleurisy and lung fever, after an illness of one week.

At the time of his death, Br. Baker was the G. M. of the Grand Encampment of Mass. and Rhode Island, and D. G. H. P. of the Grand Chapter of this State. He was also one of the Stewards of the Grand Lodge, and Treasurer of the Boston Encampment, and of Columbian Lodge. His funeral took place on the 20th, at the Hollis street church, where public ceremonies were performed, in the presence of a large assemblage of Brethren and friends. The body was then taken to Mount Auburn.

The deceased was a warm-hearted and zealous Brother, and his loss will be severely felt by the Fraternity in this city, by whom his funeral was generally attended. We regret that our room does not, this month, admit of a more extended notice.

ABIFF.—Our correspondent at Eatonton, Geo., will excuse our not replying to him by private note. Our time has been much taken up of late. The word *Abiff*, in respect to which he makes his inquiry, is taken from the Hebrew word *Abbi*, the possessive of *Abba*, and signifies *father*, or, figuratively, *Superior*. The name, with its affix, may, therefore, be rendered *Hiram, my father*; or, it may be rendered, and, we think, in view of the sense in which it is used, with greater propriety, *Hiram, my (or the) Superior*; that is, the Master, or Director and Superintendent of the works.

¶ On mature consideration, we are convinced that the publication of the communication sent us by our correspondent at Huntsville, Mo., is not expedient. It evidently has a personal application, and though the party may, by his presumptuous folly, have made himself ridiculous and offensive, we think the correction had better be left to time and the good sense of his Brethren. Let him remain a private member for a few years, and his ambition will probably be moderated to an endurable degree.

¶ In reply to the inquiry of our correspondent at Montgomery, Ala., we can only say, that the office of Grand Puissant of the Grand Council of Kentucky, corresponds to that of T. I. G. Master of the Grand Council of Alabama. We are not accustomed to the use of the former title in Councils of R. and S. Masters.

¶ Our correspondent at Manchester is informed that the fee for a Charter was not reduced by the Gen. Grand Chapter at its late session.

¶ Our correspondent at Danville, is informed that the bills of the specie paying banks in Kentucky, are received in payment for the Magazine, though we prefer N. or S. Carolina paper.

¶ Br. M. P. Kellogg, of Kidron, Ga., is our authorized agent for the Magazine and Trestle-Board, for that place and vicinity.

¶ Br. Edward M. Gantt, of Selma, Ala., is our authorized agent for the Magazine and Trestle-Board, for Dallas County, Ala.

¶ The officers of Worcester R. A. Chapter and of Morning Star Lodge, were publicly installed on the 18th ult.

¶ The Brethren in New-Orleans celebrated St. John the Evangelist's Day, by a grand procession, address, &c.

THE
FREEMASONS'
MONTHLY MAGAZINE.

VOL. VII.]

BOSTON, MARCH 1, 1848.

[No. 5.]

PAST HIGH PRIESTS.—THE ORDER OF HIGH
PRIESTHOOD.

AN intelligent correspondent in Ohio, proposes the following inquiry, and requests an answer :—

“Is it correct for a Past High Priest, he not having received the degree of High Priesthood, to install the officers of a Chapter of Royal Arch Masons?”

The precise point raised by our correspondent will more correctly appear, if we state this question in another form, namely—“Is a High Priest of a Chapter, who has not received the Order of High Priesthood, properly qualified to install his successor in office?” This, as we understand the matter, is the only point in controversy; for, if the first officer of a Chapter may lawfully install his successor, he may, without question, install all the subordinate officers. But the reverse of this may not be true; that is, a High Priest, who has not received the degree of High Priesthood, may be qualified to install all the officers of a Chapter subordinate to the first, (as the Warden of a Lodge is qualified to install his corresponding officer,) and yet not be qualified, nor lawfully authorized, to install his successor in office. We suppose we need not argue the first of these propositions.

The degree of High Priesthood holds very nearly the same relation to the Chapters that the degree of Past Master holds to the Lodges. It is merely a nominal or official degree, and can be conferred only on High Priests of Chapters,—as the Past Master's degree can be properly conferred only on Masters of Lodges. Both are degrees of station,—if, indeed, they are entitled to the rank of degrees. We are rather disposed to regard them as official qualifications, merely. They are so generally regarded by our Brethren on the other side of the Atlantic; by whom, however, they are not held in so high consideration as by ourselves. But

this is not material to the present inquiry. In discussing questions of this restricted character, we are at liberty to refer to the foreign practice, as authority, only in cases where specific local regulations do not exist. Where these are found, they constitute the "rule of proceeding," irrespective of the usage in similar cases elsewhere, and under a different organization.

The only written regulation on the subject, with which we are familiar, is to be found in the fourth article of the Constitution of the General Grand Chapter of the United States. It is included in the ceremonies for the constituting of new Chapters and the installation of their officers. The proceedings in the latter case are given in detail, and with much precision. After the High Priest has been formally introduced, and has answered the usual questions, and the prayer has been offered, the directions are as follows :—

"All the Companions, except the High Priests and Past High Priests, are desired to withdraw, while the new High Priest is solemnly bound to the performance of his duties; and after the PERFORMANCE of other NECESSARY CEREMONIES, not proper to be written, they are permitted to return."

This, then, is the *rule*; or, if that be too strong a term, it is the direction,—that which is required to be done, in such cases, by the Constitution of the General Grand Chapter. What is required to be done? We answer—

1st. The new High Priest is to be "solemnly bound to the performance of his duty." But this may be, and it frequently is, with entire propriety, done in public. There is no pressing necessity for its ever being done in private, nor in the absence of the members generally of the Chapter, except when it is connected with—

2dly : "The performance of other NECESSARY ceremonies." Here the inquiry naturally arises—What are these other "*necessary* ceremonies?" And we may be permitted to ask, if any High Priest of a Chapter, not conversant with the Order of High Priesthood, can answer this inquiry? If he cannot do this, then it seems to us that he is not qualified to install his successor, in the manner prescribed by the General Grand Constitution. Our answer to the inquiry is, that they are the ceremonies of the Order of High Priesthood, which the installing officer, by a literal construction of the directions, is required to "perform," when he inducts the High Priest of a Chapter into office,—if they have not been previously performed. They constitute a part of the ceremonies of installation, which the Constitution declares to be "*necessary*;" that is, needful and essential.

This is the conclusion to which we arrive in reasoning from the premises. And if the Constitution is to be received as the rule and authority, we do not see how a different result is to be attained.

But what is the practice under the rule? Or, in other words, is the rule generally observed? We suppose that, as a general thing, it is. But there are exceptions; and these seem to have been anticipated at the early stages of the organization of R. A. Masonry, or of the introduction of the Order of High Priesthood into this country. It was at first simply made the "duty of a Companion, as soon after his election to the office of H. Priest, as was consistent with his personal convenience, to apply for admission to the Order of High Priesthood, that he might be *fully qualified* properly to govern his Chapter." This loose requirement led to a corresponding looseness of practice. There were at that day very few High Priests who knew anything of the Order of High Priesthood. The possession of it was not generally esteemed to be an essential prerequisite for the presiding officer. And we are bound to say, that this view of the case is still extensively entertained and practised upon, notwithstanding a more stringent rule has been adopted, and is sanctioned by the authority of the General Grand Chapter. The probability is, that a very considerable portion of the presiding officers of Chapters at this time, in all parts of the country—in some more than others, of course—are Companions who have never received the degree. This is attributable, not to any unwillingness to take the degree, but to the difficulty in obtaining it. In order to confer it, the regulations very properly require that there shall be present at least three persons who have received it,—a requirement, particularly in the case of new Chapters, very difficult to comply with. Besides, our own observation and experience assure us, that there are very few High Priests who, though they may have themselves received the degree, are qualified to confer it on others. It may be said that it can always be obtained at the meetings of the Grand Chapter. But this, unfortunately, is not strictly true; for it will, in spite of our wishes, sometimes fall out that Grand officers are not the most skillful workmen. But suppose they are, and that they are always prepared to perform any duty that may be required of them,—the candidate is not always ready at the moment required—the elections in the Chapters do not always take place at the precise season when the newly elected High Priest can avail himself of the opportunity; nor is it always convenient, or practicable even, for him to attend the meeting of the Grand Chapter for the special purpose of being qualified for installation. Under such circumstances, what is to be done? The new High Priest cannot be installed in the manner prescribed by the General Grand Chapter; and he cannot enter upon the performance of his duty until he has been installed. Here is the dilemma which has led to a partial disregard of the rule, in the omission of the "necessary ceremonies" before spoken of. How far the circumstances justify this irregularity in the proceeding, is a question in respect to which it is natural that

there should be a difference of opinion among intelligent and experienced Companions. But we presume that there is an entire unity of opinion as to the only strictly correct course to be pursued ; and that that is to follow the instructions given in the General Grand Constitution.

ADMISSION OF CANDIDATES WHO HAVE BEEN ONCE REJECTED.

Macon, Miss., Jan. 18, 1848.

BR. MOORE:—* * * Is there any specified time for an individual to wait, before he may petition a Lodge the second time, after his petition has been once rejected ?
Yours, &c.,
E. W. FERRIS.

There is not. The written law of the Fraternity is silent on the subject ; and the practice is not uniform. In some of the States, it is regulated by the Grand Lodges in their Constitutions ; and in others, it is left to the local regulations of the subordinate Lodges. The periods usually fixed in such cases, are six and twelve months. But we are not favorably disposed towards this way of adjusting the matter. It is too loose and uncertain. It might happen that the cause of the rejection of a candidate may be satisfactorily explained and removed in twentyfour hours after the ballot is taken. In such case, the Lodge should be at liberty to avail itself of the earliest opportunity to heal the wound it has causelessly, though unintentionally, inflicted on the feelings of an upright and honorable man. Under such circumstances, the delay would be cruelty. On the other hand, a candidate may not be any better qualified to receive the degrees after the expiration of a year of probation, than when he was first proposed and rejected.

The most just to all parties, and, in our judgment, the safest course for the Institution, would be for each Grand Lodge, within its own jurisdiction, to prohibit, by Constitutional enactment, the initiation of a candidate, who has been once rejected, in any other Lodge than that to which he originally applied for admission,—except he obtain the written recommendation of at least six members of the Lodge rejecting him, three of whom should be the Master and Wardens.

This is the regulation of the Grand Lodge of Massachusetts, and it leaves the matter where it properly belongs—in the hands of those who best understand it. And what to our mind is of weighty consideration, it enables the Lodge to correct immediately any error into which it may be inadvertently led. The exception in favor of the candidate, allowing him the privilege of the recommendation of six members of the Lodge, is intended to protect him, so far as regulations can avail, against individual

prejudice or malice ; for, we regret to be obliged to admit, that Masons are not always entirely free from the influence of these vices, though we believe they prevail among them to a much less extent than in any other class of the community.

If a rejected candidate leaves the State and applies for admission elsewhere, it is the duty of the Lodge to which he applies, to communicate immediately with the Lodge in which he was rejected. The fact that he has been rejected, is brought out by the usual test ; which ought never to be omitted in the case of one who has recently become a resident in the town where the Lodge to which he applies for admission, is located.

MEMBERS OF LODGES UNDER DISPENSATION.

Aberdeen, Miss., Jan. 8, 1848.

BL. C. W. MOORE:—* * * We are in a prosperous state here. The Lodge has not done the same amount of work the past year that it did the preceding, but has conferred some twentythree or twentyfour degrees. Our Chapter, (styled Euphemia Chapter,) has just surrendered its dispensation, and is enjoying a season of repose, to which it seems well entitled, having exalted thirtythree Companions from the 3d of March to the 22d of December,—all good men and true, if I may be permitted to speak of a band in which I have the honor of being numbered myself.

Our whole number in the Chapter is fortyfour ; in the Lodge, seventy odd ; some half dozen of whom, however, for a year past, have been pursuing their labors at Buena Vista, under the Mastership of Lt. Col. John A. Wilcox, a member of our Lodge. And here I would like to propose a query, premising that members of our Lodge, twelve months in arrears, are *ipso facto* suspended from the Lodge ; but that we have exempted volunteers, while absent in the army, from the payment of dues. Several of our members are in the 2d Regiment Mississippi Rifles, and have united with other Masons in the Regiment, in procuring a Dispensation (or Charter?) for a military Lodge, of which they are members and even officers. Was it proper for them to do so, before demitting from Aberdeen Lodge? And, we knowing the fact, (from letters received from them giving a list of officers, and from newspaper accounts giving a list of members,) ought we to return them to the Grand Lodge as members of our Lodge, or drop them from our list as virtually demitted?

We have already had a little confusion from an occurrence of a similar nature. This Lodge recommended a petition for a Dispensation for a new Lodge in our neighborhood, some of the petitioners being members of our own Lodge. On becoming Secretary, being ignorant of that fact, I continued to charge these Brethren with dues until one of them who was in arrears to some small amount previous to the time of obtaining the dispensation, fell into suspension for non-payment of dues. The Brethren concerned, on learning this, insisted that, by recommending their petition, we had granted them a demit, and we finally compromised the matter ; but I want your opinion how it should have been done from the first.

Fraternally, yours,

REUBEN NASON,

Sec'y Aberdeen Lodge, No. 32.

The Lodges attached to the volunteer regiments in Mexico, are all,

probably, temporary; and, from their very nature, cannot be expected to comply in strict exactness with all the technicalities which would be required of local Lodges. If the Lodge attached to the 2d regiment *Miss Rifles*, is working under a *Dispensation*, the fact of being members of it does not discharge the Brethren referred to from their connection with Aberdeen Lodge; because, a *Lodge* cannot be constituted under a *Dispensation*, which merely authorizes a certain number of Brethren to assemble and make Masons, for a specified time. These Brethren may be members of the Lodge or not. If a *Charter* was granted, then the Brethren ought to have regularly "demitted" from Aberdeen Lodge. In the former case, we should return their names to the Grand Lodge. In the latter, we should not; but would discharge them and overlook the irregularity; and on their return and the dissolution of the army Lodge, place the survivors on the roll of honorary membership.

The recommendation, in the second case stated by our correspondent, did not necessarily discharge the petitioners from membership, or release them from any of their liabilities to Aberdeen Lodge. They were holden for their dues until they had obtained a Charter for the new Lodge, or had been regularly discharged from that of which they were members.

The reasons on which this decision is based, are given in the fifth volume of the Magazine, (page 257,) to which we respectfully refer our correspondent.

DOORS IN A LODGE ROOM.

A*****, Jan. 20, 1848.

BR. MOORE:—Will you have the goodness to answer the following questions:

Should a Blue Lodge Masonic Hall have more than one door or entrance?

If but one, where should it be situated?

If two, where should the second be situated?

The Brethren in this village contemplate preparing a hall in a large building about to be erected, and they differ in opinion on the above questions. Your views would probably unite them.

Yours, truly and fraternally,

— — —.

C. W. MOORE, Esq.

We think there can be no valid reasons assigned why there should not be two doors to a Lodge room, and find it very difficult to conjecture on what grounds the objection is raised. On the contrary, we think there is a decided propriety, as well as convenience, in having two doors—one for a common entrance, and the other for special Lodge purposes. This plan is not always practicable; but where it is, we should most certainly adopt it.

Where it is impracticable to have more than one door, that will be found to be most convenient, if placed in the northwest or southwest ; that is, on the right or left of the S. W. Where two can be had, we should place them in both those positions—one opening, (and it is immaterial which,) from the ante-room,—used for the accommodation of the work,—and the other from the visitors' room, as a common entrance.

EFFECT OF EXPULSION FROM A CHAPTER, ON A LODGE.

Selma, Ala., Jan. 15, 1848.

DEAR SIR AND BRO.:—As your Magazine is considered very high authority in questions concerning Masonry, please give me your opinion on the following :

1st. Does the expulsion or suspension of a member of a Chapter, imply an expulsion or suspension from a Blue Lodge ? That is, suppose a man is a member of the Chapter at this place, and a member also of the Blue Lodge at a place some twentyfive or thirty miles distant, and that he has been guilty of conduct for which he is suspended by our Chapter : Does the action of our Chapter cut him off from the benefits which he is entitled to as a member of the Lodge ? Does it act as a suspension from the Blue Lodge ?

2d. Is it the duty of the Chapter from which he has been expelled, to make known that fact to the Lodge of which he is a member, or must the Blue Lodge first make inquiry of the Chapter ?

I remain fraternally, yours,

E. M. GANTT.

1. It does not. The Chapter cannot legislate for the Lodge. The ancient Constitutions know nothing of R. A. Chapters. They make a Mason amenable only to his Master and Lodge. Lodges and Chapters, in this country, are distinct and independent bodies, acting under different organizations, and subject, in a very considerable degree, to different laws and regulations ; and it is not competent for one to legislate for the other. A contrary principle, we think, cannot in safety be recognized.

2. It is the duty of the members of the Chapter, as Masons, to make known to the Lodge that it has an unworthy member on its roll, and thus enable it to protect itself. This is usually done by direction of the Chapter, through the Secretary. The fact of the reputed unworthiness of one of its members being communicated, the Lodge will inquire into the nature of the alleged offence, and be governed in its action and decision solely by its own regulations, the laws of the Grand Lodge, and the ancient Constitutions and usages of Masonry ; having no reference to the peculiar local regulations adopted for the government of the Chapters.

We have so often and fully discussed the questions proposed, that our correspondent will excuse our not entering more in detail into their consideration at this time.

INSTALLATION OF HON. ROBERT P. DUNLAP,
AS G. G. H. PRIEST.

WE have been politely favored with a copy of the report of the committee appointed at the late meeting of the Gen. Grand Chapter, to notify the Hon. ROBERT P. DUNLAP of his election as G. G. H. Priest, and, in the event of his acceptance, to make arrangements for his installation. Regarding it as at least a semi-official notice that Comp. Dunlap has been duly qualified, and that he has entered upon the discharge of his official duties, we take great pleasure in laying it before our readers :

Boston, Dec. 28, 1847.

To the M. E. Gen. Grand Chapter :

In pursuance of their instructions, the undersigned, charged with the duty of notifying the Hon. ROBERT P. DUNLAP of his election to the office of Grand High Priest of the Gen. Grand Chapter, having attended to that duty, respectfully

REPORT :

That the distinguished Companion having signified his acceptance of the office to which he had been elected, and of his readiness to enter upon its duties, arrangements were made, through the courtesy of the M. E. Grand Chapter of Massachusetts, to have the ceremonies of installation take place in the city of Boston, on the 30th Nov. last.

Your committee, regarding the event as one in which the whole Fraternity of the country were interested, considered themselves at liberty to give to the occasion such a general character as the time and place, and convenience, would permit. They accordingly, with the co-operation of the Grand Chapter of Massachusetts, invited the attendance of the Grand Chapters of Maine, New Hampshire, Rhode Island, Connecticut, and New York ; of the Grand Lodge of Massachusetts ; the Grand Consistory and Grand Council of Princes of Jerusalem in the same State ; the Boston Encampment of Knights Templars ; the subordinate Chapters in that city ; and distinguished Companions and Brethren in the vicinity. And they are gratified in being able to report, that most of the bodies above named, were in attendance, in full regalia, and presented a beautiful and encouraging appearance. The occasion was one that will be long remembered by all who had the happiness to witness it.

The ceremony of installation was performed in ample form and in conformity to established Masonic usage, by M. E. Comp. Dean, in accordance with his instructions from the Gen. Grand Chapter.

After the Gen. Grand High Priest had been solemnly proclaimed as duly installed, he addressed the Companions and Brethren present, in an able, eloquent, and impressive manner, evincive of the deep interest he feels in the prosperity of the Masonic Institution generally, and particularly of the important branch of it over which he has been called to preside.

Your committee cannot conclude their report without expressing their sincere thanks to the Grand Chapter of Massachusetts, for the very ample and handsome

manner in which the arrangements for the occasion were conceived and executed by that body.

For the Committee,

PAUL DEAN,
EDWARD A. RAYMOND.

CHAS. GILMAN, Esq.,

Gen. G. Sec'y Gen. G. Chap. U. S.

We have also been furnished with a copy of the correspondence between the committee and Comp. Dunlap, which we take equal pleasure in laying before our readers :

BOSTON, Nov. 8, 1847.

My Dear Sir and M. E. Companion :—At the Triennial Communication of the G. G. Royal Arch Chapter of the U. States, held at the city of Columbus, in the State of Ohio, in September last, you were unanimously elected General Grand High Priest of that body for the three years ensuing. And Companions Raymond, of Mass., Barnum, of New York, and Bradford, of Maine, were appointed a committee to communicate the result of that election and request your acceptance of the office.

My associates on the committee having charged me with this interesting duty, I avail myself of the opportunity, in my own and in their behalf, to assure you of the high appreciation in which your personal and Masonic character is held by your Companions throughout the country, and that your compliance with their wishes thus unanimously expressed, would be received by them as renewed evidence of your continued attachment to our beloved and time-honored Institution, and of your well known readiness to promote its honor and interest.

I am further instructed to inform you that the M. E. and Rev. Paul Dean, P. G. High Priest, has been requested by the G. G. Chapter to induct you into office, which duty, he directs me to say, that he will take great pleasure in discharging at such time as may best suit your convenience ; and that for this purpose, the G. Chapter of Massachusetts has instructed its High Priest to call a meeting of that body, whenever it shall be convenient for the G. G. High Priest elect to be present.

I have the honor to be, very truly and fraternally,

Your friend and Companion,

EDWARD A. RAYMOND,

To HON. R. P. DUNLAP, Brunswick, Me.

For the Committee.

BRUNSWICK, ME., Nov. 11, 1847.

E. Companion :—I have the honor to acknowledge the receipt of your communication of the 8th inst., advising me of my election to the office of General Grand High Priest of the General Grand Chapter of the United States.

An expression of confidence so plain and unequivocal, I cannot consider myself at liberty to disregard. I accept, therefore, the responsible station assigned me by the partiality of my Companions, and will visit your city on Tuesday, the 30th of the present month, for the purpose of being inducted into office.

With high regard, truly and fraternally yours,

EDWARD A. RAYMOND, Esq.

R. P. DUNLAP.

ON THE PILLARS AT THE PORCH OF THE TEMPLE.

BY ALBERT G. MACKEY, M. D.,

G. SECRETARY AND G. LECTURER OF S. CAROLINA.

THERE is no part of the architecture of the ancient Temple, which is so difficult to be understood in its details, as the scriptural account of the two memorable pillars that stood at the porch. Masons in general, intimately as the symbolic signification of these pillars is connected with some of the most beautiful portions of their ritual, appear to have but a confused notion of their construction, and of the true disposition of the various parts of which they were composed. Many attempts have been made by biblical commentators to disentangle the labyrinthine difficulties which surround the description in the books of Kings and Chronicles, in the works of Josephus, and in the writings of the Jewish Talmudists and Rabbins.

Another effort, in which the principal object will be to adapt the biblical history to our Masonic traditions, and to condense, in one brief essay, the multitude of learned thoughts and suggestions which have been published on this abstruse topic, may possibly, by simplifying an intricate subject, become useful as well as interesting to the Masonic reader. I must acknowledge, however, in the commencement, my indebtedness to the profound work of Lightfoot, entitled "A Prospect of the Temple," for much valuable information, although I have been sometimes reluctantly compelled to dissent from his conclusions.

The situation of these pillars, according to Lightfoot, was *within* the Porch, at its very entrance and on each side of the gate. They were therefore seen, one on the right and the other on the left, as soon as the visitor stepped within the Porch.* And this, it will be remembered, in confirmation, is the very spot where Ezekiel places the pillars that he saw in his vision of the Temple. "The length of the porch was twenty cubits and the breadth eleven cubits; and he brought me by the steps whereby they went up to it, and there were pillars by the posts, one on this side and another on that side." Ezek. xi. 49.

These pillars, we are told, were of brass, as well as the chapters that surmounted them, and were cast hollow. The thickness of the brass of each pillar was "four fingers or a hand's breadth," which is equal to three inches. According to the accounts in I. Kings, viii. 15, and in Jeremiah lii. 21, the circumference of each pillar was twelve cubits. Now according to the Jewish computation, the cubit used in the measurement of the Temple buildings, was six hand-breadths, or eighteen inches. According to the tables of Bishop Cumberland, the cubit was rather more, he making it about twentytwo inches; but I adhere to the measure laid down by the Jewish writers, as probably more correct and certainly more simple for calculation. The circumference of each pillar, reduced by this scale to English measure, would be eighteen feet, and its diameter about six.

*If this position be the correct one, and Lightfoot supports the hypothesis by strong arguments, then Oliver, as well as most of our lecturers, is wrong in the statement that the pillars were placed before the Porch of the Temple and must have been passed before entering it. See Oliver's "Landmarks," vol. 1, p. 451.

The reader of the scriptural accounts of these pillars will be not a little puzzled with the apparent discrepancies that are found in the estimates of their height as given in Kings and Chronicles. In the former book, it is said their height was eighteen cubits, and in the latter that it was thirtyfive. But the discrepancy is easily reconciled by supposing, which indeed must have been the case, that, in the book of Kings, the pillars are spoken of separately, and that, in Chronicles, their aggregate height is calculated; and the reason why, in this latter book their united height is placed at thirtyfive cubits instead of thirtysix, which would be the double of eighteen, is because they are there measured as they appeared with the chapters upon them, and half a cubit of each pillar was concealed in what Lightfoot calls "the hole of the chapter," that is, half a cubit's depth of the lower edge of the chapter covered the top of the pillar, making each pillar apparently only 17½ cubits high, or the two 35 cubits, as laid down in the book of Chronicles.

This is a much better method of reconciling the discrepancy than that adopted by Calcott, who supposes that the pedestals of the pillars were seventeen cubits high,—a violation of every rule of architectural proportion, with which we would be reluctant to charge the memory of so "cunning a workman" as Hiram the Builder. The account in Jeremiah agrees with that in Kings. The height, therefore, of each of these pillars was, in English measure, twentyseven feet. The chapter or pomel was five cubits more, but as half a cubit was common to both pillar and chapter, the whole height from the ground to the top of the chapter was twentytwo cubits and a half, or thirtythree feet and nine inches.

Each of these pillars was surmounted by a chapter, which was five cubits or seven and a half feet in height. The shape and construction of this chapter demands some consideration. The Hebrew word which is used in this place is כותרת, or *koteret*. Its root is to be found in the word כתר, *keter*, which signifies a "crown," and is so used in *Ether*, vi. 8, to designate the royal diadem of the king of Persia. The Chaldaic version expressly calls the chapter "a crown," but Rabbi Solomon, in his commentary, uses the word כוביל, signifying "a pomel or globe," and Levi Gershom describes it as "like two crowns joined together." Lightfoot says, "it was a huge, great oval, five cubits high, and did not only sit upon the head of the pillars, but also flowered or spread them, being larger about, a great deal, than the pillars themselves." The Jewish commentators say that the two lower cubits of its surface were entirely plain, but that the three upper were richly ornamented. To this ornamental part we now arrive.

In I Kings, vii. 17-20, 22, the ornaments of the chapters are thus described :

"And nets of checker-work and wreaths of chain work, for the chapters which were upon the tops of the pillars; seven for the one chapter and seven for the other chapter.

"And he made the pillars, and two rows round about upon the one network, to cover the chapters that were upon the top, with pomegranates: and so did he for the other chapter.

"And the chapters that were upon the tops of the pillars were of lilywork in the porch, four cubits.

"And the chapters upon the two pillars had pomegranates also above, over against the belly which was by the network: and the pomegranates were two hundred in rows round about upon the other chapter.

"And upon the top of the pillars was lilywork; so was the work of the pillars finished."

With the aid of Lightfoot, I will endeavor to render this description, which appears somewhat confused and unintelligible, plainer and more comprehensible.

The "nets of checker work" is the first ornament mentioned. The words thus translated are, in the original, שִׁכְכָּה מְעֵשֶׂה שִׁכְכָּה, which Lightfoot prefers rendering "thickets of branch work"; and he thinks that the true meaning of the passage is, that "the chapiters were curiously wrought with branch work, seven goodly branches standing up from the belly of the oval, and their boughs and leaves curiously and lovelily intermingled and interwoven, one with another." He derives his reason for this version from the fact that the same word, שִׁכְכָּה, is translated "thicket," in the passage in Genesis, (xxii. 13,) where the ram is described as "being caught in a thicket by his horns;" and in various other passages the word is to be similarly translated. But on the other hand, we find it used in the book of Job where it evidently signifies a net made of meshes: "For he is cast into a *net* by his own feet and he walketh upon a snare." Job, xvii. 8. In II. Kings, I, 2, the same word is used, where our translators have rendered it a *lattice*: "Ahaziah fell down through a lattice in his upper chamber." I am, therefore, not inclined to adopt the emendation, but rather coincide with the received version as well as the Masonic tradition that this ornament was a simple net-work or fabric consisting of reticulated lines.

The "wreaths of chain work," that are next spoken of, are less difficult to be understood. The word here translated "wreaths," is נְרִילִים, and is to be found in Deuteronomy, xxii. 12, where it distinctly means *fringes*: "Thou shalt make thee fringes upon the four quarters of thy vesture." *Fringes*, it should also be translated here. The "fringes of chain work," we suppose, were, therefore, attached to, and hung down from, the net work spoken of above, and were probably in this case, as when used upon the Jewish garments, intended as a "memorial of the law."

Below the net work were placed two rows of pomegranates, an hundred in each row. Lightfoot, adhering to his notion that the net work was a thicket of boughs and leaves, presumes that the pomegranates "were wrought artificially below the boughs of these branches, as if they had been the apples that those branches bare." But if, as I contend, the net work was simply what that word imports, then it must be supposed that the pomegranates were upon or mingled with, the "fringes of chain work." In this I am supported by the description in II. Chronicles, iii. 16, where it is said, "he made an hundred pomegranates and put them on the chains."

The "lily work" is the last ornament that demands our attention. And here the description of Lightfoot is so clear and evidently correct, that I shall not hesitate to quote it at length: "At the head of the pillar, even at the setting on of the chapter, there was a curious and a large border or circle of lily work, which stood out four cubits under the chapter, and then turned down, every lily or long tongue of brass with a neat bending, and so seemed as a flowered crown to the head of the pillar, and as a curious garland whereon the chapter had its seat."

There is a very common error among Masons, which has been fostered by the plates in our "Monitors," that there were on the pillars chapters, and that these chapters were again surmounted by globes. The truth, however, is, that the chapters themselves were the pomels or globes, to which our lecture in the

F. C. degree alludes. This is evident from what has already been said in the first part of the preceding description. The maps of the earth and the charts of the celestial constellations, which are sometimes said to have been engraved upon these globes, must be referred to the pillars, where, according to Oliver, a Masonic tradition places them—an ancient custom, instances of which we find in profane history. This is, however, by no means of any importance, as the symbolic allusion is perfectly well preserved in the shapes of the chapiters, without the necessity of any such geographical or astronomical engraving upon them. For being globular or nearly so, they may be well said to represent the terrestrial and celestial spheres.

The true description then of these memorable pillars is simply this. Immediately within the porch of the Temple, and on each side of the door, were placed two hollow brazen pillars. The height of each was twentyseven feet, the diameter about six feet, and the thickness of the brass three inches. Above the pillar and covering its upper part to the depth of nine inches, was an oval body or chapter, seven feet and a half in height. Springing out from the pillar, at the junction of the chapter with it, was a row of lily petals, which, first spreading around the chapter, afterwards gently curved downwards toward the pillar, something like the acanthus leaves on the capital of a Corinthian column. About two-fifths of the distance from the bottom of the chapter, or just below its most bulging part, a tissue of net work was carved, which extended over its whole upper surface. To the bottom of this net work was suspended a series of fringes, and on these again were carved two rows of pomegranates, one hundred being in each row.

This description, it seems to me, is the only one that can be reconciled with the various passages in the books of Kings, Chronicles, and Jeremiah, that relate to these pillars, and the only one that can give the Masonic student a correct conception of the architecture of these important symbols. To give such a conception, has been the object of this paper, and if, in this attempt I have succeeded, I shall feel amply rewarded for any labor I have expended in its composition.

Charleston, Dec. 31, 5847.

EUREKA MASONIC SCHOOL.

We learn from the Lexington (Miss.) Advertiser, that the Masonic School at that place, projected by Eureka Lodge, has been opened for the reception of pupils. Teachers of the very highest qualifications have been secured, and every essential to facilitate the student has been furnished. The building (says the Advertiser,) is now complete, and we but reiterate the expression of every one who has seen it, in stating that it is one of the most handsome edifices in the State. Too much cannot be said complimentary to the skill and taste of the architect. We may say the school is firmly established, and we look with pleasing certainty to the day when it will be the most flourishing institution in the State.

MASONRY IN ITS RELATION TO CHRISTIANITY.

BY A LADY.

MR. MOORE:—In turning over the pages of the November number of your Magazine, I was much surprised to find an article from my own pen, which was certainly never intended for publication; but when I found that it had reached my native land, the home of my childhood, around which cluster so many endearing associations, my slumbering affections were rekindled, and I felt a strong desire to extend my views upon a subject of which woman is permitted to know but little,—hoping to inspire others with a desire to acquaint themselves with the moral beauties of Masonry,—which *must* command the highest admiration of those who avail themselves of the various sources of information within their reach.

As a descendant of the first Grand Master of America, and of still nearer and dearer friends, whose Masonic virtues endeared them to all with whom they were associated, my earliest sympathies were enlisted in favor of an Order, so full of sublime and holy mystery, so fraught with good will to man, and so evidently bearing the impress of Divine authority. Not, however, until I began earnestly to search for its intrinsic excellences, did I know aught of its origin, its magnitudo, or its finally great and glorious destiny.

It *may* be that I set too high an estimate on Masonry; but if, (as I verily believe,) its principles are coeval with its Eternal Author, the great Architect of the Universe, can the standard be too high? Were not those principles exemplified by many of the soul-stirring scenes of the earliest ages of the world, and signalized by the immediate presence of Jehovah?—as the offering up of Isaac, the burning bush, the pillar of fire by night and of cloud by day, and many other events of startling grandeur, handed down by the patriarchs from generation to generation, as an indisputable evidence of the power and protection of the Most High?

When the time was fully come for these principles to assume a different form, the Supreme Ruler, who seeth the end from the beginning, caused a house to be builded wherein to record His name; and in order to do this, peace, plenty and unity were desirable. Therefore, Solomon, endowed with wisdom, power and wealth unparalleled, was selected to carry out the designs of heaven, by organizing the most complete system of *Operative Science*, based upon the immutable laws which the Highest himself had taught to man, the better to enable him to proceed with the great work harmoniously, joyously and securely. What a privilege, thus to labor in concert, under the immediate protection and favor of Omnipotence! to be the honored instruments in preparing the *first Temple* for the living God!—to be *chosen, approved, and accepted* as *worthy* to be entrusted with a work of so stupendous and sacred a character!

Behold Solomon, Hiram, King of Tyre, and Hiram the Widow's Son, in the prosecution of the magnificent undertaking,—as the first Grand Masters of this Divinely appointed Institution; and under the immediate superintendence of the *great Grand Master above!* overwhelmed with awe, reverence and astonishment at a discovery most momentous to man throughout all future time, and most en-

couraging to them. The mystical Light which then illumined the dark places of the earth, revealing the long lost *Name*! putting to flight the obscurity of past ages, and radiating the dark vista of futurity, has never ceased to glimmer, although at times, superstition, ignorance and fanaticism have nearly extinguished it.

When Masonry was no longer needed as an Operative, it became a Moral science. Its sacred mysteries were still confined to faithful breasts, few in numbers but strong in faith and steadfast in purpose, conscious of possessing knowledge that would bring joy and gladness to this sin-blighted world. At one time, indeed, it is said, that but two remained to whom the concealment of the Ark and its sacred deposits was known; and after a lapse of seventy years, the faithful alone were permitted to enter the *consecrated Royal Arch*, and bring forth from the rubbish of years, what He that "walketh upon the wings of the wind" had guarded, during the captivity of his people, by thunderings, by lightnings and by earthquakes! Time rolls on, the Temple is rebuilt, and many and striking are the interpositions of Divine Providence, while the Godlike plans of love to man are maturing.

Oh! the matchless wisdom, the fathomless love that has characterized all! A new era is dawning! Give ear, O Heaven, and rejoice, O Earth, for the redemption of man draweth nigh! The mystical Light is shooting forth its rays, and will, ere long, burst upon the astonished sight with dazzling splendor! Behold the Star of Bethlehem! the infant of the manger—the Messiah, has come! But the *world* will not receive the lowly stranger! No pomp attends his birth: he is ushered into the world amid the most abject poverty; but are there no evidences of his illustrious descent, or his Godlike mission? O yes! Beside the fulfillment of prophecy and the heavenly host that attest his Divinity, there is still a remnant of the *favoured few* whose hearts throb with holy rapture at the annunciation that Christ is born! The mysterious chain has not been broken,—each burnished link has been wrought by a skillful Hand, and the combined powers of earth and hell have been insufficient to sever, or mar its beauty and perfection. The *light of Moriah* has guided the "holy brethren, partakers of the heavenly calling," of whose expectation Christ Jesus has been their "Apostle and High Priest," and who is now their Lord and their God. They have "kept the faith and obtained the promise," and of them "the world was not worthy." Now they leave the first principles,—the operative and moral are merged in the Christian Order. Hitherto, their sphere of usefulness has been comparatively circumscribed; *now*, behold the vast field, the invincible weapons! Within herself, Masonry embodies all that pertains to the happiness of the human family, either here or hereafter,—all the arts and sciences, the most perfect system of morals, and the whole economy of God, as manifested in the creation, preservation and redemption of man. But how pre-eminently does she now stand forth!—how elevated and immovable is now her position! The broad banner of Christianity now waves over her, and beneath its ample folds shall she go forth conquering and to conquer. Here, here must the work be done! All, hitherto, has been preparatory: *now*, the Christian seal is affixed, and her final success is secure.

At the early age of twelve, we find our blessed Saviour, "who spake as never man spake," disputing in the Temple with the Doctors of the law, whom his wisdom overwhelms with astonishment; and again, at eighteen, we hear from him;

but the *twelve subsequent* years are to the world a blank in his history; but not so to the immediate recipients of his mystical glory. How replete with interest must that period have been to that fraternal band who have pledged themselves to die, if necessary, in defence of that holy religion about to be revealed to an expecting but rebellious world! To this period we trace the *Orders of Knighthood!* and believe the High and Holy One to have been the Illustrious Founder! who himself! is the Chief Corner Stone! and to whom all power in heaven and earth belongeth! When at the age of thirty, the Saviour appears on the stage of action. All seems to have been arranged by a *Master hand*. At a *word*, his disciples, as if *previously prepared*, flock around him! "Follow thou me," was all that was required from those august lips. What an evidence of power and authority! but O how far removed from arrogance or ostentation—the Majesty of a God! The considerate kindness of a friend,—the tender gentleness of a parent, characterized all his dealings with erring man. He lays aside the Godhead and assumes the garb of humanity,—subjected to poverty, ignominy and reproach, leaving the infirmities of our nature, that he might the better succour us. He was humbled that we might be exalted. He died that we might live! Terrible was the conflict, strong the temptation to his chosen followers; but with one exception the *twelve* were faithful.

But who may paint their agony when they beheld that Blessed Being, extended upon the Cross! He to whom they had listened with delight, from whose blessed lips had distilled heavenly wisdom—whose every act proclaimed his Divinity, and whose death clothed the face of nature with the blackness of midnight! rent the veil of the temple from the top to the bottom! upheaved the slumbering earth and caused the dead to come forth! Heaven, earth and hell proclaimed the injustice of the deed; but established the Godhead of the immaculate sufferer! Mark the thick darkness that pervades all nature during that scene of anguish!—fearfully sublime must have been the spectacle! Joseph of Arimathea has begged the sacred body and wrapped it in fine linen and laid it in a new tomb. Oh! Joseph, if of the *holy conclave*, who may even imagine thy emotions while thus performing the sad offices of duty and affection!

To the world was revealed all that was necessary for human salvation, and all that it was capable of receiving; but to the faithful Christian Knight, how clear, how transcendent is the scheme! None but the "Lord of Lords, and King of Kings" could have devised, or executed aught so full, so complete! How anxiously did his friends watch the result after the mouth of the Sepulchre had been secured by the enemies of their blessed Master—how slowly and sorrowfully pass the intervening days! Mark the untiring devotion of Mary, who, "being early at the Sepulchre, while it was yet dark," enjoyed the sweet reward of being first addressed by the Master, and to whom she unhesitatingly responded, *Rabboni!!*

Of the forty days spent by the Redeemer, after his resurrection, and previous to his ascension, we have but a limited account; but are we to suppose that a moment was lost? O no! The time was doubtless spent in qualifying his followers for future usefulness, and in perfecting the mysterious bond that united them to Him, their glorious Head! How fraught with wisdom, how soul transforming must have been the blessed instructions they then received from

Him! But alas! the time is at hand when he must be parted from them; but now they know that his triumph is complete and that he shall henceforth sit at the right hand of the Majesty on High,—therefore their sinking hearts are comforted.

Oh, who would not love to linger here! how must the mysterious tie, the holy compact have been strengthened by this melting scene! Slowly!—majestically! Godlike, he rises!—with uplifted hands and eyes, his calm and noble brow indicating the purity of his life, his unchanging love to man, and the infinitude of his power and wisdom! Methinks as the cloud received him out of the sight of his admiring friends, I see them rushing into each others arms, giving glory to God, and renewing the solemn covenant by which they were consecrated to the service of Him who had just ascended.

What a multitude of evidence! From the moment that God revealed these principles to the ancients, all has been beautifully connected—another brilliant link has been added to that diamond chain composed of the inestimable gems of truth, justice and mercy!

The blessed light yet gilds the horizon and shall continue to widen and spread until all is fulfilled, until the exiled and scattered tribes who crucified their Lord and cried out, “his blood be upon us and upon our children,” shall bow in deepest humility at the foot of the cross, and with heartfelt gratitude acknowledge that the meek and lowly Nazarene, was not only the expected Messiah, but the Mighty God! the Prince of Peace! the Everlasting Father. Masonry shall exist until the veil that conceals her holy mysteries shall be drawn aside by the hand of Omnipotence!—when the full blaze of Millenium Glory shall have merged in one all sects and orders—when all the families of the earth are united by the blood of Christ!

AMELIA.

C——, *Ohio, Dec. 22, 1847.*

CELEBRATION AT KINGSTON, CANADA.

On the 27th Dec., 1847, the Brethren of St. John's Lodge, No. 491, at Kingston, Canada West, assembled in their “truly Masonic” Lodge room, to install their Master elect, and celebrate, according to “ancient usage,” the anniversary of St. John the Evangelist.

The number of Brethren present was greater than on any former occasion, and it is pleasing to add that the installation of the Master, and the investment of the respective officers of the Lodge, were performed in a Masonic and highly impressive manner. Br. South, the P. M. of Minden Lodge, (Reg. of Ireland,) attached to Her Majesty's 20th Regiment, assisted by the Past Masters of St. John's Lodge, precisely at high twelve, installed Br. James Alexander Henderson, (the Senior Warden for the past year,) as W. Master. The following Brethren were afterwards duly invested: W. J. Goodeve, S. W.; J. B. Hall, J. W.; T. Briggs, Treas.; S. D. Fowler, Sec.; Rev. W. M. Herdimer, Chaplain; J. Grist, S. D.; J. Patterson, J. D.; J. Harvey, M. C.; J. Shaw, L. G.; J. Medcalf and L. Hope, Stewards; W. Kerna, Tyler.

The Brethren being joined by visiting Brethren from Union Lodge, Richmond, the Duke of Leinster and Minden Lodges, and preceded by the band of

the 20th regiment, walked in strict Masonic order, to the St. George's Church, where an appropriate and impressive address was delivered by the Chaplain, the Rev. Br. Herdimer. At the conclusion of the evening service, the Choir sang the beautiful Masonic anthem, "Behold how good and pleasant," &c., taken from the 133d Psalm, and composed by Br. Oliver McMaster, of the Minden Lodge. A large collection was taken after the service, and by the Stewards of the Lodge handed to the Church Wardens, to be distributed among the poor of the city. On the return of the Brethren, the Lodge was closed in due and ancient form, and with solemn prayer.

In the evening, the Brethren sat down to an excellent collation, the Worshipful Master presiding. The Band of the 20th Regiment being in attendance, played appropriate airs as the following toasts were drank :

- 1st. The Queen and the Craft.
- 2d. The Grand Lodges of England, Ireland and Scotland.
- 3d. The Provincial Grand Lodges.
- 4th. The Grand Lodges of the United States—May peace and brotherly love ever be cemented between them and us.
- 5th. Speedy relief to all worthy distressed Brethren wherever dispersed.
- 6th. To the memory of our late Worshipful Master, Sir Richard Henry Bonnycastle, and all deceased worthy Brethren.
- 7th. Our sister Lodges, the Minden and Leinster, and all visiting Brethren.
- 8th. Masons' Wives and Masons' Bairns.
- 9th. To our next happy meeting: Thus have we met—thus do we part, and thus may we be happy to meet again.

Immediately after the Junior Warden's toast, at "low twelve," the Brethren broke up, and it affords us sincere gratification to state, that, during the whole of the day's festivities, that harmony and decorum prevailed which should ever characterize the meetings of the Fraternity.

CELEBRATION AT MEREDITH BRIDGE, N. H.

Meredith Bridge, N. H., Feb. 1, 1848.

MR. EDITOR:—Knowing that you are deeply interested in the glorious cause of Masonry, I here transmit an account of the celebration which took place in this village, of the anniversary of St. John the Evangelist, on the 27th Dec.

Let me in the first place inform you that there is a small Masonic Lodge in this place, composed of zealous and worthy Brethren. They meet regularly at the Lodge room, once every month. They have done some work the last few months, and there is a prospect that more will be done the present season. The divine principles of our time-honored Institution are on the advance. They are more and more appreciated. Persecution may hurl her shafts at it, yet it will live and flourish so long as kindness and brotherly love are cherished in the hearts of the children of men.

A large number of ladies and gentlemen met at the Lodge room, on the 27th December, the birth-day of the holy St. John. Eloquent and beautiful addresses were made by Jeremiah Elkins, Esq., District Dep. G. Master, and Stephen C. Lyford. Mr. Lyford is an attorney at law, and is one of our most estimable citizens. He is not a Mason. He spoke highly of the Masonic Order; declared that its principles were pure, and that it had his earnest wishes for its prosperity. After this, the company sat down and partook of a sumptuous feast, prepared by John Tilton, Esq. At an early hour, the guests and Brethren retired, perfectly delighted with the evening's entertainment.

J. P. ATKINSON.

INSTITUTIONS UNDER THE JURISDICTION OF THE G. G. CHAPTER AND G. G. ENCAMPMENT OF THE U. STATES.

GRAND CHAPTERS.

Maine,	North Carolina,
New Hampshire,	South Carolina,
Massachusetts,	Georgia,
Rhode Island,	Alabama,
Connecticut,	Tennessee,
New York,	Indiana,
Maryland,	Mississippi,
Ohio,	Missouri,
Kentucky,	Florida.

SUBORDINATE CHAPTERS.

<i>Illinois</i> .—Springfield, No. 1, at Springfield.	<i>Wisconsin</i> .—Milwaukee, No. 1, at Milwaukee,
Lafayette, No. 2, at Chicago,	Washington, No. 2, at Platteville,
Jacksonville, No. 3, at Jacksonville,	Southport, No. 3, at Southport.
Horeb, No. 4, at Henderson,	<i>Arkansas</i> .—Far West, No. 1, at Fayetteville,
Quincy, No. 5, at Quincy,	Union, No. 2, at Little Rock.
Shawneetown, No. 6, at Shawneetown.	<i>Louisiana</i> .—Holland, No. 1, at New Orleans,
<i>Michigan</i> .—Monroe, No. 1, at Detroit,	New Era, No. 2, at New Orleans,
St. Joseph Valley, No. 2, at Niles,	Red River, No. 3, at Shreveport,
Jackson, No. 3, at Jackson.	Clinton, No. 4, at E. Feliciana Parish.
<i>Iowa</i> .—Iowa, No. 1, at Burlington,	<i>Texas</i> .—San Felipe de Austin, No. 1, at Galveston.
Iowa City, No. 2, at Iowa City,	
Du Buque, No. 3, at Du Buque.	

GRAND ENCAMPMENTS.

Massachusetts and Rhode Island,	New York,
Connecticut,	Ohio.

SUBORDINATE ENCAMPMENTS.

<i>Maine</i> .—Portland, No. 2, at Portland.	<i>Mississippi</i> .—Mississippi, No. 1, at Jackson.
<i>New Hampshire</i> .—De Witt Clinton, No. 1, at Portsmouth.	<i>Louisiana</i> .—Invisible Friends, No. 1, at New Orleans.
<i>Pennsylvania</i> .—Pittsburg, No. 1, at Pittsburg.	<i>Kentucky</i> .—Webb, No. 1, at Lexington.
<i>District of Columbia</i> .—Washington, No. 1, at Washington.	Louisville, No. 2, at Louisville.
<i>Virginia</i> .—Wheeling, No. 1, at Wheeling.	Versailles, No. 3, at Versailles.
<i>South Carolina</i> .—South Carolina, No. 1, at Charleston.	Frankfort, No. 4, at Frankfort.
<i>Georgia</i> .—Georgia, No. 1, at Augusta.	Montgomery, No. 5, at Mount Sterling.
<i>Alabama</i> .—Washington, No. 1, at Marion.	<i>Tennessee</i> .—Nashville, No. 1, at Nashville.
	<i>Illinois</i> .—Apollo, No. —, at Chicago.
	<i>Missouri</i> .—St. Louis, No. 1, at St. Louis.

NOTE.—At the triennial meeting of the General Grand Encampment, held at Columbus, September, 1847, leave was given to the Encampments in Kentucky to form a Grand Encampment, which has been done.

PROCEEDINGS OF THE G. G. ENCAMPMENT AT COLUMBUS, IN SEPT. 1847.

REPORT OF THE DEP. G. GRAND MASTER.

To the M. E. General Grand Master and other officers of the General Grand Encampment for the United States :

THE undersigned, Deputy General Grand Master, respectfully reports—that, since the Triennial session, in 1844, he has issued Dispensations for the formation of five new Encampments, viz :

Apollo Encampment, No. 1, at Chicago, Illinois.

Nashville Encampment, No. 1, at Nashville, Tennessee.

Portland Encampment, No. 2, at Portland, Maine.

Frankfort Encampment, No. 4, at Frankfort, Maine.

Montgomery Encampment, No. 5, at Mountsterling, Kentucky.

That being called upon to aid in the consecration of the Encampments at Jackson, Mississippi, and at Marion, Alabama, and the installation of their respective officers, and being unable to attend to that duty in person, he forwarded to those Encampments authority to certain eminent Sir Knights to perform the services as his proxies.

He further reports, that during the present year, he has, on the petition of sundry Sir Knights, members of Washington Encampment, formerly held at the City of Washington, granted a Dispensation to reorganize said Encampment ; he having every assurance that by so doing he has advanced the interest of the General Grand Encampment, as the revival of this member of the Institution gives promise of greatly advancing the cause of Masonry at the seat of the General Government ; and he would respectfully recommend that this act be confirmed by the General Grand Chapter. He further states, that from information derived from various sources, he is of the opinion that the Order is generally in a flourishing condition, and gradually increasing.

(Signed,)

JOS. K. STAPLETON.

Columbus, Sept. 14, 1847.

REPORT OF G. G. GENERALISSIMO.

THE undersigned, General Grand Generalissimo respectfully reports :

That during the recess, and since the last triennial meeting, he has had but a single opportunity or call to discharge his official duty. While at Washington City, D. C., in the year 1845, several Sir Knights, formerly members of Washington Encampment, of that place, requested his aid to revive and reinstate that Encampment. Washington Encampment being in the immediate vicinity of our M. E. Deputy General Grand Master Stapleton, I referred the Sir Knights to him, and by letter requested that he would take the matter into his care and consideration ; and I am happy to know that he promptly reorganized and revived said Washington Encampment, and restored it to the former rights and privileges, and trust his doings will be ratified by this General Grand Body.

Respectfully submitted,

(Signed,)

WM. H. ELLIS.

Columbus, Sept. 14, 1847.

REPORT OF G. G. CAPTAIN GENERAL.

To the General Grand Encampment of the United States :

THE undersigned has the honor herewith to report his official doings since your last Triennial Session.

Under and in pursuance of the resolution of the last session, vesting in me plenary powers to settle and adjust any indebtedness that might be found to exist on the part of the Subordinate Encampments in Ohio, prior and up to the time when they became embodied in the Grand Encampment of Ohio, I, at the first session of that Grand body, after the adoption of the aforesaid resolution, personally notified the officers representing the Subordinate Encampments, of that reso-

lution, and respectfully requested each to forward to me a full return in accordance therewith.

Subsequently I addressed a circular letter to each, and I take pleasure in stating that a full response has been made by them, inclusive of Lancaster Encampment, No. 2, and from which latter I received a return by the hands of our worthy Sir Knight, M. L. Kreider, on the 13th inst., with the sum of \$58, as the amount of its dues.

The Recorder of Massillon Encampment, No. 4, Sir Knight G. W. Williams, has reported that no dues are on hand, or exist unaccounted for or unsettled in that Encampment; which report is herewith filed, marked 1.

Mt. Vernon Encampment, by the Recorder, Sir Knight Timo. Griffith, has made its report, showing that there were no dues on the part of that Encampment unaccounted for; and belonging to the General Grand Encampment; which report accompanies this communication, and is marked 2.

Clinton Encampment, at Mt. Vernon, it will be recollected, settled up its dues in full at your last session.

Cincinnati Encampment, No. 3, by their Recorder, Sir Knight J. L. Vattier, on the 13th of October, A. D. 1845, made a full return of that Encampment, showing the sum of \$55 as the ascertained amount due from that Encampment, which was subsequently, to wit, on the 22d July, 1846, paid over to me; which return, with a copy of my receipt, is herewith submitted, marked No. 3.

These, inclusive of Lancaster Encampment, whose report is quite satisfactory, and herewith submitted, marked No. 4, embrace all of the Encampments of Ohio existing prior and up to the formation of the Grand Encampment of Ohio. It will be seen, from an inspection of reports 1, 2 and 4, that they were recently received—the two latter as late as the 7th and 13th of this month, which will account for my not reporting to the Recorder or Treasurer while the business under the resolution of G. G. Encampment, in this behalf, was unfinished. I herewith hand to the General Grand Encampment, for dues collected of the various Subordinate Encampments, the sum of \$113
 And also received for a Dispensation recently granted for an Encampment at Pittsburg, Penn. 90

Making, - - - - - \$203

On the 13th of May last I received an application from Sir Knights Alexander McCammon, W. W. Wilson, James S. Horn, S. McKinly, and others, at Pittsburg, Pennsylvania, praying for authority to establish an Encampment in the City of Pittsburg, subordinate to the General Grand Encampment of the United States; which application was accompanied by a copy from the records of Wheeling Encampment, highly approving of the application, and vouching for the moral and masonic qualifications of the several applicants; and having full confidence in the opinion and judgment of our illustrious Knights composing the Encampment at Wheeling, and also confiding in the thus avouched high character of the Sir Knights at Pittsburg, immediately on the receipt of the usual fee required by our Constitution, I made out and issued to them my warrant of Dispensation authorizing the establishment at Pittsburg of a Council of Red Cross Knights and an Encampment as prayed for in their petition. From the information I have received, I entertain the belief that this Encampment will be found well worthy of the high honors confided to it.

It will be apparent, from the foregoing remarks, the whole business entrusted to my care, under the resolution of your body, has been fully and satisfactorily closed up. No other matters requiring my attention have come to my official notice. So far as my knowledge extends, the Order, in the western part of our Masonic vineyard, is rapidly increasing in number, and is progressing with desired credit and in peace and unity.

All of which is respectfully submitted,

Signed,

W. B. HUBBARD, G. G. C. G.

THE FREEMASON'S LEXICON.*

[Translated from the German, for the Freemasons' Quarterly Review.]

Orden und Ordnung. Order and Regularity.—In every Order the spirit of regularity should reign, and more especially in the Order of Freemasonry. In this respect it does not even give way to the priestly orders. The Master's call to order reminds the Brethren of this in every Lodge, and each one acknowledges by the sign that he is mindful of his duty. Originally the society of Freemasons was not an Order, but a fraternity, and the name Order, has been introduced into England in modern times.

Osiris.—A godhead of the ancient Egyptians, under which they especially honored the sun and fructifying nature. In works upon the secret sciences we often find this name, and in the pictures he is represented with a hawk's head and the horns of an ox. Isis was called his wife.

Pabstliche Staaten. Papal States.—Pope Clement XII., also known by his family name, Ganganelli, published a bull on the 27th of April, 1738, against the Freemasons, which put them under excommunication, in consequence of which they could not receive absolution. The reason assigned for this severity was, that those who did no evil did not require to shun the light. His successor, Benedict XIV., renewed this excommunication on the 17th of March, 1751, but he soon after formed milder opinions, and allowed himself to be initiated, at which ceremony, Bro. Tiepulo, a Roman, delivered a remarkable address. From this time the Freemasons were not particularly persecuted, yet it has not seemed good to any pope to withdraw the bull. His successors did not allow any Lodges to be held in their States, and, up to this time, the Order of Freemasonry has no asylum there. The above two-named bulls have produced the desired effect in several Catholic States.

Paris.—In the year 1725, three Englishmen founded a Lodge here, which soon after called itself the "Grand English Lodge of France," because, from it was formed other Lodges, not only in the capital, but also in the provinces; it took the name Grand Lodge of France in the year 1756, and with it the privileges of a Grand Lodge. This Lodge was closed by the government in 1762, because so many branches had gone out from her, which had given cause of complaint. Nevertheless, many Lodges, and the Grand Lodge itself, remained at work in secret. Besides this, there was formed in 1772, a new Grand Orient of France. This, and the old Grand Lodge of France, were closed at the commencement of the revolution. When the storm was over, the officers of the old Grand Lodge assembled together again, and founded afresh a Grand Orient of France, on the 22d of June, 1799; by the side of this one came the new Scottish General Grand Lodge of France, which appeared in 1804, with no fewer than thirtythree degrees. But in the same year, the Grand Orient of France united with this Scottish General Grand Lodge, and took the name of Grand Orient of France; that of the Scottish General Grand Lodge disappeared.† In the year 1812, there was under this Grand Orient, one thousand and eightynine Lodges and Chapters, among which the military Lodges are counted, and nearly every regiment has its own. In Paris itself there are more than one hundred Lodges.

Pfeiler oder Säulen. Shaft or pillar.—Every Lodge must be supported by three grand shafts, or pillars, Wisdom, Strength and Beauty. Wisdom conducts the building, Beauty adorns, and Strength supports it; also, Wisdom is ordained to discover, Beauty to ornament, and Strength to bear. He who is wise as a perfect Master, will not be easily injured by his own actions. Hath a person the strength which a Senior Warden represents, he will bear and overcome every misfortune in life. And he who is adorned, like the Junior Warden, with humility of spirit, approaches nearer to the similitude of God, than another. But the three pillars must be built upon a rock, and that rock is called Truth and Justice.

Politik.—Politics are entirely prohibited from a Freemason's Lodge, and no

*Continued from p. 327, vol. vi.

†This is an error.—ED. MAG.

Brother dare attempt to propagate his views upon politics by the means of the Order, this being in direct opposition to the ancient statutes. The political opinions of mankind never agree, and they are thus directly opposed to Brotherly union. If a peculiar set of political opinions gain the upper hand in a state, or if a revolution take place, or if a country be invaded by a foreign army, the Lodges close themselves. Charity to a suffering warrior, let him be a friend or a foe, must not be considered as a political act, for it is the general duty of mankind, and more especially it is a Masonic duty.

Portugal.—In the year 1742 or 1743, there was formed at Lisbon, in this kingdom, a Lodge, working by the English system, by two Frenchmen, Coustos and Mouton, but in March, 1743, these two Brethren were imprisoned by the tribunal of the Inquisition, who were very glad to have discovered at its commencement, a society so diametrically opposed to its doctrines. Bro. Coustos was allowed three days for reflection, that he might voluntarily confess his so-called crime, and he then expressed himself thus, "That he did not know how he could have offended against the laws, unless it was accounted a crime to belong to a society which had enabled him to associate with the most honorable, most worthy, and most just of mankind, but which could not be dangerous to religion, or to an enlightened fear and love of God, because it never interfered with the peculiarities of any sect, but impressed upon its members the duty of living in peace and harmony with men of all religions; extended its benevolence to all who were in distress, let them belong to what church they would; and that this Society was Freemasonry." He was nine times racked, and then condemned four years to the galleys, but the English ambassadors at Lisbon, procured his discharge from the galleys. Bro. Mouton, being a Catholic, was found not guilty; the remainder of the Brethren dispersed themselves.

Pruissische Staaten. Prussian States.—In these States, the Freemasons' Lodges enjoy the full protection of the government; are much respected and very numerous. Frederick the Great was the founder of this flourishing state of Freemasonry, for, at the commencement of his reign, he put himself at the head of a Lodge, held in Berlin, worked himself as W. M., and formed it into a Grand Lodge, under the name of the Three Globes. He gave it a public protectorium, as he also did the other two Grand Lodges, which were afterwards formed in Berlin, the Royal York and the National. The protectorium of the last is dated 16th of July, 1774, and contains the following: "We do not doubt but that you will make this token of our favor, good will and grace, serve as a new motive to double your endeavors to labor incessantly in promoting the welfare and happiness of the whole human race. Your praiseworthy endeavors to promote those objects, have gained our most gracious approbation; we, therefore, grant you, by this protectorium, our most gracious permission to enjoy all the rights and privileges of a National Grand Lodge of Germany, and of all the States which are under our sceptre, and to work according to laws and regulations of the ancient and honorable fraternity of Free and Accepted Masons, freely, openly, and undisturbed, as well in our capital, as in all other States and cities, so as to promote the welfare and prosperity of the Order; and, in all just, lawful and moderate things, we will grant our royal protection and defence, and will not permit that either this Grand National Lodge of Germany, or the Lodges which are connected with, and dependent upon her, or the members of them, generally or especially, shall be disturbed, or prejudiced, in the exercise of their ancient rights and privileges. We command, therefore, and hereby, all our military as well as civil officers, commanders, and colleges, but especially our officers of the government, and of the upper and lower courts of law and justice, in our residence at Berlin, to regulate their conduct to the before-named Grand Lodge of Germany, in Berlin, by this our royal ordinance, and, at its request, to render it prompt assistance, and on no account to allow it to be oppressed." Through the royal Prussian edict, for preventing and punishing secret societies, which might become injurious to the general safety, published 20th October, 1798, the Masonic Brotherhood in the Prussian States received an acknowledged legal existence, and in this law it was

considered as a separate and distinct body from those so-called secret societies and fraternities. The successor of the great Frederick, Frederick William II., was also a zealous member of the Order, which received from him many strong proofs of his grace and protection. It was from him that every Lodge in Prussia received the right of being legally recognized as a moral being, by the tribunals of the country, and of appearing before those tribunals by deputy. Frederick William III. had, in 1816, when the edict concerning secret societies and fraternities was renewed, in consequence of the literary controversies upon the virtuous-bond, an opportunity of honorably distinguishing the Freemasons from those so-called secret societies. According to the royal decree, a Freemason's Lodge may establish itself in any part of the Prussian dominions, but it must unite itself with one of the Grand Lodges established in Berlin, and as a daughter Lodge, obey all its Masonic regulations, and work according to its ritual, inasmuch as those Grand Lodges are answerable for the conduct of all the Lodges in Prussia; neither are they allowed to initiate a Prussian subject before he has completed the twentyfifth year of his age.

LINES,

Suggested on reading an account of the Masonic meeting of Generals QUITMAN and SHIELDS,
U. S. A., at a Festival of the Fraternity in Charleston, S. C.

BY MARY M. GLOVER.

AMERICA'S sons, from the bright field of glory,
At Masonry's banquet, repair to the board;
The youth, and the vet'ran with silvered locks hoary,
Drink deep the pure chrystals her fountains afford.

There *Wisdom* and *Beauty*, with *Strength* held dominion,
Unscrupulous structure—divine the support;
Not the dove to the Ark on his swift-winged pinion,
Bore an olive that's dearer than heart-yielded heart.

Oh! bright was the altar a cherubim guardeth,
And holy the incense of *Faith* at its shrine,
And steadfast the anchor of *Hope* which rewardeth,
Sweet spirit of *Charity*, handmaid divine!

A heart with the hand to a *Brother* bestowing,
Warm welcome and true beat the bosoms of steel;
Nor the helmet and breastplate, the hero foregoing,
The brave were true Masons in *Fortitude* still.

Though banners were floating, no war-cry alarmed them,
No clarion note called a hero to arms;
The white pennons fluttered, a beautiful omen,
Of rest to the brave, from rude battle's alarms.

Invincible valor their Masonry teacheth,
Whose bosoms were bared for our country's defence;
'T will humanize war where its influence reacheth,
And *Discord* to *Harmony* yield its offence.

In the lamp-lighted hall, o'er the chivalrous banquet,
May Palmetto Lodge ever now as anon,
Pledge her blest country in every goblet,
With laurels of conquest Freemasonry won.

CORRESPONDENCE.

Selma, Ala., Jan. 12, 1848.

DEAR SIR:—* * * With regard to the condition of Masonry in this county, it has never been in a more flourishing condition than at present. Our own Lodge is never idle: we always have some four or five petitions to act on, besides many which we are obliged to reject. Our Institution here is giving a tone and standing to the Order, which no carping or slander can affect. Our tree has been planted deep in generous soil, and will continue to flourish until the destitute can find shelter beneath its branches.

Yours, fraternally,

E. M. G.

Walham, Jan. 20, A. L. 5848.

BRO. MOORE:—The officers of Monitor Lodge of Masons, were installed in presence of the public this evening, at Rumford Hall. The installation ceremonies were performed by R. W. Bro. Greenwood, of Framingham, the Dist. Dep. Grand Master for this district. After the installation, Br. Horace G. Barrus, of Chelsea, delivered an appropriate address, which was listened to for more than an hour by a crowded and attentive assemblage of ladies and gentlemen. The singing and music by the orchestra and members of the "Mozart Society," were performed in a manner that reflected great credit upon their musical abilities.

The officers for the ensuing year, are—Isaac Parker, W. Master; Joseph O. Derby, S. W.; Abraham Whitney, J. W.; Theodore Kittredge, Treas.; Willard Adams, Sec'y; Harvey Chapin, S. D.; Samuel B. Whitney, J. D.; Henry M. Ryan, Tyler.

T. KITTREDGE.

MASONIC INTELLIGENCE.

MARYLAND.

MASONIC FESTIVAL IN BALTIMORE.—We were one among those who were present on Monday evening, to participate in a Festival given under the auspices of Union Lodge, No. 60, of the ancient Order of Freemasons. It was an occasion of no ordinary character. Union Lodge, as we learn, was instituted some thirtytwo years ago. After a period of seventeen years, the operations of the Lodge were suspended, and its charter and jewels were surrendered to the Grand Lodge of Maryland. In August last, the Lodge was resuscitated; in the mean time, however, the jewels had been stolen from the Grand Lodge, and the Union Lodge petitioned for an amount of funds to restore the jewels. The Grand Lodge allowed the petition and had the jewels prepared. Monday evening was appointed for their formal presentation, and hence the festival, which we neglected to mention above, was held in the Masonic Hall, in St. Paul's street. When we entered the room, we found it well filled with ladies, who were invited to participate. When all arrived, we suppose there were not less than two hundred and fifty persons present. Captain Rountree's band was engaged, who, during the evening, gave some of their finest music.

At the appointed hour, the members of the Lodge, with visiting Brethren, en-

tered the hall in procession, in the following order—the procession having been formed in the Lodge-room, a spot where the eyes of the uninitiated do not reach :

Tyler, with drawn sword; two Stewards, with white rods; members and visitors; Deacons, with blue rods; Secretary and Treasurer; Senior and Junior Wardens; Chaplain and Master of Union Lodge; Grand Master and Deputy; Senior and Junior Grand Wardens; Grand Secretary and Treasurer.

The procession then counter-marched right and left, until the officers reached the East, when the Brethren were all seated. The ceremonies were then continued by the Rev. Mr. Shrigley, in a most beautiful and appropriate prayer. He was followed by Edward Hinkley, Esq., who delivered a very interesting address.

Mr. Hinkley, in commencing his address, alluded to the particulars connected with the Lodge, and then paid a compliment to the ladies present, and indeed to the whole sex. It was always with them to add grace and beauty to any assemblage. He told the ladies that one reason, perhaps, why they were not admitted as members was, that all history, sacred and profane, showed that they need no promptings to engage in works of charity and love,—it was innate with them, while men required instruction. Women, in some cases, were better than men, even with all their promptings, and he quoted from different authors to show the universal feeling which pervaded the female mind to works of kindness, &c. He spoke of the jewels and symbols; they were not designed for ornament, nor were they to be looked upon and valued for their beautiful appearance. The symbols were material things, designed to keep before the mind the particular duty which they represented. He said that the very foundation of Masonry was love: love produced charity, which in turn produced good works.

We do not pretend to follow the speaker, only to give an outline of his object. He enforced all his positions with arguments drawn from various writers, and he drew largely indeed upon the Holy Scriptures in support of his positions. The address was listened to with marked attention.

After the address, Mr. Gilman, the Grand Master of the Grand Lodge of Maryland, proceeded to the ceremony of investing the officers of the Lodge with the new jewels in the following order: Worshipful Master, Senior Warden, Junior Warden, Secretary, Treasurer, Deacons, Stewards, Tyler.

The Grand Master gave to each officer a most impressive charge, indicating his duties. This being over, the ceremonies were concluded with a prayer by the Rev. Mr. Shrigley.

And now came a scene of enjoyment such as we have rarely witnessed. Harmony and good feeling pervaded the entire company. The band struck up a lively strain, during which refreshments of a dainty character were handed round the room in the greatest profusion. All seemed well pleased, and the ladies particularly so. About ten o'clock, the Ethiopian Serenaders, who had been invited, made their appearance, and with a piano ready prepared, gave the company some of their sweetest melodies. The company separated about twelve o'clock, highly gratified with the evening's entertainment. The members of the Lodge may pride themselves on the success of their enterprise, and to no one is the company more indebted than to Messrs. S. Alden, G. J. Kennard, and J. S. George, the Committee of Arrangements.—*Balt. Sun.*

MISSOURI.

The Grand Chapter of Missouri, was organized at St. Louis, on the 16th of October, 1846. Delegates were present from Missouri, Palmyra, Boonville and Fayette Chapters. The Convention was organized by the appointment of Comp. E. H. Shepard as President, and Comp. S. Ruckner as Secretary.

Comp. Daggett submitted the following, which was unanimously adopted, to wit:

Whereas, There being now within the State of Missouri, four regular Royal Arch Chapters, duly constituted, with a large and rapidly increasing number of Royal Arch Masons, desirous of constituting other Chapters, therefore, be it

Resolved, That we, the officers and proxies of the Chapters aforesaid, deeming

it expedient and necessary for the better government of the Craft, do now establish and constitute a Grand Royal Arch Chapter for the State of Missouri, agreeably to the provisions of the Constitution of the General Grand Royal Arch Chapter of the United States.

Resolved, That we now proceed to the election of Grand Officers, necessary to such organization, to serve for the ensuing year.

Whereupon, the following Companions were severally elected:—M. E. James W. S. Mitchell, G. H. P.; E. Wm. Hurley, D. G. H. P.; Parker Dudley, G. K.; Joseph Megguier, G. Scribe; John S. Watson, G. Treas.; Fred. L. Billon, G. Sec'y; Rev. E. C. Hutchinson, G. Chaplain; John D. Daggett, G. Marshal.

A committee was then appointed to draft a code of By-Laws. They subsequently submitted a report, which was adopted.

At a meeting of the Grand Chapter, on the 13th of October last, the G. H. P. reported that he had, in recess, upon proper application, and duly recommended, granted dispensations for two new Chapters, to wit: to Brunswick Chapter, Charleston county, and Lexington Chapter, Lafayette county, and that he had received the fees for the same.

The following officers were elected for the ensuing year:—M. E. James W. S. Mitchell, G. H. P.; E. Wm. Hurley, D. G. H. P.; Parker Dudley, G. K.; Joseph Megguier, G. Scribe; Joseph Foster, G. Treas.; Fred. L. Billon, G. Sec.; Rev. T. H. Capers, G. Chaplain; John D. Daggett, G. Marshal.

A Charter was ordered to be issued to Brunswick Chapter, No. 9.

The Grand Secretary presented a communication, just received from Liberty Chapter, No. 3, enclosing their returns, expressing their regret that circumstances had prevented their participating in the formation of this Grand Chapter, acknowledging its jurisdiction, and desiring a new Charter in lieu of their old one from the General Grand Chapter.

A petition from a sufficient number of Comp. R. A. Masons, residing at or near Jefferson City, for a dispensation to open a new Chapter at said city, recommended by Booneville Chapter, No. 5, and accompanied by the regular fee, was presented by the G. Secretary, and read; and, on motion, the prayer of the petitioners was granted, and a dispensation directed to be issued accordingly.

I O W A .

The Grand Lodge of Iowa held its annual communication at Iowa City, in June. The Grand Master opened the session with a brief address, from which we make the following extracts:

"Through the permission of the Grand Architect of the Universe, we have again been permitted to assemble in grand convocation, to lay out our plans on our Masonic trestle-board, and execute the work of our glorious Institution. To Him, we are under renewed obligations, for the continuance of the signal blessings of His Providence, health, happiness, and the enjoyment in profusion of the bounties which, in the vicissitudes of the seasons, have been scattered over our land.

I congratulate you, Brethren, on the prosperous condition of Masonry throughout this jurisdiction. Less than six years ago, the first Lodge in Iowa received her Charter; now we have ten chartered Lodges, besides several working under Dispensations.

Where, but a short time since, the silence of our vast prairies was unbroken, save by the yell of the savage, or howl of the wolf, Masonry is now flourishing; numerous Lodges are springing up, and the sound of the gavel hails us on every hand. We have peace and harmony within and without, and can meet under our own vine and fig tree, and none disposed to make us afraid. It is our duty, then, so to administer our affairs, as to receive, by deserving, the respect and good opinion of all, whether Masons or not."

"At your last grand annual communication, a central committee was appointed to prepare and submit to the Grand Lodge at our present communication, a report

of such plan or system as may be considered most desirable and feasible, for the establishment of a central charitable institution of learning, and to ascertain what aid can be procured for the erection and support of the same, &c. I presume a report will be made by said committee in due time, and I bespeak for it a careful consideration. It is education, my Brethren, which indeed qualifies man to assume his proper rank in creation; which sustains all moral and political concerns; which leads the mind, as if with the wings of the morning, to the uttermost parts of the earth, and brings man in communion with the most distant places; it carries him back to the beginning of time, to creation itself, enables him to mark every epoch through which the world has passed to the present hour, holding, if he pleases, converse with the great, the good, and the virtuous of past ages; drawing lessons of experience as he pursues his course, gathering wisdom from that experience; and thus is qualified to meet every position in which he may be thrown. If there is one duty of Masonry which has my regard more than another, it is that which educates the orphans of our deceased Brethren; and it is my humble prayer to him who has promised to be a father to the fatherless, that He will prosper our efforts in this cause."

The report of the committee on foreign correspondence is a well written and judicious paper. We have room but for what follows:

MASONIC JURISDICTION.

On this subject your committee are advocates for the most rigid adherence to limits both clear and definite. Well attested instances have come to the knowledge of your committee, of citizens of this State going into another State, where there is a Grand Lodge, and there receiving degrees of Masonry, and also citizens of another State coming into this, and being invested with the degrees of Masonry, by Lodges subordinate to, and under the jurisdiction of, this Grand Lodge; both of which, in the opinion of your committee, are, on the part of the individuals, highly censurable, and on the part of the Lodges unmasonic. * *

We may be asked, "How far does the jurisdiction of this G. Lodge extend, and within what limits is it confined?" We answer unhesitatingly, that the G. Lodge of Iowa has *exclusive* jurisdiction within the boundaries of the State of Iowa, and joint jurisdiction with other G. Lodges, over States, Territories and countries where there is no G. Lodge; thus far may we go, and no further, with safety to ourselves, and without trespassing on the rights and privileges of other G. Lodges.

Upon an examination of the proceedings of our sister G. Lodge of Wisconsin, your committee find that she alleges that a Lodge under this jurisdiction, has been making Masons of citizens of that Territory, and under her jurisdiction. That this G. Lodge will sanction such conduct when properly informed, or permit it in future by her subordinates, your committee do not for a moment believe. Nor do your committee approve of the course pursued by our sister G. Lodge in the premises. Instead of her G. Master corresponding with the guilty Lodge on the subject—instead of that G. Lodge publishing the wrong to the Masonic world in her proceedings, she should first have presented her grievance to this G. Lodge (the only body having jurisdiction in the premises) for its action.

Your committee will not attempt to justify a wrong done by this G. Lodge by a greater wrong done by another; yet we were amused (perhaps we should say pained,) to find upon the pages of the same book, that our sister has committed even a more grievous offence against Masonic jurisdiction, inasmuch as she had issued a Dispensation to Masons, permanent citizens of, and residing in, another State, and under the recognized jurisdiction of another G. Lodge of old and respectable standing, to make (not singly, but by the wholesale) what she calls "clandestine Masons." We will do her the justice, however, to state, that she has seen the error of her ways and recanted, and would not have said this much, only to show how important is this subject of Masonic Jurisdiction, and to enforce the correctness of the position we have assumed.

In order to settle this controversy, your committee recommend the adoption of the following resolution:

Resolved, That the Grand Lodge of Iowa claims no jurisdiction beyond the boundaries of the State of Iowa, except jointly with other Grand Lodges over countries where no Grand Lodge exists, and that she will not recognize the right of any other Grand Lodge to exercise jurisdiction within the limits of the State of Iowa. All of which is respectfully submitted, by

T. S. PARVIN, *Chm'n.*

The resolution was *rejected*, and the following, presented by Br. Booth, and amended by Br. Reynolds, was adopted:

Resolved, By this Grand Lodge, that it is in accordance with the ancient landmarks of Masonry, for any Lodge under the jurisdiction of any Grand Lodge whatsoever, to confer the degrees of Masonry on any worthy applicant who may be residing permanently in its vicinity, and nearer to it than to any other Lodge.

[We regret the adoption of this resolution. The report is right.—ED. MAG.]

Obituary.

Lynchburg, Va., Jan. 20, 1848.

DEAR SIR AND BRO.:—Below you will find a copy of the preamble and resolutions adopted on the 21st October last, and which should have been forwarded to you much sooner, but in consequence of ill health, I have delayed sending them until this time. You will please publish them in the Magazine at your earliest convenience. Respectfully and fraternally, EDW. W. VICTOR.

At a called meeting of the Virginia Consistory, De Molay Encampment, No. 4, Eureka Chapter, No. 10, and Marshall Lodge, No. 39, convened on Sunday evening, Oct. 24th, 1847, the following joint preamble and resolutions were unanimously adopted:

Whereas it has pleased an all-wise Providence, in his inscrutable dispensations, to call from our midst our beloved Brother, JAMES DOLAN,—be it therefore

1. *Resolved*, That in this melancholy event, our community has sustained the loss of an industrious, enterprising and public-spirited citizen, society the walk of an upright and honest man, and Masonry a worthy exemplar of her principles, fulfilling, as he did, his various social and domestic duties under the promptings of a noble and generous heart.

2. *Resolved*, That as a token of respect and esteem for our Brother, and as a further testimonial of our grief at his loss, we wear the usual badge of mourning for the space of thirty days.

3. *Resolved*, That on tomorrow, at 11 o'clock, we repair in a body to his grave, and pay the last sad honors due to his memory.

4. *Resolved*, That we tender to his afflicted widow and relatives, in this truly distressing dispensation, the warmest sympathies of our hearts.

5. *Resolved*, That a copy of this preamble and the accompanying resolutions, be furnished the bereaved family, and that they be published in the Lynchburg Republican and Virginian, and the Freemasons' Magazine at Boston.

Attest,

E. W. VICTOR, *Sec'y.*

At a regular convocation of the Council of Royal and Select Masters, holden in the Masonic Temple, at Pawtucket, Jan. 1st, 1847, the following preamble and resolutions were unanimously passed:

Forasmuch as it hath pleased Almighty God, in his wise providence, to take out of this world the soul of our deceased Companion, **BARNEY MERRY**, late Th. Ill. G. Master of this Council,—therefore,

Resolved, That while we bow submissively to this dispensation of God, we mourn the removal from this Council of a Companion so much and so deservedly endeared to us by his character and services, and entertain a grateful remembrance of his unaffected zeal, of his hearty and uncompromising devotion to our Order, of his untiring diligence in its defence and propagation, and we rejoice in the assurance that he is now resting in holy hope and peace in paradise, and will, at the day of final judgment, receive through the merits of Christ, the reward of all his labors.

Resolved, That this tribute of respect to his memory, with an expression of our unfeigned condolence, be conveyed to his family, and a copy for remembrance be placed on our Records.

A true copy from the Records. Attest,

JOS. T. GREENE, Rec.

Died at sea, June 13, 1847, lon. 80 deg. E. and lat. 33 deg. S., Capt. **ELIJAH C. WOODMAN**, formerly of Montville, Me., aged 49 years. He had been concerned in the rebellion in Canada, and transported to Van Dieman's Land. He was subsequently pardoned, and obtained permission to return. His friends could not reach him with remittances of money, and while he was struggling to procure a sum sufficient to pay his passage home and was waiting for an opportunity, he was attacked with a severe illness and finally became entirely blind. In this extremity, he was assisted by a band of Brother Masons, who, ever true to their principles, were ready then to assist a needy and distressed Brother. By their care and assistance, his wants were provided for, his sight was restored, and he so far recovered his health as to be able to embark for America on the second day of March. In happier days he had united with the Masonic Fraternity, and had attained to the Royal Arch degree; and when in distress, a "stranger" in a foreign land, his Brethren of "the mystic tie" "took him in" and "ministered to him" in his necessities. In a letter to his family, dated March 1, 1847, he writes as follows:—"I expect to go on shipboard today for home. I must now close my letter. My Brother Masons clothed and supported me a year before I came to the hospital, and have furnished me with necessaries since I came here. I have also received money raised by the Lodge. All have been very kind to me. I am well clothed. They have furnished me with bed and bedding, a summer and a winter suit, and will furnish me with clothes and other things needful for my voyage home. I hope father and mother are still alive."

Died, in Pepperell, Mass., Jan. 6th, 1848, Br. **SAMUEL SMITH**, aged 64 years, a worthy member of St. Paul's Lodge, Groton. Br. Smith had seen a great deal of trial in this world. A number of times he had been burned out, but never cast down. He was an enterprising man, and a distinguished soldier of the Westford and Littleton Rifle Company, in the years of 1814, '15, &c. Soon do the moments of our being wing away the brief season of life. The ashes of a worthy Brother Mason will rest in the narrow house, till the Grand Master shall order the archangel to proclaim that "time shall be no longer."

L. S. BANCROFT.

REGISTER OF OFFICERS.

GRAND LODGE OF VERMONT.

M. W. Philip C. Tucker, G. Master.
 R. W. Samuel S. Butler, D. G. M.
 " Joshua Doane, S. G. W.
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 Peter Vigersaux, S. Steward.
 George Gay, J. Steward.

MASONIC CHIT CHAT.

THE JEWEL TO COMP. DEAN.—Our readers are all aware that at the last triennial communication of the General Grand Chapter, a resolution was adopted, authorizing a committee to present to Rev. Comp. DEAN, a gold medal or jewel, in token of the appreciation in which his services were held by that body. The resolution, we believe, as originally offered, named the sum of fifty dollars as the amount to be appropriated for this purpose; but before it was adopted, an amendment was offered fixing the sum at one hundred dollars. This was, however, subsequently withdrawn, and a motion to strike out the original sum of fifty dollars, prevailed by a unanimous vote; thus leaving the whole matter in the hands of the committee. But in the official printed minutes of the proceedings, the sum of fifty dollars is retained. This, we are authorized to say, is one of those vexatious errors which will sometimes occur in defiance of our best endeavors to avoid them. We noticed it at the time of publishing the resolution, but presuming it most probable that our own recollection was at fault, did not feel at liberty to make the correction, without authority.

TO CORRESPONDENTS.—We occasionally receive complaints, (mostly from business correspondents,) that orders for books and other matters, forwarded to this office, (especially if through a third person,) have not received attention. Now, we wish all our correspondents distinctly to understand, that their orders, requests and inquiries, of whatever nature, are invariably and promptly attended to, or noticed in some form or other; either by letter, or through the Magazine, as the case may require; and whenever this is not done, then they may be assured that their communications have not been received. Some of our agents are not quite particular enough in forwarding requests left with them, and letters by mail frequently miscarry. We shall esteem it a particular favor if our correspondents will promptly give us notice whenever they fail to receive an answer, either by letter or through the ensuing number of the Magazine—presuming, of course,

that the matter in hand demands an answer.

☞ We take pleasure in acknowledging the receipt of an interesting pamphlet, containing the "proceedings had at the re-instating of Burlington Chapter," at Burlington, Vt. The chief point of interest is the communication from Comp. Haswell, giving a concise history of the Chapter and of R. A. Masonry in the State, during the era of anti-masonry.

☞ Our Brethren in North Carolina are, we understand, pushing with energy the project of establishing a Masonic school, to be under the control of the Grand Lodge of that State. We trust their efforts will be attended with success.

☞ The Grand Master of the Grand Lodge of this Commonwealth, has recently granted a Dispensation for a Lodge at San Francisco, California; and has received a petition for another at Honolulu, Sandwich Islands.

☞ Brethren who have purchased the 1st and desire the 2d vol. of the LANDMARKS, by Br. Oliver, are requested to send their orders forthwith, or the volumes on hand will be otherwise disposed of.

☞ The Grand Lodge and Grand Chapter of this Commonwealth, hold regular quarterly communications at the Masonic Temple, in this city, the present month. See advertisement.

☞ Our correspondent at Aberdeen, Miss., is informed that we have no particular knowledge of the person referred to.

☞ A ship of 450 tons, called the "Masonic," was launched at Richmond, Me., a few months since.

☞ We call attention to the advertisement of Hoon & Sargent, and of T. Owsten, on the covers,—the latter of whom will furnish excellent accommodations to such of our Brethren as may visit Pittsburg.

THE
FREEMASONS'
MONTHLY MAGAZINE.

VOL. VII.]

BOSTON, APRIL 1, 1848.

[No. 6

EFFECTS OF IRREGULAR PROCEEDINGS IN
INITIATIONS.

BRO. MOORE.—Before you can arrive at correct answers to the following interrogatories, it may be proper to state that A. is a Lodge assumed to be working under a Charter from the G. Lodge of Alabama. As a necessary preliminary to this, its By-Laws must have been examined and approved by said G. Lodge, and are therefore *Masonic*, and binding upon all its members. One of the articles of these By-Laws says: "*No ballot shall be taken upon any petition, except at a Regular Communication.*" And, in another place, "*No petition shall be received from a rejected candidate, for six months thereafter.*" We will now suppose that at a Regular Communication of A. Lodge, B. petitions for the E. A. degree, and in three successive ballots is rejected by a very small vote. The Lodge is then duly closed till the next Regular Communication, (one month,) unless some case of emergency may require a special meeting, which can be held, "Provided," as the By-Laws say, "that notice be served on every member, so far as practicable, of the time and objects of said meeting." It so happened that a visiting Brother, deservedly eminent for his Masonic lore, and the facility and clearness with which he imparts his information to others, was present at this Regular Communication. After the Lodge had closed, several Brethren requested this well informed Brother to meet them at the Hall after supper, in an informal way, and give them a lecture on the several degrees of Ancient Craft Masonry. To this he consented, and the Brethren present were invited to attend. After supper, all the members who had attended the Regular Communication, *except three*, assembled for the purpose of receiving a Masonic lecture from the aforesaid Brother, when, to the surprise of a portion of them; at least, it was proposed to have a called meeting for the avowed object of reconsidering the rejection of the above mentioned candidate B., and, if possible, of conferring the degree on him that night. The S. W., the highest officer present, was unwilling to take the responsibility of calling a meeting for that purpose, and the W. M. was sent for, who, after long entreaties, and for reasons not proper to be mentioned here, yielded to the solicitations of B.'s friends, and opened a Lodge of M. M. A motion was then made to reconsider the rejection of B., *the mover not professing to have been one of the rejecting party at the Regular Communication.*

We will now suppose, that the W. M., after using every argument in his power against the resolution, leaves the whole matter to the Lodge, and the motion prevails. A fresh ballot is ordered, which proves *clear*, and B. is forthwith initiated. It should also be mentioned, that no notice of this called meeting was served upon any of the absent members, though some of them resided within a very short distance from the Hall.

We will also suppose that the only excuse offered for this proceeding was the presence of an officer of the G. Lodge, viz.: a *Grand Chaplain*,—for, by a resolution of the G. Lodge, the presence of any of the Grand Officers, to exemplify the work, will sustain the plea of emergency.

With these suppositions, assumed by way of elucidation, in behalf of many zealous Masons, by whom a direct answer will be considered a favor, I respectfully propound the following Questions:

1. Was B. legally initiated, and is he a legitimate E. A. Mason?
2. If he was legally initiated, what would constitute an *illegal* initiation?
3. If he was not legally initiated, and is not a legitimate E. A. Mason, how can he be made one?
4. Can he, though entirely innocent, (for he was not behind the curtain,) proceed to take the F. C. degree *legally*, without being first formally healed?
5. Is the rejecter of B. at the Regular Communication, bound to consider him as a genuine Mason?

A SUPPORTER OF THE ANCIENT LANDMARKS.

Benton, Ala., Feb. 15, 1848.

Our answers to the above interrogatories will not probably correspond, in all respects, with the views entertained by our intelligent and respected correspondent. We are not, however, disposed to believe that they will be any the less acceptable to him on that account.

In the first place, then, the proceedings had “after supper,” were all wrong and irregular. The regular meeting, for which the Lodge was notified, had been held,—the Lodge had been opened and closed, and the Master and some other members had retired. All business proper to be transacted on that evening, had then been disposed of. A special meeting could be convened only in the manner provided by the By-Laws; that is, by serving a notice on “every member, so far as practicable, of the *time* and *object* of the meeting.” This was not done; nor could it in our opinion, have been legally done on that evening. Time did not admit of it. It is not competent for an indefinite number of members who happen to be convened together, to resolve to hold an emergent meeting and forthwith open the Lodge—not even though a Grand Officer be present. Such a power, invested in a Lodge, would be exceedingly dangerous, and could hardly fail to produce mischievous results. We hope never to see it introduced into Masonry. Emergent meetings should be called in the usual way, and the object stated on the notifications to the members; and for this purpose time enough should be taken. The presence of a Grand Officer cannot excuse any irregularity in the proceedings of a Lodge. If he desire an emergent meeting, it is his duty to give the Master timely notice, or the Master will not be blameable if he decline to call it.

With these preliminary remarks, we proceed to answer, very briefly, the inquiries of our correspondent, in the order in which they are proposed:

1. B. was legally initiated, and is a legitimate E. A. Mason. He was initiated in a regularly constituted Lodge, working under a Constitutional Charter, and by a duly installed Master. The irregularity of the proceed-

ings cannot affect him. So far as he is concerned, all was regular. On his part there was no fault, and he cannot be punished for the faults of the Lodge.

2. Initiation in a clandestine Lodge, or a Lodge not recognized by the Grand Lodge of the State ; or by Masons not authorized to assemble as a Lodge ; would constitute " illegal initiation."

3. If he were not " legally initiated," nor a " legitimate E. A. Mason," he could be made one only in the usual way ; or, under certain circumstances, by *healing*.

4. The manner of his initiation constitutes no hindrance to his receiving the F. C. degree ; though the same cause which at first produced his rejection, might be sufficient cause for his rejection on the second degree. This will not hold, however, as a general rule, but we think it will in the present case ; because, if we conceive the matter rightly, the parties objecting, were not present at his admission, and the objection was not removed. If, therefore, it were sufficient, if allowed to have its full weight, to debar him from admission to the first degree, it is sufficient, and may be urged, to prevent his advancing further.

5. The " rejecter" is bound to consider him as " a genuine Mason," until he can effect his expulsion by his own Lodge or by the Grand Lodge ; and for the reasons given in the answer to the first inquiry.

We can easily imagine the feelings of our correspondent and the other members of the Lodge whose opinions in this matter are coincident with his own, and the repugnance which they may naturally feel at being compelled to receive as a Brother one whom they do not esteem to be worthy, and who has been improperly forced upon them. They are not, however, without their remedy, if the objections be strong enough to justify expulsion. If not, the matter must rest where it is, at least so far as concerns the initiate.

THE ROYAL MASTER'S DEGREE.

Erie, Green Co., Ala., Feb. 5th, 1848.

COMP. C. W. MOORE,—Being desirous of correct information on the following questions, your opinion on the same will be duly appreciated.

1st. Have any of the G. Chapters of the United States the power to authorize the degree of Royal Master to be conferred in the subordinate Chapters as an *honorary degree*?

2d. Can a Companion who has received the degree of a Royal Master, as an *honorary degree*, claim the rights and benefits of that degree of a regularly constituted Council?

Yours, fraternally,

TIMOTHY THOMP.

The General Grand Chapter, at its triennial session in 1844, on the report of a committee who had had the matter under consideration, adopted

the following resolution in relation to the conferring of the Royal and Select Masters' degrees in Chapters :

"Resolved, That authority be and is hereby granted to the several Grand Chapters under the jurisdiction of the General Grand Chapter, to make such arrangements as shall be found necessary for conferring the degrees of Royal and Select Masters in Royal Arch Chapters under its [their] jurisdiction. Provided always, that no Grand Chapter within the limits of which is a Grand Council, shall authorize the Royal Arch Chapters under its jurisdiction to confer such degrees without the consent of such Grand Councils."

This is all the authority the Chapters have in the premises. The Royal Master's degree is not now conferred as an *honorary degree*. It has been legitimized, and is recognized by the General Grand Chapter, and all other bodies claiming jurisdiction over it, as a regular and constitutional Masonic degree ; and it can be lawfully conferred in no other manner than as other regular Masonic degrees are conferred. If conferred in a Chapter, it is subject to the same regulations that govern the conferring of the other degrees, which are more immediately appendant to the Royal Arch degree. A Companion being in legal possession of the degree, is entitled to all the privileges belonging to it.

BALLOTING FOR CANDIDATES.

Wooster, O., Feb. 2, 1848.

BRO. C. W. MOORE, Esq.—*Dear Sir* :—I seat myself to address you upon a subject, for information,—not for myself alone, but for the good of the Craft. We look to your Magazine as the great light in the *East*. I therefore take the liberty to address you.

To the subject. After the ballot-box passes, and the candidate is rejected, or black-balled, can the vote be reconsidered ; or, can the petition be withdrawn ?

I sincerely hope you will give us your answers soon as possible.

I am, dear Brother, yours fraternally,

A. BARTEL.

WE do not understand that a motion to reconsider a ballot on the application of a candidate for the degrees would, under any circumstances, be admissible, by any known Masonic law or established usage. The most correct process, as we understand it, is this : A candidate applies in writing for the degrees ;—his application is read in open Lodge, and usually referred to a committee, for investigation.* At the ensuing meeting of the Lodge, the committee make their report,—the ballot is ordered, and the candidate is admitted or rejected. In ordinary cases, this is the end of the matter. But there are exceptions. One of these is, when *one* black ball is found in the box. In this case, the Master usually orders a second ballot, with a view to ascertain that a mistake has not been com-

*Sometimes the appointment of a special committee is omitted ; in which case the members generally are expected to make the necessary inquiries ; but the former is the better course. What is everybody's business is never attended to.

mitted. If on the second ballot, the black ball still remains, the balloting is at an end, and the candidate is rejected. The record must be so made up. There is no such thing as reconsideration. The candidate can be brought again before the Lodge only by a new proposition. His friends cannot avert the consequences of the ballot by withdrawing his petition after the result is made known.* The petition belongs to the Lodge, but the *fact* of its rejection belongs to the Grand Lodge, and the benefit of it to the Fraternity at large. We wish not to be misunderstood here. We do not approve of the publication of rejections. It is enough that they are privately communicated to the Grand Lodge, and by the Grand Secretary to the Lodges in the State. Lodges out of the State possess the *inherent means* of ascertaining the fact, if they should ever have occasion to know it.

Another exception to the general rule of proceeding in balloting for candidates is, that when *two* black balls are cast, a second ballot may be ordered, on the declaration of a member that he has made a mistake in depositing his ballot; and it is sometimes allowed even on the suggestion of the friends of the candidate, that a mistake may possibly have been committed. The second balloting, however, settles the question, and the candidate is either admitted or rejected, without the right to a motion for reconsideration, or to withdraw his petition.

Another correspondent addresses us upon this subject, as follows :

Palmyra, Me., Feb. 1, 1848.

BRO. MOORE,—Please inform me or the Fraternity what course should be pursued in the case of a Brother who has been duly initiated as an Entered Apprentice and proposed for the F. C. degree, balloted for and found worthy,—but subsequently his conduct is unworthy a Mason, and he does not appear to avail himself of the ballot for F. C. degree, and nearly two years have elapsed since that ballot. Is it the proper course to reconsider that ballot? I have thought it the proper course to reconsider, but would like to be enlightened.

Truly yours,

GRENVILLE FLINT.

The ballot for the second degree is null and void, the candidate not having come forward in due season to avail himself of it. The rule as to time in such cases, is not very definitely settled. We think it should never exceed three months, and then a satisfactory reason for the delay should be required. In the present case, the candidate having been found unworthy, could not at any time avail himself of the ballot, though there were no other restriction. On the contrary, it is a question for the Lodge to consider whether it is not its duty to investigate the imputations resting upon his character, and to deal with him as the result may warrant.

*The friends of a petitioner should never be allowed to withdraw his petition after the committee have made their report, especially if it be unfavorable to him. The better way is always to take the ballot.

LETTER FROM OUR PARIS CORRESPONDENT.

The Magazine.—Masonry in France.—The Grand Orient.—The new Dep. Grand Master.—Br. Turge and his Clandestine Lodge.—Masonry in Brazil.—Initiation of a Brazilian Indian.—An interesting History of Him.

A.: L.: G.: D.: L.: G.: A.: D.: L.: U.:—UNION—CHARITY.

Worshipful Grand Chapter Aeropagus, of the Clemente Amitie, }
East of Paris, the 8th day of Light, (Jan.,) of the year of Truth and Light, 1848. }

To the R. W. Charles W. Moore :

DEAR BROTHER,—It is always with renewed pleasure that I avail myself of every opportunity to correspond with you. * * * I thank you for the numbers of your excellent Magazine, received through Br. Loison. I always read them with the interest of a Mason anxious for instruction and ardently desirous of learning the progress of the Order in every part of the world. Truly, your Magazine justly stands at the head of Masonic periodicals, and its success and circulation must be great, if equal to its merits. Please continue your kindnesses, and when opportunity presents itself, favor me with the series of your admirable work.

Masonry with us, in comparison with what it is with you, is inactive. The civil government does not now, as formerly, do anything to sustain it. On the contrary, the tendency of official influence, so far as it exerts any influence at all, is to loosen the fraternal ties that bind us together. No public officer of present distinction fills the chair in any of our Lodges; and if we are not absolutely persecuted, it is from fear, rather than from any good will that the parties at present in power bear us.

The Grand Orient has under its jurisdiction, 307 Lodges, 132 Chapters, 29 Councils of Kadosh, (having 35 members each,) one Tribunal of 31 members, and 12 Consistories of 32 members each—making in all, 464 distinct bodies. The members are generally of great respectability; but coming from every rank in society, they sometimes find it difficult to submit to the harmonizing principles inculcated by our emblems, and giving rein to their passions, and indulging in a spirit of rivalry and ambition, they too often destroy the happiness of our meetings, and turn our Lodges into arenas of angry discussion. Men in France are too eager for honor and riches, properly to appreciate the sublime principles of Freemasonry, or to enter with the right spirit into the sacred bonds of that holy Brotherhood which embraces all the nations of the earth as one family, and brings forth the sublimest acts of humanity. In these days, every man seems to be anxious only for the personal benefits which may be derived from his connection with a particular society, and cares but little what may result to others. *All* require and claim protection, and *none* are protected. The Masonic society is not alone in this calamity. Men who join any society from no higher motive than personal advantage, are not worth having.

The Deputy Grand Master (Desanbir) of the Grand Orient, has been selected from the bosom of the Lodge Clemente Amitie. He is a Brother of exalted worth, whom I had the honor to bring to light some seventeen years ago, at which time I was Master of the Clemente Amitie. I entertain no doubt that he will do all in his power to add lustre to Masonry and advance its interests; but I fear the

essential is wanting—the hearty good will of the Craft. We have celebrated his elevation.

Br. Turge, who was Master of the Clemente Amitie in 1846, having assumed to form a Lodge under the jurisdiction of another authority, has incurred the irregularity indicated by the general statutes of the Order in France, and is of course no longer in good standing in French Masonry, nor as a member of the Clemente Amitie. The publication of this notice might be useful, as it would probably prevent any American Mason from being involved in his difficulty, or otherwise imposed upon by him.

Masonry is always active and prosperous in Brazil. The last communication I received from there, shows that the Order is held in high veneration, and that most of the dignitaries of the empire are members of it.

Some years ago, a French naturalist brought to Paris from the forests of Brazil, for examination by the Academy, an Indian man and woman of the tribe of Bolecudos. Mr. Porte, the naturalist, was desirous of being admitted into Masonry. I called on Mr. P. and saw the Indian at his house, and thought that if we could admit him also, it might perhaps be the means of affording protection to some adventurous naturalist or lost traveller in the wild woods of Brazil. The savage could not speak French, but Mr. Porte was able to converse with him, and make him understand the importance of his obligations and duties. I accordingly introduced the subject to Br. Delandi, who was then Master of the Lodge. He at once approved of the suggestion, and *Manuel Makerkonik*,—such was the name of the Indian,—was initiated in the Clemente Amitie, on the 21st January, 1845, and successively received the two other degrees with Mr. Porte, his interpreter. He was subsequently present at a banquet, where he behaved with great propriety. Before leaving us, we presented him with a gilt copper-plate, upon which were engraved his name, that of the Lodge, and the date of his initiation. He promised to wear it continually about his person, when he should have returned to his native forests, and thrown off his European garments, in which he felt great restraint and uneasiness.

Our Indian understood very well, not our mysteries, but the essentials of our principles and requirements, and obligations. As an illustration of this, he made signs to be silent, when, to test him, we made some improper advances in the presence of his wife. And in order to impress upon his mind the importance of some of the lessons he had received, and with a view to ascertain how far he understood their import, we projected a mimic war. One of us played the part of an enemy. A tomahawk was put into the hands of the Indian. At the moment he was about to strike, the signal was given, and the tomahawk fell to the floor. Makerkonik then raised his fallen enemy, gave him the kiss of peace, and took him under his protection. The whole scene was one of the deepest interest, and excited the liveliest and most pleasurable emotions in all who were fortunate enough to be present. Soon after this, the Indian returned to his native woods, accompanied by Br. Porte, from whom I have recently learned the melancholy but interesting conclusion of his history.

When again mingling with his countrymen, and imparting to them a description of the new and wonderful things he had seen, and heard, and learned in the strange and beautiful land he had visited, he seemed to take special pleasure in

exhibiting to them the brightly polished Plate which bore the mystic emblems of his new relation to his more civilized friends, and in informing them of his admission as a member of a society which had spread itself over every land, and whose cardinal principles were the cultivation of Brotherly Love, Relief and Truth. In Brazil, he met with many Masons to whom he became warmly attached, and who took a deep interest in him. But he was not long permitted to wear his new honors nor to enjoy the new light that had been let in upon his understanding. The Great Architect of the Universe, to whose decrees all must bow in humble submission, had ordained otherwise. In the commencement of the past year, he was taken sick, information of which being communicated to Br. Porte, he immediately hastened to his relief, travelling several hundred leagues for the purpose. He found Makerkonik stretched out upon his death-bed, having at his side a Brother from Brazil as his physician. He held in his hand the Plate given him by the Lodge Clemente Amitie, which he desired to take with him on his departure for the world of spirits, which occurred soon after, having each of his hands placed in those of his faithful and sympathizing Brethren. He was buried with Masonic honors, the ritual being read by Br. Porte and the Brazilian physician. The Plate was placed in his coffin, agreeably to his request.

Your devoted Brother.

MASONRY IN CANADA WEST.

We have been politely favored by R. W. Br. Richardson, the Prov. Grand Secretary, with a copy of the printed abstract of the proceedings of the Prov. Grand Lodge for Canada West, had at its sessions in June, August and November last. And although we find nothing among the proceedings of particular importance, we do find enough to satisfy us that the interests of the Institution in that portion of the Province are in excellent hands, under whose superintendence the cause can scarcely fail to prosper. The Prov. Grand Master is Sir Allen Napier Macnab, and his Deputy is R. W. Br. Thomas G. Ridout, by whom the active duties of the Chair are ably discharged. And we are much gratified to perceive that our excellent and zealous Br. Alexander Burnside, M. D., of Toronto, has again been re-elected Prov. G. Treasurer, being the only officer in the Grand Lodge who is required to be elected. The others are appointed by the Grand Master or his Deputy.

There are twentythree subordinate Lodges under the authority of this Grand Lodge, and all of them seem to be in active operation. Three of the number are located at Toronto, and from our knowledge of the zeal of the Brethren in that beautiful city, we cannot entertain any doubt as to their efficiency. We had the pleasure of making a passing call on our Brethren there the last fall, and ought long since to have acknowledged the kind and fraternal courtesies we then received at their hands. To

Brs. Campbell, Burnside and Richardson, we are particularly indebted for special favors, and for an act of knightly hospitality, as delicately bestowed as it was fraternal. It was one of those gratifying incidents in life that we never forget,—a green spot in the journey, to which the memory fondly returns, and around which it delights to linger. It would be well for the heart if there were more of them.

SUPREME GRAND COUNCIL 33D.

At a meeting of the Supreme Grand Council of M. Ill. and M. P. Sov. Grand Inspectors General of the 33d Degree for the Northern Masonic District and Jurisdiction of the United States of America, held at their GRAND EAST, the City of New York, on the 1st day of *Veadar*, 5608, corresponding to the 6th day of March, 1848, of the Christian era, the following preamble and resolves were adopted :

Whereas, since the last stated meeting of this Supreme Grand Council, the Sovereign Architect of the Universe has summoned to himself our worthy and well beloved, the Ill. Br. RUEL BAKER, of the City of Boston, in the State of Massachusetts, our late "Illustrious Grand Master of Ceremonies"—

Resolved, That by the decease of this highly valued Brother, we have sustained a loss we shall never cease to deplore. He was a true friend, a kind-hearted and faithful Brother, and a zealous advocate as well as exemplar of the principles of our illustrious Order and of our "Ancient and Accepted Rite."

Resolved, That we sincerely sympathize with his family in their affliction ; and they may be assured that, with the tears they shed, are commingled the tears of those who were united to him by a "mystic tie," and cemented by an alliance which death cannot sever. Blessed be his rest, and fragrant the acacia sprig upon the hallowed spot where he reposes.

Resolved, That those resolutions be signed by the officers of this Supreme Gr. Council, and communicated to the family of our deceased Brother, and that a copy thereof be published in the "Freemasons' Magazine."

J. J. J. GOURGAS,

Sov. Grand Commander 33d.

E. A. RAYMOND,

Gr. Treas. Gen. of H. E.

CHAS. W. MOORE,

Gr. Sec. Gen. of H. E.

K. H. VAN RENSSLAER,

Gr. M. of Ceremonies.

JOHN CHRISTIE,

G. Capt. of the L. G.

GILES F. YATES,

Insp. Lieut. Grand Com.

MEETINGS of the Supreme Grand Council of the 33d and last degree, "Ancient and Accepted Rite," for the Northern Masonic District and Jurisdiction of the U. S. A., were held on the 1st of October and 7th of December, 1847, at which various matters of high importance to our ancient and illustrious Order were discussed and duly disposed of.

Again, at meetings held on the 5th of February, and 5th, 6th, 7th and 8th days

of March, 1848, the Supreme Grand Council opened its "Supreme Grand Lodge of Perfection" and "Supreme Grand Council of Princes of Jerusalem," in ample form, and engaged in the mystic labors of the "ancient and accepted rite;" and affairs of much moment to the welfare of the Order, were deliberated upon and perfected.

The M. P. Sov. Grand Commander announced that he had appointed Ill. Bro. K. H. Van Rensselaer to the office of "Ill. Grand Master of Ceremonies" of this Supreme Grand Council, which had become vacant by the death of our lamented Bro. Ruel Baker; and Bro. Van Rensselaer was thereupon accordingly proclaimed as such. *Deus meumque jus.*

By command,

CHAS. W. MOORE,
Ill. Gr. Sec'y Gen. of H. E.

MASONRY IN WORCESTER, MASS.

Worcester, Feb. 12, 1848.

BR. MOORE,—The Masonic Fraternity is well at work, and doing good work, in the Heart of the Commonwealth. The great number of Brethren that came to our Festival on the 24th June last, encouraged the Brethren here, and our proceedings on that day gave a new impetus to Masonry in this town. A great demonstration was then made, that satisfied the public that the Fraternity, instead of being dead, was alive and in the vigor of manhood. The Institution has, of course, as we hope it will have while the present generation exists, some in this vicinity, who will not speak well of it, but they are few, and there is no help for them. Masonry will receive the approval of the community notwithstanding their many philippics against it.

The Encampment of Knights Templars and the Appendant Orders, the Royal Arch Chapter and the Lodge, hold their meetings in the new Hall, which is furnished in an appropriate manner for their use and comfort. The officers of the Chapter and Lodge were publicly installed on the evening of the 18th ult. Col. James Estabrook, P. H. P., installed the officers of the Chapter. He has long been an active officer, and manfully maintained his integrity in days of trial, when those that were not of us in principle, went out from us. His promptness and accuracy render him an excellent installing officer, and the service was impressive and interesting to the Brotherhood and the ladies and gentlemen present.

Our excellent and attentive D. D. G. Master, Horace Chenery, installed the officers of the Lodge. Br. Chenery is very correct in the discharge of the duties of his office, as well as in the duties devolving on him as a man, a Christian and a Mason. The services of installation were interspersed with odes from Power's Melodies, sung in good taste by some of the Brethren and several accomplished ladies. The whole passed off well, and had a good effect on those present. I think we need not fear the want of an audience, when it is known that the officers of the Masonic bodies, are to be publicly installed in Worcester.

SCRIBES.

THE GRAND LODGE OF LOUISIANA AND ANCIENT YORK MASONRY.

We are indebted to an intelligent correspondent for the following letter and accompanying Circular, (a copy of which we had previously received from our New Orleans correspondent,) and take pleasure in laying both before our readers. The Circular presents distinctly and clearly the matters at issue between the Grand Lodge of Louisiana and the A. Y. Masons. It is an issue in which the whole Fraternity are interested, and they will look with anxiety for the result.

Edwards, Miss., Jan. 22, 1848.

C. W. MOORE, Esq.—*Excellent Friend and Companion*:—Whilst in the city of New Orleans, the enclosed Circular was handed to me for examination, and thinking it possible that you may not otherwise see a copy, I take the liberty of sending you this one. I was not aware that any G. Lodge had taken action, until I perused the circular.

I have never seen the Constitution of the G. Lodge of Louisiana, but I know several members of the interdicted Lodges, and some of the members of the committees who sign their names to this circular, and I cannot question for one moment, but that the quotations to exhibit the spirit of said Constitution, are strictly correct. If so, I cannot doubt the propriety of the action of the G. Lodge of Mississippi. There can be, in my humble opinion, but one error in the course of the latter, viz: proceeding without entering into a correspondence and examination with the so-called G. Lodge of Louisiana, as the G. Lodge of Mississippi had resolved to do at its annual convocation in January, 1846.

I have with attention examined the proceedings, and watched the course of events with interest and anxiety. I do not doubt that the G. Lodge of Louisiana was, as she claims, *instituted* according to the A. Y. rite, in 1812; but it does not follow as a matter of course, that she has *held* to the ancient landmarks of that rite, whilst she has been trying to adapt herself to the mixed population of Louisiana; nor,—though it may be quite benevolent, very charitable and praiseworthy, in one sense, to work so as to produce harmony between the various rites of Masonry, Odd Fellowship and Sons of Temperance,—can she well hold her course, if shifting and trimming her sails to every breeze. The report of the G. Lodge in April and May, 1847, would lead a stranger to our time-honored Institution to believe that no one had an interest in that State save citizens of Louisiana; whereas, feeling that there is but one Lodge of Ancient York Masons, and that every one of us is interested wherever a convocation of Brethren be, I do feel that I am interested in Louisiana as much as any Brother in it can be.

I know, from Brethren, that there are usages under the G. Lodge of Louisiana which, as an A. Y. Mason, I must protest against; and if there were no other than that of initiating *boys*, I must regard it as a sufficient encroachment on the landmarks to justify the censure and discountenance of all true A. Y. Masons. I cannot attempt to tell you in this way, what these obnoxious usages are, lest I add error to error. I have been taught Masonry by the ear, by the eye, by thought, and have learned much by reading; yet I am at the threshold.

Suppose it were possible that the G. L. of Louisiana should decide that she would initiate my daughter, because her father and grandfather were Masons, and had been regular Masons from their manhood ; and further, that her great-grandfather had been one, and had fought the battles of America—would it not have erred enough, if the practice were persevered in, to be considered as not an Ancient York Lodge ? And would not the nearest G. L. have a clear right to work in a field thus vacated ? But we have no need of supposing strong cases : the existing facts, in my humble opinion, are strong enough.

The course I would have advised would be, that such a man and such a Mason as our own John A. Quitman, in whom there is no guile, should be delegated to wait upon the G. L. of Louisiana, and earnestly beg and entreat that Lodge to return to the faith. I believe his known urbanity and probity of character would heal all differences. I look on the matter as very unfortunate, and think that we should all strive to prevent unkind feeling ; yet, as professed A. Y. Masons, we cannot yield a particle,—we must hold to the plumb-line, our work must be square, or it is not right. We can hold to our own correct course, and yet have influence ample to lead others back who have swerved.

The G. L. of Louisiana did cite the Geo. Washington Lodge to appear at a fixed day, and show cause why expulsion should not be visited upon it according to certain written laws ; but afterwards expelled said Lodge and all others acting under dispensation from the G. L. of Mississippi, without a hearing, and a month before the day appointed for a hearing !

I am well acquainted with the Masters of two of the interdicted Lodges, one of whom officiated and was Master when I saw the light ; no more zealous Mason lives. The other I have known since we were boys. I allude to Brs. W. P. Coleman, and Martin Dudley, and I believe they are not of those who would create dissensions.

At the ensuing meeting of our G. L., I hope and trust that a course of brotherly moderation and firmness will be adopted. Though I believe we are right, yet I hope we will not forget that we deal with Brothers who are as charitable, as generous, as every way noble as ourselves ; and that if they have erred, it was through an over zeal in a glorious cause. Let us hope that good may come of this division,—that it may result only in bringing us nearer to each other.

Sincerely yours,

M. W. P.

CIRCULAR.

To the Grand Lodges of Free and Accepted Masons of the U. States :

The undersigned, Committees appointed by George Washington Lodge, Warren Lodge, Lafayette Lodge, Marion Lodge, Crescent City Lodge and Hiram Lodge, of Ancient York Masons, working in the cities of New Orleans and Lafayette, in the State of Louisiana, under dispensations from the M. W. Grand Lodge of the State of Mississippi, to prepare a statement of the causes which impelled the members of these Lodges to repudiate the authority of the Grand Lodge of Louisiana, and to seek relief from their grievances, as Ancient York Masons, at the hands of the Grand Lodge of the State of Mississippi, respectfully report—

That the Grand Lodge of the State of Louisiana, originally a regular body

of Ancient York Masons, has forfeited all claim to the allegiance of regular A. Y. Masons, by flagrant departures from the ancient landmarks of our Order in many essential particulars; insomuch, as to impose upon us the imperative duty of *discontinuing all Masonic communication with that body*.

Amongst the departures from our ancient usages, and the innovations in the body of Masonry introduced by that body; we enumerate the following:

1st. She openly exercises the power of granting Charters, authorizing Lodges to work according to the *Scotch Rite*, and the *Modern*, or *French Rite*, as they are called in her Constitution, and admits the officers of such Lodges to sit and vote in her own body as members thereof; thus compelling Ancient York Masons to hold Masonic communication with persons whom we have ever been taught to consider as clandestine Masons; with whose usages and ceremonies we are unacquainted, and whom we cannot recognize as Masons at all by those means which are the *only lawful tests* of Masonic privileges.

2d. She has, in her own words, "*accumulated* under her authority and jurisdiction the *three rites*, say: *York*, *Scotch* and *Modern*," by virtue of power granted to her on the 14th January, 1833, by what she calls the "Grand Consistory of the Sov. Prin. of the Royal Sec. 32d deg.," a body, of whose very existence, we, as A. Y. Master Masons, are ignorant; but which body, the Grand Lodge of Louisiana tells us, possesses *supreme* authority over the *three first degrees* of Scotch and Modern Masonry; and all this is done by a body *pretending* to be a Grand Lodge of Ancient York Masons!

3d. She expressly permits the sons of Masons, of every rite, to be initiated into our mysteries before they become men of lawful age, to wit: when they are only eighteen years old.—Constitution, Art. 4.

4th. She has established in her body "*A Council of Rites*," divided into two sections; one composed of three Scotch Rite Masons, and the other of three Modern or French Rite Masons, who have exclusive authority to inquire into all matters concerning those rites respectively; thus excluding the A. Y. Masons of the Grand Lodge from participating in the action of that body on matters over which she, as a body, exercises jurisdiction; while these A. Y. Masons are as ignorant of the work of this Council of Rites as we are of that of the Odd Fellows.—See Constitution, Arts. 15 and 16.

Moreover, this Council of Rites is appointed annually by the Grand Master, who must hence necessarily be both a Scotch and French (or Modern) Mason, to be fully qualified for his office; and hence it also follows that an A. Y. Mason, as such, is disqualified from being elected to preside as Grand Master of an A. Y. Grand Lodge. These principles are destructive of that *equality* which is essential to the continued existence of our *Ancient* (not Modern) and *unchangeable* Order.—Constitution, Arts. 54 and 56.

5th. She not only grants Charters of three different kinds to three different *Rites* of Masons, (as she calls them,) but she grants Charters to Lodges of A. Y. Masons, authorizing them to cumulate the Scotch and French Rites with their own, and to initiate, pass and raise persons in the same Lodge, according to the ceremonies of all and each of said three rites; thus in fact *blending* all three of the rites together; and this is true, notwithstanding her formal denial of it.—See 2d Resolution, passed 27th Nov. 1845.

6th. She has interfered with the religious opinions, and wounded the consciences of many true Masons under her jurisdiction, and has changed one of our ancient usages by prohibiting the installation of the officers of the subordinate Lodges on St. John's day, unless that day happened to fall on a *Sunday*,

and requiring such installation in all cases to be performed on a Sunday.—Amendment to Constitution, Art. 63, adopted 27th Jan. 1846.

7th. She has violated the ancient Constitutions of the Order by prohibiting all public Masonic processions and ceremonies, even for the purpose of discharging the sacred duty of burying a dead Brother, who has desired to be so interred.

8th. She has destroyed the secrecy of the ballot-box by ordering that the member casting a negative vote shall state his reason to the Master of the Lodge, and curtailed a long established Masonic right by empowering the Master to reject the vote if he does not deem the reasons sufficient.—Art. 68.

9th. She has abridged the rights of the Subordinate Lodges, by ordering that no Master elect shall be eligible to the G. offices, unless he has served a year as Master,—by this means throwing the preponderance into the hands of the life members, since every Master may become such after one year's service.—Sec. 1, Art. 7.

10th. She has abridged the rights of the Subordinate Lodges by the admission of life members as representatives, by means of which the representatives of Subordinate Lodges are outnumbered on every question regarding their interests, and the whole power is thrown into the hands of those whose sole aim is to aggrandize the G. Lodge, and who often have no connection with any Subordinate Lodge.—Sec. 1, Arts. 7 and 8.

11th. She has abridged the privileges of the Subordinate Lodges by requiring the country Lodges, when not represented by their officers, or a member of the Lodge, to choose a proxy out of the existing members of the G. Lodge, and who shall be a resident of the city of New Orleans.—See Art. 11, adopted 27th of Jan. 1846.

12th. Worse than all this, she has permitted and encouraged in the Subordinate Lodges working under her jurisdiction, *and in her own body*, an innovation in the body of Masonry, which it would be unlawful here to communicate; a procedure not only at variance with our *first* taught duty as Masons, but wholly subversive of one of the fundamental principles upon which our sacred Institution was founded, and its principal safeguard.

Besides these, there are many other grievances and irregularities of which we have a right to complain, which we cannot commit to writing, but which we *know* to be subversive of the *first principles* of our beloved Order.

Your Committee believe that the foregoing facts speak for themselves, and that the illegal measures of the G. Lodge of Louisiana need only to be known to regular A. Y. Masons, to be generally reprobated. And they indulge a hope that when the true state of Masonry in Louisiana shall be known to the different Grand Lodges of the United States, the action of the M. W. Grand Lodge of Mississippi will be approved, and that the Grand Lodge of New York will rescind her resolutions of the 7th Sept. 1847, and render justice to their oppressed, but true-hearted Brethren of Louisiana, whose only offence is an uncompromising resistance to the introduction of any "changes in the body of Masonry," by any power whatever; and a fixed and steady determination faithfully to discharge all the solemn duties imposed upon them as Ancient York Masons, without being blended together against their consent, with any other societies, whether good or bad. And we do solemnly maintain that French or Scotch Rite Masons, as such, have no greater right to intermeddle with or govern us, than the Sons of Temperance, Odd Fellows, or Knights of the Red Cross have, however good those societies may be. All good societies should be sustained by all good men; but this forms no reason why any two

of them should be united, cumulated, or blended together, particularly against the will of either.

For the truth of the facts asserted in this report, we pledge our faith as Masons, and challenge a *personal* investigation of them by all regular and enlightened Ancient York Masons throughout the world ; to whose judgment alone we are both bound and willing most cheerfully to submit.

All of which is respectfully submitted.

THOS. H. LEWIS,
D. BLAIR,
JOHN CLAIBORNE,
Committee of Warren Lodge.
WILLIS P. COLEMAN,
C. D. LEHMAN,
JOHN GEDGE,
Com. of Geo. Washington Lodge.
M. R. DUDLEY,
JOHN P. McMILLIN,
R. PARKINSON,
Com. of Lafayette Lodge.

W. H. VAN RENSSELAER,
FISHER RAWSON,
E. BELLEAU,
Committee of Marion Lodge.
W. H. HOWARD,
T. GREENFIELD,
JOSEPH W. CARROLL,
Com. of Crescent City Lodge.
JOSEPH MOSS,
N. SILVERTHORN,
JOHN SOUTHWELL,
Com. of Hiram Lodge.

FAITH, HOPE, CHARITY.

FAITH ! What uncounted comforts lie hidden in that little word ! A shield for the unprotected, strength for the feeble, and joy to the care-worn and grief-stricken. Let thy saving and cheering influence descend upon every soul.

HOPE ! Thou hast a throne in every bosom, a shrine in every heart. What were the joys of earth without thy cheering light ? Beneath thy brilliant beams, the frowns flit away from the brow of despair. Who could contentedly dwell upon the arid wastes of life's desert, did not thy torch-gleams point the way to a happier state ? When sorrow plows up the heart with deep furrows, and the ties of life are sundered one by one, thou speakest peace to all within. Let thy beacon-blaze shine on in unclouded splendor, until every darkened path shall be lighted by its cheering rays.

CHARITY ! Greatest of all—the crowned queen among the virtues, and the brightest handmaid of religion and love. May thy steps never wax feeble, nor thy heart grow cold. Let us mark thy presence by the mourner's couch, and in every heart made desolate. Teach us to throw thy mantle of compassion over the ignorant, the erring and the guilty. Let thy influence soften every obdurate heart, and reclaim every vicious mind.

FAITH ! our pilgrim steps are turning,
To the altar raised for thee,
Where a beacon, brightly burning,
Shall our guide and symbol be ;
In the power that kindness giveth,
Many wanderers to restore,
In the God that ever liveth,
We will trust for evermore.

HOPE ! before thy shrine, unfaded,
Bud and bloom perennial flowers ;

Thou hast cheered us, thou hast aided,
 In the heart's desponding hours;
 By the light thy smile hath given,
 Darksome paths were traversed o'er,—
 Till we find the gate of heaven,
 Be thou near for evermore.

CHARITY! we fail in duty,
 If the highest grace we need,
 And without thy crowning beauty,
 Faith and Hope were dead indeed;
 For the sick and poor who perish,
 In the homes where joy is o'er,
 And the erring, may we cherish,
 Charity for evermore.

PROCEEDINGS OF THE GENERAL GRAND ENCAMPMENT AT COLUMBUS, IN SEPT. 1847.

REPORT OF COMMITTEE ON DISPENSATIONS.

Sir Knight Gould, from the Committee on Dispersations and new Encampments, made the following report, which was adopted:

To the General Grand Encampment of the United States:

The Committee on Dispersations and new Encampments beg leave to report, that they have examined the By-Laws and proceedings of Frankfort Encampment, acting under Dispensation at Frankfort, Kentucky, and find the same to be consistent with the General Grand Constitution; the Committee therefore submit the following resolution:

Resolved, That a Charter be issued to Frankfort Encampment, acting under Dispensation at Frankfort, Kentucky, by the style of Frankfort Encampment, No. 4.

The Committee have also examined the By-Laws and proceedings of Portland Encampment, at Portland, Maine, and find nothing inconsistent with the General Grand Constitution. But the Committee find in the By-Laws a number of provisions, not only superfluous, but in their opinion not proper to be inserted, and one provision which they consider inadmissible. They have designated these passages, in the copy of the By-Laws submitted, by inclosing them in brackets.

The Committee report the following resolution:

Resolved, That a Charter be issued to the Encampment acting under Dispensation, at Portland, Maine, by the style of Portland Encampment, No. 2,—and that they be directed to strike from their By-Laws, of the second article the first five sections, and the eighth, ninth, tenth and thirteenth. Also, the last clause of the first section of the third article, and the sixth article entire; and to remodel the fifth article, so as to require candidates to be vouched for by Knights Templars alone.

The Committee have examined the By-Laws of Montgomery Encampment, at Mountsterling, Kentucky, and find them agreeable to the General Grand Constitution. They therefore report the following resolutions:

Resolved, That a Charter be issued to the Encampment now under dispensation at Mountsterling, Kentucky, by the style of Montgomery Encampment, No. 5.

The Committee have also had under consideration the applications for Charters from Pittsburg Encampment, at Pittsburg, Pennsylvania; Nashville Encampment, at Nashville, Tennessee; Barker Encampment, at Claiborne, Alabama, and Apollo Encampment, at Chicago, Illinois; none of which have furnished copies of their By-Laws. The Committee report the following resolution:

Resolved, That Charters be issued to Pittsburg Encampment, at Pittsburg, Pennsylvania; Nashville Encampment, at Nashville, Tennessee; Barker Encampment, at Claiborne, Alabama, and Apollo Encampment, at Chicago, Illinois, so soon as they comply with the requisitions of the General Grand Constitution, make the necessary returns to the General Grand Recorder, and settle all dues.

The committee have also had under consideration a communication in regard to Lafayette Encampment, No. 4, in the State of Vermont.

The Committee are of opinion that, if the facts stated were before the General Grand Encampment in due form, they would present a case for the most favorable consideration. This Encampment appears to have suffered severely from the Anti-Masonic excitement in that State, and the Grand Encampment of the State has, in the meantime, become extinct. When such an event occurs, the committee are of opinion that the jurisdiction over subordinate Encampments, of necessity, rests in this General Grand body; and at the hands of this body, an association situated like Lafayette Encampment has every claim to indulgence. But the application now before us is entirely unofficial, being a private letter from an officer of the subordinate Encampment, to a Knight Companion holding no office, by whom it is now communicated. With every desire, therefore, to give full relief, and ample protection to this Encampment, when regularly applied for, your committee ask to be discharged from the further consideration of the subject.

The Committee have had under consideration the application of the three Encampments in the State of Kentucky, now chartered, for permission to form a Grand Encampment, and recommend that the same be granted.

All which is respectfully submitted,

(Signed,)

B. LATHAM,
WM. T. GOULD,
EDWARD A. RAYMOND.

AMENDMENT OF CONSTITUTION.

Sir William P. Wilson proposed the following amendment to the Constitution, which was adopted by the Constitutional vote :

In sec. 5 of the 3d article, add after the word "established," in the 5th line of the printed copy, "*except by the consent of the nearest Encampment in such foreign State wherein the applicant or applicants reside.*"

REPORT ON DOINGS OF GRAND OFFICERS.

Sir Albert Case, from the Committee on the doings of the General Grand Officers, made the following additional report, which was accepted :

The Committee on the doings of the General Grand Officers, respectfully submit the following additional report :

Since they submitted their former report, they have examined the communication of the General Grand Recorder, from which they learn that, in 1824, there existed in Virginia three subordinate Encampments,—two of which held Charters of recognition, and the other a Charter of Constitution from this General Grand Encampment. About 1826, these three Encampments formed a Grand Encampment for the State, which, in that year, was represented in the General Grand Encampment. Nothing further is known of this Grand Encampment; but it is presumed to have ceased to exist soon after its organization; for it appears that in 1836, a Dispensation, and subsequently a Charter, was granted by this General Grand Encampment for an Encampment to be located at Wheeling, in that State. Matters continued in this condition until the 11th of December, 1845, when delegates from sundry Encampments, including the three owing

their allegiance to this General Grand body, met at Richmond, and having resolved that it was impossible to revive the extinct Grand Encampment, proceeded to form a new one for the State.

Such is a brief statement of the facts. Your Committee are of the opinion that when the original Grand Encampment of Virginia ceased to exist, jurisdiction over the State reverted to this body. And this seems to have been the view entertained in 1838, when this General Grand Encampment established an Encampment at Wheeling.

They are also of the opinion that immediate jurisdiction over, at least, the three subordinate Encampments, which derived their authority from this body, also reverted to its original source. This being true, there was no power vested in the subordinate Encampments in Virginia to organize a Grand Encampment, without the consent and approval of this General Grand Encampment, as provided by the Constitution. This consent or approval was never obtained, or even asked for.

It follows, therefore, that the body now existing, and styling itself the Grand Encampment of Virginia, is irregular and unauthorized. It refuses allegiance to this General Grand Encampment, and denies its authority in the State of Virginia.

In view of all the facts, your Committee feel constrained to reprobate, in the strongest terms, these irregular and unmasonic proceedings; and especially do they censure and condemn the faithlessness of the three subordinate encampments deriving their lawful existence from this General Grand Encampment; and they recommend that all intercourse between the Sir Knights acknowledging allegiance to this General Grand Encampment and the aforesaid Encampments in Virginia, be withheld.

Your committee take pleasure in excepting from this general censure the Encampment at Wheeling, which has continued "faithful among the faithless."

(Signed,)

ALBERT CASE,
WILLIAM E. SANFORD,
WM. FIELD.

JURISDICTION OF SUBORDINATE ENCAMPMENTS.

Sir Charles W. Moore, from the special committee, made the following report, which was accepted:

The Committee to whom was referred the communication from the Grand Encampment of Ohio, in relation to the jurisdiction of subordinate Encampments, respectfully report:

Your Committee are of opinion that this General Grand Encampment cannot, with propriety or constitutionally, interfere with the jurisdiction of any subordinate Encampment in any State or Territory where there is a Grand Encampment legally established.

Your Committee are also of the opinion that the jurisdiction of each and every subordinate Encampment, in States and Territories where there is no Grand Encampment, extends, in all directions, to one-half the distance between itself and the next nearest Encampment; provided, that in no case can the jurisdiction of a subordinate Encampment extend beyond the limits of the State or Territory in which it is located. Nor is it, in the opinion of your Committee, competent for an Encampment to confer the Orders upon any Companion coming from the jurisdiction of another Encampment, without the permission of such Encampment; and any violation of this rule would subject the offending parties to the liability imposed by the 5th section of the 3d article of the General Grand Constitution.

Respectfully submitted,

(Signed,)

C. W. MOORE,
E. S. BARNUM,
WM. T. GOULD.

CORRESPONDENCE.

Danville, Me., March 3, 1848.

DEAR SIR AND BROTHER:—Since I have had the pleasure of perusing your valuable and instructive Magazine, I have been forcibly struck with the apparent contrast between our New England and Western Masonic advance. Why is it that here in our beloved New England, the land of light and knowledge, our pace is slow, while in the far West, amid all the drawbacks which are incident to a new country, the prosperity of our beloved Fraternity is rapid and onward? Is it because old antipathies yet survive, and unjust and unfounded accusations yet cause coldness and suspicion? Or rather is it because that warm-hearted, zealous, ever active, self-denying *Charity*, which smiles on young Masonry in the West, has become chilled, feeble and torpid, from its Rip Van Winkle sleep, on our snow-capped hills? I fear the latter is the true cause of the apparent difference. Almost every number of your Magazine tells of some new effort by the Brethren of the West and South, for the alleviation and benefit of the poor and unfortunate. Reports from our New England Lodges tell us *who have been elected officers*; and, with one or two exceptions, where they have started Lodge libraries.

I know that Masonry should not, does not, boast its charities to the world, and would fain believe that the secret stream pursues its wonted course of love and beneficence; but the undeniable fact, that continued efforts, let them be shrouded in the impenetrable darkness of midnight, will produce effects apparent to all, even as the internal reservoir, if full, will force its bubbling crystal springs to the surface, forbids that belief. I do most sincerely believe that whenever and wherever the sublime and attractive principles of our Fraternity are properly exemplified, success and happiness will attend it; and without such exemplification, we do not deserve success. If we of the East do not need institutions of learning, as do our Brethren of the West, there are other objects, both public and private, which might most profitably occupy our attention. Charity and philanthropy must be in constant activity to attain perfection of stature. Unemployed, they become diminished and deformed.

I do not know but that I may justly lay myself liable to the charge of ultraism, but it does seem to me that while there is one single object left unaccomplished, the effecting of which will serve to elevate our own moral and intellectual character, or add to the happiness of the poor and distressed, a Lodge should never deem itself rich enough to abolish its equitable quarterages; and I would ask, is it in accordance with the spirit of our Institution to do so? Is it calculated to foster that enlarged benevolence of heart, so necessary to a just and upright Mason, and which is so forcibly inculcated by emblems and injunctions, that we, while in health and with the ability, should absolve ourselves from the contribution of that mite necessary to defray the current expenses of our Lodges, and live on that which should fill the purse of heaven-born Charity? Is there any Lodge in New England which has more funds than it can appropriate legitimately and profitably to purposes of benevolence? If so, it is remarkably blessed.

Believing that the practice which has obtained to some extent, at least in this section, of abolishing quarterages, is not only unjust to those who have, or who may hereafter have, legitimate claims upon us, but pernicious in its effects upon ourselves, and highly injurious to our beloved Institution, both as regards its standing and success, I should be highly gratified if you would give your views on that point, so far as may be consistent. I think the effect

would be highly beneficial, for I do believe that the right spirit is with us, and needs but the motive impulse to arouse it to action. I love the Institution, and cannot rest satisfied that it should be simply better than others. I wish it to attain that practical perfection, (so far as human efforts can avail,) to which its inestimable and faultless principles entitle it.

Respectfully and fraternally yours,

GEO. W. CHASE.

Sidney, O., March 9, A. L. 5848.

DEAR BROTHER,—* * * Permit me, as an old Mason, to turn your attention to the proposition submitted to the Grand Lodges, in reference to the formation of a "Supreme Grand Lodge." Would it be advisable to merge in that body, the inherent powers of Grand Lodges which they now respectively possess of declaring *what is*, and what *shall be*, considered "the body of Masonry," and give to that body the exclusive right to enforce obedience to that and other general edicts? Would it not be well, previous to vesting that power, to have the questions—What are "the Landmarks"? and, What constitutes "the body of Masonry"? (which none may innovate,)—clearly, satisfactorily, and incontrovertibly settled?

Would it not also be essentially necessary, that the ceremonies of opening and closing the symbolic degrees, and sundry appurtenances thereto, be mutually fixed and made permanent, in order that harmony and uniformity, instead of discord and confusion? which, without such mutual fixedness, must ever mar the work of Brethren hailing from different centres and different Oriens. Would such a body be productive of good without such previous questions being satisfactorily and rationally settled? Or, if formed without, and error of any kind, (material, I mean,) once established, would it not fasten that error irrevocably upon the Fraternity?

Now, my predilections are rather in favor of this federal head, provided we can have it without compromising any Masonic "landmark," or innovating "the body of Masonry."

Masonry, uninnovated, has survived the wreck of empires,—and why? Because they have changed, modified and ultimately subverted the original bonds of union, and thus alienated the affections, or trampled upon the rights, or absorbed the individualism of the government.

Similar changes will produce similar effects in our time-honored Institution. Hence, from time immemorial, we have all, P. M.'s at least, declared that "it is not in the power of any man or body of men, to make innovations in the body of Masonry."

Has it ever been done? Ask the G. Lodge of Prussia. Has she not positively invaded the body of Masonry by shutting her doors—not against the Jews alone, the original founders of Masonry—but against good and true men, already consecrated to the Order by all the solemn and affiliating ceremonies of Ancient Craft Masonry?

Ask the Grand Lodge of England where she obtained power to invade the body of Masonry, and repeal a law of binding and irrevocable obligation, and substitute "Freeman" for "Free born."

Ask the Grand Lodge of Virginia where she obtained the power to add to "Atheists," "Universalists," as to be excluded from the Order.

It requires not the spirit of prophecy to foretell, that, when a few more changes, nay, positive innovations, shall have been made and engrafted on the Masonic body, *chacerta and death* will soon follow, and long, loud tollings of

her burial will sadden the hearts in all lands, where her silent ministrations of mercy and love have hitherto produced songs of rejoicing, and the incense of grateful prayer for deeds of charity and pure benevolence.

Excuse me, dear Brother, for so long trespassing on your patience; but "out of the abundance of the heart the mouth speaketh."

Yours in fraternal bonds,

Mansfield, La., Dec. 29, 1847.

COMP. MOORE,—*Dear Sir,*—* * Since I became a Mason, which is a little more than two years ago, I have been a constant reader of your valuable Magazine. I have not only read but studied it, and with the greatest pleasure, profit and delight. I feel a confidence which could not have been inspired otherwise, that I know something of what is going on in the sublime mysteries throughout the Masonic world. It has furnished a fund of useful information respecting the origin, government, and antiquity of our noble Order; for noble, indeed, she is; and the more she is studied, the more is the initiated led to admire her. I am a Freemason, and glory in the name. I have completed the circle of Ancient Craft Masonry; or, in other words, have been honored with all the degrees from E. A. to S. M. inclusive; and I am not satisfied; far from it; I long to walk in the halls of the Knight Templars. The effulgence which first bursts upon the Sons of Light, and which "none but Craftsmen ever saw," has grown brighter and brighter, and forced upon me the conviction that there is, still ahead, a diamond sparkling with undiminished lustre.

The Order is flourishing in this State, though in an unpleasant and disagreeable fix. Such things ought not so to be. The situation of the cause here, furnishes an unanswerable argument in favor of the organization of a General Grand Lodge. There is at this place a Lodge of A. Y. Masons, working under the jurisdiction of the Grand Lodge of Louisiana, doing well, and its members are active and zealous. There are also five or six who have taken the Chapter degrees, and two the Council.

May the blessing of heaven rest upon you in all your efforts to promote that cause which has met so abundantly with the smiles and approbation of the Great I Am.

Yours, truly and fraternally,

A. S. F.

Jackson, Miss., Feb. 12, 1848.

CHAS. W. MOORE, Esq.—*Dear Sir and Bro.*—The Grand R. A. Chapter of this State held its second annual communication in this city on the 2d Monday of January, and continued in session three days. A full delegation was in attendance, and much important business was transacted. As soon as the proceedings are published, I will forward you a copy. Hon. Walker Brooke was elected M. E. G. H. Priest; E. Charles Scott, D. G. H. P.; E. Wm. P. Mellen, G. K.; Wm. H. Stevens, G. Scribe; Thos. J. Harper, G. Treas.; David N. Burrows, G. Treas.; Rev. J. T. Russell, G. Chap.; Thos. J. Hawkins, G. Lec.; J. M. Howry, G. Orator; J. T. Simms, G. M.; Benj. Springer, G. P. S.; D. L. Broom, G. R. A. C.; Geo. C. Porter, G. C. 3d V.; A. V. Rowe, G. C. 2d V.; C. A. Lacoste, G. C. 1st V.; J. J. Birdsong, G. C. H.; Geo. W. Johnson, G. Sent.

I was myself acting as proxy for the High Priest of Vicksburg Chapter, exercising all the rights of a member. I was elected to the office of G. Secretary, when the point was raised that I could not be elected to an office in the

G. Chapter, being only a member by proxy. A majority of the G. Council decided that I was a member of the G. Chapter, and as such that my election was valid. No appeal was taken to the Chapter from this decision, but I would like very much to have your opinion on the subject. Several of the members of our G. Chapter have also desired me to write you on the subject, knowing your willingness to give information when asked for. I presume you have a copy of our last year's proceedings, which contains our Constitution, to which you can refer. I hope this will not be considered an intrusion upon your time.

Masonry is at present very flourishing in this State.

Yours, fraternally,

DAVID N. BURROWS.

[A proxy is as much a member for the time being as would be the principal, if present, and is so recognized by the Constitution of the Gen. Grand Chapter. The provision referred to in the Constitution of the Grand Chapter of Mississippi, is an unusual one, and will, we apprehend, be found to be embarrassing in its operations.]

MASONIC INTELLIGENCE.

NORTH CAROLINA.

THE annual communication of the Grand Lodge of North Carolina, was held at Raleigh, in Dec. last. We give below such extracts from the excellent opening address of the Grand Master as we can find room for this month, and hope to be able to refer to the proceedings in our next:

"While addressing you, in the performance of a duty made imperative by a rule, I do not purpose to weary you with proeing recitals without interest, or to excite you by any fanciful flights or melodious approaches; but shall simply proceed, with becoming brevity, to make you acquainted with my official acts since your adjournment, and with the state of Masonry within our own borders and throughout its extended jurisdiction—presenting, also, such other subjects as may properly claim your consideration.

Dispensations have been granted since our last communication for new Lodges at Holly Spring, Wake Co.; at Lumberton, Robeson Co.; at Roxboro', Person Co.; and at Oxford, Granville Co.; all which I hope will make due returns, and merit the approval of the Grand Lodge, as well for their zeal in the prosecution of their labors, as for their strict adherence to Masonic requirements.

Whatever may be the result of the measures recommended by your body for the adoption of the Subordinate Lodges, in reference to the School question, and with which you will be made acquainted on report of the Trustees, I exhort the Grand Lodge not to relax in her efforts, however formidable obstacles may arise, until complete success shall have crowned the glorious undertaking in which she has so gallantly embarked. The *will*, and not the *ability*, is all that is lacking to insure for the plan almost instant execution. It is well known that no system of education sufficiently extensive prevails within our State to meet the wants of the great mass of the youth now reared in ignorance, much less to benefit that class of indigent orphans who, in a peculiar manner, have claims upon the sympathies of Masons; and thus are *Masons* loudly called upon to supply the defect. Look at the proud example of several of our sister Grand Lodges, in the noble

exertions they have successfully made to establish collegiate institutions, even, in some instances, on a magnificent scale. He encouraged, then: the same determination, with the same exertion, will rarely fail to produce the same result. As the last appeal which I may be permitted to make in this connection, let me beg of the Grand Lodge, however discouraging may appear the prospects, not to give up the struggle, nor waver in her purpose, but steadily and firmly to adhere to the excellent system already matured in furtherance of this important measure. It is my desire that our Grand Lodge should gain a reputation, not alone for the skill with which she plants or waters, but for the abundance of the fruit, as well as the quality, which she produces.

I have been highly gratified by a perusal of the proceedings of the Grand Lodge of Ohio. Most of the returns and reports are strictly in accordance with my own views of Masonic propriety. But I cannot assent to the principle adopted, of suspending or expelling for non-payment of dues, and of appealing from the decision of the Master. The Master is responsible to the G. Lodge for the faithful performance of his duties, and can only before that body be arraigned for any misdemeanor. During the recess, the G. Master would be empowered to consider complaints. The proposed amendment to the By-laws, coercing Masons, not members of Lodges, to the payment of dues, is, to say the least, injudicious.

The Grand Lodge of Georgia has taken the subject of establishing schools into favorable consideration. It is truly gratifying to perceive so many of the Grand Lodges making efforts to extend the blessings of education. That benevolence which feeds the hungry, clothes the naked and comforts the distressed, is surely blessed of Him whose benevolence knows no bounds; but the noblest of all charities is that which giveth nourishment to the mind, embellishes the intellect, instills in the bosom virtuous principles, and rescues from perdition the sinking soul.

The proceedings of the Grand Lodge of Missouri for 1846, show the transaction of considerable business, mostly of a local nature. The committee on foreign communications very creditably performed their duty. An important resolution was adopted, correct in spirit, condemning that portion of the Constitution of the Grand Lodge of Louisiana which relates to its organization under *three* *rites*, numbering some *thirty* degrees; and to the 4th article, which admits the sons of Masons, when presented by their father or tutor, at the age of eighteen.

In regard to the manner of balloting, I am aware that a variety of practice obtains among our Grand Lodges; but I would have it distinctly understood that I object in *toto* to balloting for the degrees separately, or for balloting at all for the degrees until the committee report—not by *halves*, for I do not understand how a report can be so received—but a report in *full* and decisive. I have too often seen the evil of *half-making* measures, for such practice ever to receive my approbation. Let the whole three degrees be paid for at once, and but one ballot for the same take place, and my word for it, our Institution will not be so liable to injury by the example of Entered Apprentices refusing to advance farther.

The Grand Lodge of Arkansas has adopted a resolution, requiring a tax fee of one dollar to be collected from all Masons not members of Lodges, under penalty of suspension or expulsion for failure to pay. Also another resolution, requiring all Masons resident within twenty miles of any Lodge, to attach themselves thereto, or forfeit all claim to the rights and benefits of Masonry. I have, on former occasions, expressed my doubts of the propriety or policy of such enactments. It is true, every *genuine* Mason *will*, or *should*, attach himself to a Lodge, or at least contribute to sustain the usefulness of the Institution; but he should not be coerced thereto. *Compel* a Mason to become a member of a Lodge, and of ne-

cessity the Lodge must be *compelled* to receive him, however obnoxious, thereby destroying the safeguard of a ballot, and jeopardizing the harmony of the Lodge. Such a state of things cannot be tolerated. I understand the same question has been mooted in Virginia, causing no little sensation. But the principle is as clear as noonday: if you have a right to *compel* a Lodge to admit to membership an applicant, the same right exists for *compelling* a Mason to join, and so *vice versa*. It is well known that in the vicinity of every Lodge reside Masons, like other men, unfortunately so constituted and of such indiscreet habits, without actually being guilty of any criminality, as that even their most intimate friends would debar them from participating in any important deliberations or enterprise, which might possibly be prejudiced by their proverbial imprudence. Such individuals most assuredly have claims upon the Fraternity, and enjoy certain privileges; but this admission by no means implies an indiscriminate yielding to their demands, regardless of their merit, or beyond the dictates of reason.

Expulsion by a subordinate Lodge amounts only to suspension until the meeting of the Grand Lodge, when the action is either to be confirmed, to be set aside, or referred back. No one, I apprehend, will contend that a subordinate Lodge has the power to expel, *right or wrong*, or that a Grand Lodge is bound to confirm, whether the proceedings in the case, when sent up, prove to have been irregular or not, or whether even the offence was sufficiently aggravated to have warranted such severity. An aggrieved Brother may not always wish to appeal, feeling satisfied that upon investigating the evidence, justice would be done him without his interposition. If the committee are R. A. Masons, they know that an expelled or disgraced Master Mason cannot receive the higher degrees. Why then, should such a character, with any more propriety, be allowed to sit in a Chapter? It is quite different with a Blue Lodge; because it recognizes no other institutions, knows nothing of their proceedings, and consequently cannot, in any reason, be governed by their acts.

The proceedings of the G. Lodge of the District of Columbia are of considerable interest. Complaint was made to the Grand Lodge by an aggrieved Brother, that a subordinate Lodge, of which he was formerly a member, and from which he received a diploma at the time of his withdrawal, had, on application for re-admission, refused to consider his petition; upon which he sent it back, avowing his ignorance of any cause of objection, and signifying his readiness to meet any charges that might be preferred against him. The whole matter was then referred to a committee, who reported in his favor; but the Lodge, on taking a vote, again refused him admittance by a decided majority, assigning no reason therefor. The committee on grievances, to whom the Grand Lodge referred this case, could discover no charges against him, nor any censure passed upon him; in view of which, they did not regard the refusal of the Lodge to re-admit him to membership, as inhibiting to him any of the rights and privileges to which he was before entitled as a Mason. The By-laws of the Lodge prescribe the manner of receiving members, with which, the committee observe, it would be exceedingly impolitic, even if clearly competent, in the Grand Lodge, to interfere, unless in a case of great aggravation and of manifest abuse of power. I have been thus particular in stating this case, involving a principle liable to misapprehension, for the purpose of expressing my entire concurrence in the views of the committee. Had expulsion taken place, the Grand Lodge could have restored; but with membership it cannot interfere, excepting for causes above set forth.

I am happy to perceive that the practice is adopted, at least in some of the Lodges, of examining candidates for degrees in open Lodge, before advancing them, and then only on a vote. This course is required of all Lodges.

We have marked further extracts for a future number.

VERMONT.

THE annual communication of the M. W. Grand Lodge of Vermont, was held at Burlington, on the 12th day of January last. Eleven Lodges were represented. The Grand Master, Philip C. Tucker, Esq., opened the session with an able and interesting address, from which we give the following extracts, being all we can find room for this month :

"In accordance with our constitutional requirements, we have at this time assembled to hold our annual communication, and to consult and act upon such measures as may be found necessary for the interest and welfare of that branch of the Masonic institution which the Craft has entrusted to our care.

Agreeably to a custom which seems to have the sanction of Masonic usage, it becomes the duty of him who occupies the station in the East, by your favor, to submit to you such observations as are appropriate to the occasion.

Soon after our last annual communication, the proceedings of this Grand Lodge, at its communications of the second Wednesdays of January, A. L. 5846 and 5847, were published under the supervision of the proper committee and distributed to all the Grand Lodges of the United States, and to other G. Lodges without the U. States. Liberal extracts from those proceedings were, by the voluntary kindness of Bro. C. W. Moore, Editor of the *Freemasons' Monthly Magazine*, of Boston, republished in that valuable publication, and thus our action has been very extensively placed before the Masonic world.

Sixteen State Grand Lodges and the G. Lodge of the Territory of Wisconsin, have forwarded their respective publications to this G. Lodge. These publications will be seasonably placed in the hands of the committee on foreign correspondence, who will doubtless bring before this Grand Lodge such subjects as they contain which may be of interest to themselves particularly, or to the general interests of the Institution at large.

I am advised of the success of the Institution in different parts of the State during the past year. Considerable work has been done in several of the Lodges, the reports from which will be laid before you. Missisquoi Lodge, at Berkshire, publicly celebrated the festival of St. John the Baptist, in June last, and was joined in the celebration by a Lodge from Canada. As the first public celebration of the kind which has taken place in the State for many years, and passing off happily without disturbance or insult from any quarter, it doubtless may be considered as evidence of a great change in public feeling towards us. A few years ago, such an occurrence could hardly have passed without great disturbance of the public mind, and its natural and unavoidable results.

In the subordinate Lodges falling immediately under my own observation, there prevails the greatest harmony and good feeling, mingled with a well regulated zeal and a wise and cautious prudence in all the affairs of the Order. The severe lesson written upon the experience of the past has impressed itself deeply upon the mind and heart of all intelligent Masons, and it will not soon lose its value. The men who are admitted to the Order now, are not counterparts of that class who deserted us in the days of our adversity. It is matter of deep interest also to observe that several of those not Masons who were carried away by the tempest got up against us, have become so well satisfied of its wickedness and injustice, since the storm has ceased, as to repent of their participation in the past, and manfully test their sincerity by applying for the privileges of Brotherhood.

I had the pleasure of being called upon, on the 17th of Dec. last, to be present at the resumption of its charter by Union Lodge, No. 5, at Middlebury. That Lodge has recommenced its labors under the authority of the votes of the Grand Lodge authorizing it so to do, and is in the hands of Brethren of long tried faithfulness and fidelity.

There is a class of Masons in this State, who, although they never deserted us, have studiously withheld their personal attendance from the meetings of our

Lodges since the re-commencement of our Masonic labors. These men are generally timid men, or popularity-seeking men. They are ready enough in avowing themselves Masons and asserting their rights to all Masonic privileges; but we never see them in the Lodge-room—they pay no dues—and for all practical purposes they are mere drones in the Masonic hive. There is power enough doubtless in our existing regulations to deal with, suspend or expel them, but it is highly desirable that some uniform course should be adopted by all the Lodges in relation to them and that all the Lodges should adopt the same action. The manifest injustice of throwing all the active duties and contributions of Masonry upon a few, and of having the drones, who neither labor nor contribute to our funds, entitled to the same privileges and to the same relief from the Lodge treasury, is perfectly obvious. It is quite time that this class of Masons should know that Masonry demands *works* as well as *faith*, and that as the one is wholly valueless to the Order unless associated with the other, it is not alone sufficient to sustain membership among us. It is hoped that the Grand Lodge will think it advisable to give this subject due consideration and pass a directory resolution respecting it, for the government of the Subordinate Lodges.

I call the attention of the Grand Lodge particularly to the importance of appointing a Grand Lecturer, whose duty it shall be to visit all the working Lodges and establish a uniformity of work. Our long suspension could not but produce its natural effects. It could not be reasonably supposed that workmen would be very expert in the use of tools which had remained unused for ten years, among the dust and rubbish of our desecrated temple. A few workmen only retained their use perfectly, but those few are ample for instruction; and the brightest and best of them should be sent to visit all the apartments of our temple, and see that the workmen work, after the true designs of the ancient York Masonic trestle-board. A Grand Lecturer also might be very usefully employed upon his travels in collecting together the missing Charters and records of the Lodges which have ceased from their labors.

I cannot permit the occasion to pass without a respectful allusion to my worthy predecessor in the chair, who for sixteen years presided over our interests and our destiny. So little time was left of our session, when I last year succeeded him in this place, and that little was so fully occupied by business, that no opportunity was offered me to express what was proper to the occasion. Duty no less than inclination required me to add to the highly deserved vote of the Grand Lodge at that time, my own personal sense of the obligations which Vermont Masonry owed to our retiring and esteemed Grand Master. During the sixteen years in which he had presided over us, I had enjoyed the honor of standing by his side, and when the Vandalism of our enemies assailed us, during the violent sirocco which followed the disturbances in a sister State, none knew better than myself the unshaken firmness, the wise prudence, the steady perseverance, with which he devoted himself to the preservation of the rights and interests of the Order. When our temple was soiled and our altar shaken, his voice was always heard above the storm, encouraging on our small but faithful band, to patience, firmness, and perseverance. With cheering words he pointed to the future, assuring us, with perfect faith, that we should succeed in purifying the one, and re-establishing the other. He remained as our guiding-star till his predictions were accomplished and then consigned his working tools to a feeble hand—not, however, to cease his Masonic labors, but to extend them by restoring to the State the organization of the Order in other than the symbolic degrees and enable our worthy Brethren to advance beyond the Masonry of the first temple. It is to him, my Brethren, that you are chiefly indebted for the present prosperous condition of your purified temple;—to him, under the Supreme Architect, you owe your re-established Altar. Honored be his name among us;—long, very long, may it remain among the most honored in our annals, and while Green Mountain Masonry can point to a Masonic altar may it never forget the hand which guarded it in adversity, and re-established it in honor.

In feebly doing justice to the living on this occasion, I would not forget the worthy dead. Since our communication of last year, one of our respected and beloved past Grand Masters has been called from his earthly labors. The Honorable Lemuel Whitney, of Brattleboro', who was Grand Master of this Grand Lodge from A. L. 5819 to A. L. 5822, has gone down to the tomb, at the ripe age of eightytwo, full of years and honors. He died at Brattleboro' early in April last. On the 10th of the month of February preceding, this worthy Brother thus expressed himself in a letter addressed to our past Grand Master Haswell.

"I am happy in learning that some of the Fraternity yet possess the nerve to revive an Institution so deserving patronage, arising from her correct and philanthropic principles.

"None but an *honorable* man ever ought to be admitted to the privileges of the Order. 'Tis *honor* makes the *man*. Caution your secular Lodges on the admission of candidates;—keep the Institution pure and uncontaminated—better blot ten than admit one unworthy member.

"It would be gratifying to me to visit your Grand Lodge, but my age, I fear, will deny me that pleasure, (being now over eightytwo years of age,) but to use the language of the poet,

Where distance sits on tongues a tie,
The pen and paper must supply."

These are the words of an old Grand Master, who in a few days after they were written, passed away from earth. They are words of wisdom from the grave. Let us not forget their admonitions.

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There can hardly be a doubt in the mind of any well informed Mason that it was the moral and Masonic duty of those to whom were entrusted the interests of the Order in Vermont, to revive and re-establish it, as soon as it could be done with a due regard to its welfare and a rational prospect of success. We received the Institution from our predecessors, as we believe, in its purity. We appreciated the value of the principles it inculcated. As social beings, we felt the beneficial effects of our organization; as men of benevolence and philanthropy, we saw and rejoiced at their influence upon the world. With these convictions, we did not feel at liberty to consign it quietly, as a doomed victim, to the storms of fate. With the most painful apprehensions, we saw the fires dying away upon its altars, and so far as human power could perceive, the hour appeared to be near at hand, when the last flickering flame upon the last of our altars was about to vanish forever. But with warm and grateful hearts to the Supreme Architect of the Universe do we realize the fact, that we were not doomed thus to behold the total destruction of our mystic temple. While that last flickering flame quivered towards extinction, the very soul of Masonry seemed burning within us. As if with one common consent, our energies arose to action: the flame expired not. Nursed by the hands of a feeble few, and blest from on high, it was re-kindled in hope, and now shines abroad, a renewed altar-flame, glorious in its brightness; a beacon-light to the hopes and hearts of the desponding; a monument of confirmed faith to those who doubted not that He who filled the first temple with his glory, would ever remain the protector of all who relied upon his Providence and adored his name.

Purged of the "hay, wood and stubble" which adversity revealed to us, the true flame of Masonry is proudly extending itself, and all true Masonic hearts are feeling its influence and rising responsive to its power. It is among our highest duties as Masons and moral men, to perform our mission for good, by laboring to promote and extend the glorious work. Our noble State, rich in all that can attract the eye or elevate the soul,—the soil of civil, political and religious freedom; a State where the school-house, the academy and the college hold triumphant sway; where art, science and learning find a welcome home; was certainly not the appropriate spot where an Institution appealing to the noblest impulses of the human race should find its grave.

I call the attention of the Grand Lodge to the necessity of placing at the disposal of the Grand Officers, if possible, the means of procuring some Masonic books. Some standard works are, in existing circumstances, highly desirable. We occasionally observe matter spread before the world, on what is claimed to be Masonic authority and usage, into which we should like to have the means of examining at original and acknowledged sources.

The few Masonic works to which the Grand officers have access, consist only of such as the accumulations of years have accidentally placed in the private libraries of your past and present Grand Masters. Masonic books fill no place on the shelves of the booksellers of Vermont. They can only be procured abroad. They are necessary for the information of the Grand officers, and the honor of this Grand body. The sum required for the purchase of those of immediate necessity, will not be large, and it is hoped that measures will be taken at this communication to supply this want and enable us readily to investigate all subjects of importance which may arise. I cannot for a moment doubt that a sense of what is due to ourselves, and a just pride to have your Grand Officers as well informed Masonically as those of any other Grand Lodge, will be sufficient motives to produce an accomplishment of this desirable object. Other State Grand Lodges have extensive Masonic libraries. The time has arrived when this Grand Lodge should, for its own credit, begin to form one.

With pain, I have to communicate to the Grand Lodge the decease, since our last annual communication, of our Grand Marshal, Br. Henry Thomas, of Burlington. Bro. Thomas lived and died a true Mason, and his memory will long be kindly cherished by the Craft.

Obituary.

Sherburne, March 17, 1848.

BR. MOORE,—The following notice and resolves have been greatly neglected by the committee chosen for that purpose, and if this is in season, I wish it may be published in the next number of the Magazine.

Very respectfully, yours,

EDW'D HOLBROOK.

Died, at Sherburne, Sept. 12th, 1847, **DEA. MICAH LELAND**, aged 68. **DEA.** Leland was initiated into the mysteries of Freemasonry, in Middlesex Lodge, at Framingham, Dec. 15th, 1812, and elected Master of the same Lodge, Nov. 22d, 1825. As a neighbor, a citizen, a Christian and a Mason, he was highly and justly esteemed. His townsmen manifested their estimation of his character and their confidence in him, by electing him to fill important offices in the town, and sending him as their Representative to the General Court. In his public services and private transactions, he was guided by strict integrity and a conscientious regard to duty. Under a deep conviction of moral accountability, and that all his actions were under the inspection of the "All-seeing Eye," it was his aim "to do justly, love mercy and walk humbly with his God." His death was sudden. In health and vigor of body and mind, he was violently seized with fever, which, in a few days, extinguished the lamp of life, and filled many breasts with sadness and sorrow. By this event, his family have been deprived of a kind and faithful husband and father; the town of a highly respected and useful citizen; the church of a worthy communicant and a valuable officer, who found the greatest satisfaction in the path of Christian duty; and the Masonic family of a Brother who was "good and true;" one who was ever interested in the honor and prosperity of Masonry,

and who did not forsake her in the days of persecution. When the "love of many waxed cold," and not a few apostatized and lent their aid to a vain attempt to overturn the Institution, the subject of this notice was not ashamed of his relationship to the Fraternity, nor afraid to vindicate the innocence and moral worth of Masonry whenever they were assailed. May his example and sudden exit, stimulate his surviving Brethren and friends to fidelity, diligence and promptness in discharging the duties of life, so that if they should be called away suddenly, as he was, they may be found "worthy and well qualified" for admission into that glorious temple "not made with hands," where the true and the faithful will rest from their labors and enjoy their reward.

The following preamble and resolves were adopted at a meeting of Middlesex Lodge :

Whereas, it has pleased our Master in Heaven, to remove our worthy and beloved Brother, Micah Leland, from the Lodge below to the Celestial Lodge above, there, as we hope and trust, to be clothed in righteousness and invested with the jewel of eternal glory,—Therefore,

Resolved, unanimously, by the members of Middlesex Lodge, that we will cherish the remembrance of the moral worth and valuable services of our departed Brother; and that we tender our kind sympathy and condolence to his bereaved widow and children, and would invite them to seek consolation in contemplating the character of their deceased friend, and the mercy and goodness of that Father in heaven who chastens in love.

Resolved, That the Secretary be directed to enter the foregoing notice and resolve upon the records of the Lodge, and to transmit a copy of the same to the bereaved family of our deceased Brother; also to the Editor of the "Freemasons' Monthly Magazine," for publication in that work.

At a meeting of Concord Lodge, No. 58, at Tarboro', N. C., the following resolutions were adopted :

Whereas, it hath pleased the Great Grand Master and Supreme Architect of the Universe, to call from labor to refreshment, and from servitude to reward, our distinguished fellow-citizen and Brother of "the mystic tie," Col. Lewis D. Wilson, who departed this life on the 12th of August last, in Mexico, in command of the 12th Regiment, of U. S. Army, nobly bearing his country's flag in a foreign land,—

Resolved, That we, the members of "Concord Lodge," do sincerely mourn the death of our esteemed Brother, and that we will put the Lodge in mourning, and each member wear the usual badge of mourning thirty days.

Resolved, That in the death of our distinguished Brother, not only the Masonic Fraternity, but our common country has sustained a great loss.

Resolved, That the citizens of his native county having selected him for their representative in the State Legislature for more than thirty years, and the Senate having selected him as their Speaker, are great compliments to him as a statesman.

Resolved, That his leaving his seat in the State Legislature, repairing to his country, rallying around him near two hundred of the noble youths of Edgecombe, to go forth with their gallant leader, to offer themselves a sacrifice upon their country's altar, are great compliments to his patriotism.

Resolved, That his having been elected Grand Master of the Grand Lodge of N. Carolina for a full constitutional term, is a great compliment to his Masonic ability.

Resolved, That the bequest in his last will and testament, bequeathing an estate estimated at from \$40,000 to \$60,000, to the poor of his native county, Edgcombe, is the cap-stone to his moral and Masonic edifice, and shows that Christian benevolence abundantly abounded in his heart. And in conclusion we say, "Well done, good and faithful servant," and hope that thou hast entered into eternal joys.

Resolved, That the determination of the citizens of Edgcombe to bring his remains home, and erect over them a monument, shows that though he be literally dead, yet he lives and greenly flourishes in the hearts and affections of his countrymen.

JOHN F. SPRIGHT,
LEWIS BOND,
Committee of Concord Lodge.

At a special meeting of the members of Pentucket Lodge, holden in Masons' Hall, in Lowell, Oct. 2, 1847, the following preamble and resolutions were unanimously passed:

Whereas, it has pleased an all-wise Providence, in his inscrutable dispensations, to call from our midst our beloved Brother and Worshipful Master, JESSE PHELPS,—be it therefore

Resolved, That in this melancholy event, our community has sustained the loss of an industrious, enterprising and public-spirited citizen, society the walk of an upright and honest man, and Masonry a worthy exemplar of her principles, fulfilling, as he did, his various social and domestic duties under the promptings of a noble and generous heart.

Resolved, That as a token of respect and esteem for our Brother and W. Master, and as a further testimonial of our grief at his loss, we wear the usual badge of mourning for the space of thirty days.

Resolved, That we tender to his afflicted widow and relatives, in this truly distressing dispensation, the warmest sympathies of our hearts.

Resolved, That a copy of this preamble and the accompanying resolutions, be furnished the bereaved family of our deceased Brother, and placed on the records of our Lodge; and that they be published in the Freemasons' Magazine at Boston. Attest,

COLBURN BLOOD, JR., Sec.

At a special meeting of the members of Neosho Lodge, No. 81, at their hall in Neosho, Mo., Feb. 2d, 1848, on the occasion of the death of their worthy and esteemed Brother, THOMAS SHANNON, the following resolutions were unanimously adopted:

Resolved, That while we cherish the recollection of our deceased Brother and friend, we sincerely deplore his loss to the Fraternity, to his family, and to his country. In the walk of life which it was his lot to fill, affability and justice eminently marked his character, and shone conspicuous in the circle in which he mingled. Though unobtrusive in his manners, he was firm and resolute in principle, and faithful in the discharge of every duty.

Resolved, That we deeply sympathize with his afflicted widow, family and friends.

Resolved, That a copy of these resolutions be enclosed to his widow, and that they be published in Moore's Masonic Magazine, at Boston.

J. T. PENNINGTON,
Sec'y of Neosho Lodge, No. 81.

REGISTER OF OFFICERS.

GRAND LODGE OF MICHIGAN.

M. W. E. Smith Lee, G. Master.
 R. W. Paul B. Ring, D. G. M.
 " Joshua B. Taylor, S. G. W.
 " John Stewart, J. G. W.
 " Levi Cook, G. Treas.
 " James Fenton, G. Sec.
 " A. C. Smith, G. V. and Lect.
 " Rev E. M. Crippin G. Chap.
 W. Thos. Cook, S. G. D.
 " R. B. Loomis, J. G. D.
 " W. S. Brown, G. Marshal.
 " Jno. E. Schwarz, G. Sw. B.
 " Madison Cook, G. Pursuivant.
 Seneca Caswell, G. Tyler.

G. LODGE OF THE DIST. OF COLUMBIA.

M. W. B. B. French, G. M.
 R. W. Geo. C. Thomas, D. G. M.
 " E. Whittlesey, G. S. W.
 " D. M. Cornb, G. J. W.
 " Robert Clark, G. Treas.
 " Chas. S. Frailey, G. Sec.

GRAND CHAPTER OF MAINE.

M. E. Freeman Bradford, G. H. P.
 E. Thomas S. Bowles, D. H. P.
 " John C. Humphrey, G. King.
 " Nelson Racklyft, G. Scribe.
 " Oliver Gerrish, G. Treas.
 " Arthur Shirley, G. Sec.
 Rev. Comp. Cyrus Cummings, }
 Cyril Pearl, } G.
 James Pratt, } Chaplains.
 Gersham F. Cox, }
 Comp. Moody F. Walker, G. Marshal.
 Henry H. Boody, }
 Isaac Ingersoll, } G. Stewards.
 Alex. H. Putney, }
 William Allen, }
 Isaac Davis, G. Sentinel.

MONROE COUNCIL R. AND S. MASTERS,
DETROIT, MICH.

E. Smith Lee, Th. Ill. G. M.
 John Mullett, Ill. D. G. M.
 Jeremiah Moore, Ill. P. C. W.
 Wm. M. Lister, C. G.
 Wm. J. Ives, G. S.
 John Almy, Treas.
 H. N. Church, Rec.
 S. Caswell, Sent.

HIRAM LODGE, NEW HAVEN.

Caleb Fenner, W. Master.
 Charles H. Skiff, S. W.
 Moses Dickinson, J. W.
 Benjamin Beecher, Jr., Treas.
 E. G. Storer, Sec'y.
 Francois Turner, S. D.
 Julius Tyler, J. D.
 Isaac Tuttle, Tyler.

GRAND LODGE OF IOWA.

M. W. Ansel Humphreys, G. M.
 R. W. J. P. Lancaster, G. S. W.
 " Pearley Jackson, G. J. W.
 " John Hawkins, G. Treas.
 " T. S. Parvin, G. Sec'y.

NEW HAVEN ENCAMPMENT, NO. II.

Eliphalet G. Storer, G. Com.
 William H. Ellis, Generalissimo.
 George Shumway, Capt. Gen.
 Samuel Bishop, Treas.
 A. C. Babcock, Recorder.
 Francois Turner, Prelate.
 R. Fitzgerald, S. W.
 Fred. Crosswell, J. W.
 Henry Beecher, St. Bearer.
 E. J. Munsell, Sw. Bearer.
 B. Beecher, Jr., Warder.
 A. T. Colt, 3d Guard.
 E. Robinson, 2d "
 W. Lyon, 1st "
 I. Tuttle, Sent.

MONROE CHAPTER, DETROIT, MICH.

John Mullett, H. Priest.
 Wm. M. Lister, King.
 N. B. Carpenter, Scribe.
 James Fenton, C. H.
 G. Wadleigh, P. Soj.
 N. J. Smith, R. A. G.
 W. J. Ives, M. 3d Veil.
 Albert Marsh, M. 2d Veil.
 Joshua Turner, M. 1st Veil.
 E. Rood, Treas.
 H. N. Church, Secretary.
 S. Caswell, Sentinel.

ZION LODGE, NO. 1., DETROIT, MICH.

Wm. M. Lister, W. Master.
 H. N. Church, S. W.
 J. S. Abbott, J. W.
 John E. Schwarz, Treas.
 Eardley Ives, Sec'y.
 John Patton, S. D.
 J. Grueber, J. D.
 A. Marsh, }
 George Davis, } Stewards.
 S. Caswell, Tyler.

DETROIT LODGE, NO. II., DETROIT, MI.

Henry T. Backus, W. Master.
 Amos T. Hall, S. W.
 W. J. Ives, J. W.
 Joshua Turner, Treas.
 G. Mott Williams, Sec'y.
 G. Wadleigh, S. D.
 N. J. Smith, J. D.
 S. Caswell, }
 Lucius Thompson, } Stewards.
 S. Caswell, Tyler.

MASONIC CHIT CHAT.

TIME OF MEETING of the various Masonic bodies in Boston and vicinity:

St. John's Lodge, - 1st Monday.
 St. Andrew's, - - 2d Thursday.
 Columbian, - - - 1st Thursday.
 Mount Lebanon, - - 2d Monday.
 Massachusetts, - - 3d Monday.
 Boston Encampment, - 2d Wednesday.
 St. Andrew's Chapter, 1st Wednesday.
 St. Paul's Chapter, - 3d Tuesday.
 Council R. and S. Masters, last Tuesday.
 Boston G. L. of Perfection, 2d Monday.
 Grand Lodge, 2d Wednesday in Dec.,
 March, June and Sept.
 G. Chapter, Tues. preceding 2d Wednesday
 of March, June, Sept., and Dec.
 Grand Encampment, October, annually.
 Board of Relief, 1st Tuesday in each mo.
 ☞ All the above bodies meet at the Ma-
 sonic Temple, Tremont street.

King Solomon's Lodge, Charlestown,
 last Wednesday.

Washington, Roxbury, '2d Thursday.
 Mount Tabor, East Boston, 2d Thursday.
 St. Paul's, South Boston, 1st Tuesday.
 Star-of-Bethlehem, Chelsea, 4th Wednes.

☞ The matter brought to our notice by our correspondent at Monroeville, Ala., is ably, and, for the present, sufficiently discussed in the report sent us. The certificate from the Secretary is not, we think, such an one as is contemplated by the Constitution of the Grand Lodge. A less offence than is required to suspend or expel, would, in our opinion, constitute good cause for rejection. The Grand Lodge undoubtedly had jurisdiction in the case, if it were properly brought before it. We refer our correspondent to the last number of the Magazine, for our views on the subject of rejected candidates.

☞ The inquiries of our correspondent at Church Hill, Ala., do not admit of public discussion. To the *first*, we answer, that it must be presented, and not sent, except in cases where the parties are known to each other:—to the *second*, that but *one* is lawful:—the *third*, we do not comprehend. Our correspondent has used a word that does not convey his meaning. Perhaps our answer to the second inquiry will suffice.

☞ The letter from our Paris correspondent will be found to be interesting.

NEW GOLD PEN.—*Stimpson & Bard's Mosaic Improvement*.—Mr. GEORGE STIMPSON, Clerk in the Merchants' Bank, in this city, has made an important improvement in the *Gold Pen*; one which, we think, can hardly fail to meet with universal acceptance, and make his pens supersede all others now in use: He denominates it the *Mosaic Improvement*; but he might, with at least equal propriety, have called it the *Masonic Pen*, inasmuch as the improvement mainly consists in the introduction of a *Throat* in the bowl of the pen, *in such manner as to retain a sufficient quantity of ink to write an ordinary letter*, without resorting a second time to the inkstand! The advantage of this is manifest. It is not only a great saving of time and patience, but a positive relief to the drudgery of writing. To professional and literary men in particular, the improvement will most heartily commend itself. The pens are manufactured, with diamond points, by Messrs. Bard & Brother, No. 1 Court Avenue, (corner of Washington street,) Boston, and 101 William street, New York. No pains are spared to make a superior article, and we confidently recommend it to our friends as the best pen in the market. We understand that the improvement has been secured by patent right.

☞ Our correspondent at Boonville, Mo., will find all that he asks for in relation to the degree of "Heroine of Jericho," in the last volume of the Magazine. The degree of the "Mason's Daughter," is the invention of some fertile genius of our own country, whose name has escaped immortality.

☞ We feel it our duty to caution our Brethren against a German, who is travelling over the country, and soliciting assistance from the Lodges to enable him to reach Europe. He pretends to have been a preacher or physician, and is an Odd Fellow as well as Mason.

☞ Br. Wm. M. Lister, Detroit, Mich., is an authorized agent for the Magazine and Treatise-Board, in connection with Br. H. N. Church.

☞ The beautiful little poem sent us by a correspondent at New Orleans, shall appear in our next.

THE
FREEMASONS'
MONTHLY MAGAZINE.

VOL. VII.]

BOSTON, MAY 1, 1848.

[No. 7.]

ROYAL ARCH CHAPTERS UNDER THE AMERICAN AND ENGLISH JURISDICTIONS.

Mansfield, O., Dec. 13, 1847.

COMP. C. W. MOORE,—*Dear Sir*,—I wish your opinion on the following subject. I believe the R. A. Constitution of the Gen. Grand Chapter of the U. States, as well as the *general regulations* of R. A. Masonry in this country, require nine R. A. Masons to be present to open a Chapter; and that the Constitution and regulations recognize the three Lodge degrees, viz. Mk. M., P. M. and M. E. M., to be regular degrees in Masonry, and even require them to be conferred on an individual before he can receive the Royal Arch degree.

In England, if I am correctly informed, only three R. A. Masons are required to open a Chapter and transact business; and the three Lodge degrees above named, are not required to be taken previous to taking the R. A. degree, and are not there even recognized as regular degrees in Masonry, and in granting Charters to subordinate Chapters, authority to confer said degrees is not given.

If I am correct in the above, the following inquiries suggest themselves to my mind, to wit:

1. Can we receive as visitors, or admit as members, into our Chapters, R. A. Masons who have taken the degree in England, without having received the above-named Lodge degrees?

2. Can we, in any manner, recognize such as R. A. Masons? If so, to what extent?

3. Would it be lawful for us to confer the three Lodge degrees above named, and then admit them into our Chapters, as having been legally exalted?

4. Would it be proper for a R. A. Mason from this country, to visit a Chapter in England, and *assist or be present* at the opening of a Chapter, when only three, or a less number than nine, R. A. Masons were present, or where a less number than nine were permitted to open a Chapter?

5. Would it be proper for a Chapter in this country, to admit into its Lodges of Mk. M., P. M. and M. E. M., persons who have received those degrees in a Chapter not authorized by their Charter to confer said degrees, (as is done in Canada)?

6. And can the General Grand Chapter of the U. States, grant a Dispensation or Charter to a Chapter working under a Charter from England, (say in Canada,) to confer in their Chapter the said three Lodge degrees?

7. How are these evils to be cured?

Your opinion upon these questions, and anything connected with them that may suggest itself to your mind, will be thankfully received.

There is another question which I will put to you, as I have commenced asking questions. It is this :

8. Is it proper to use substitutes for exaltation ? if so, how many ?

Yours, truly,

JOSEPH HILDRETH.

We will endeavor to comply with the request of our correspondent ; but in doing so, we shall be under the necessity of condensing our remarks to the lowest possible point. His inquiries are numerous, and full answers to them, with the argument complete, would occupy more space than we can at present devote to the subject. We will endeavor, however, to express ourselves with sufficient clearness to prevent any misunderstanding of our opinions, even though we fail to fortify them so strongly as we might otherwise do.

In respect to the requirements and regulations of the Grand Chapter of England, the information of our correspondent is mainly correct,—at least, it is sufficiently so for the present purpose. We proceed, then, to answer his inquiries, *seriatim* :—

1. It would not be proper to admit into our Chapters, Companions who have received only the R. A. degree ; or, in other words, who have not received the appendant degrees ; because, in that case, the Chapter could neither be properly opened, nor closed, nor worked, and for reasons which must be sufficiently obvious to our correspondent, as well as to every other intelligent Royal Arch Mason, who is at all acquainted with the American ritual. A different course is wholly inadmissible, as being not only inconsistent with the nature of the case, but as opposed to the direct action of the General Grand Chapter on the subject.*

2. It would not be lawful to recognize as Royal Arch Masons, in the sense and to the full extent in which the phrase is used in this country, Companions who have not received the appendant degrees conferred in Chapters ; but it would be lawful to recognize their possession of the Royal Arch degree. And

3. To confer upon them the “ three Lodge degrees,” and then “ admit them into our Chapters, as having been legally exalted.” And this is the precise course recommended by the General Grand Chapter, in the proceedings already referred to ; and from which we quote as follows :—“ Any worthy Companion, from without the jurisdiction of the United States, who may present himself as a Royal Arch Mason, and produce satisfactory evidence of his having received that degree, may ask for, and each and every Chapter under the jurisdiction of this General Grand Chapter, shall have liberty, and it is hereby authorized to confer, the degrees of M. M., P. M., and M. E. M., on such Companion, to the end that he may

*Vide proceedings of 1844—page 40.

be healed, and thereby made a regular Royal Arch Mason, free of charge."²

4. We are of opinion that it would be proper, and know that it is a usual occurrence, for American Companions to visit the Chapters in England and other parts of Europe, where the regulations referred to by our correspondent are in force. In all such cases, the *lex loci* obtains. But the doubt in the mind of our correspondent, (and he is not alone, by any means,) arises from an omission that has taken place within a few years, and principally among our Western Companions. The phrase, "assist or be present," should be qualified by the words, "while under the jurisdiction of the General Grand Chapter of the United States." With this *correction*, the difficulty vanishes.

5. We think it would not be proper to admit into our Chapters, or to recognize in any other way, persons who have obtained the degrees enumerated, from any source not legally authorized to confer them, before they have been healed in the usual manner.

6. Inasmuch as the appendant Chapter degrees are not recognized by the Constitution of the Grand Chapter, or any other competent authority in England, we think it would be entirely competent for the General Grand Chapter, if consistent with its own regulations, to authorize their being conferred in Canada, or anywhere else within the English jurisdiction. But whether it can properly grant authority to the Chapters working under the English Constitution, to confer them, is a very different, if not a more difficult question. We should with great reluctance give our assent to any such interference on the part of the General Grand Chapter, as we should most certainly oppose any similar interference with our own organizations by any foreign Masonic authority. We do not object, if our Brethren see fit in their individual capacity, to seek from any foreign body authority to confer foreign degrees; for this they have an unquestionable right to do; but we should most seriously object to any attempt to incorporate such degrees on our Lodges and Chapters.

The second article of the Constitution of the General Grand Chapter, defines the powers of the State Grand Chapters. The fifth section of this article is as follows:—

"No Dispensation or Charter shall be granted for instituting Lodges of Most Excellent, Past, or Mark Masters, independent of a Chapter of Royal Arch Masons."

²The Gen. Grand Secretary appends a note to this report, to the effect that the recommendation "free of charge," is in violation of the 7th sec. of the 1st art. of the Constitution, and should not, therefore, be followed. This is a debatable question; but as it is a question, and remains unsettled, the safest way is to follow the construction placed upon it by the Gen. Grand Secretary. But there is another point against which we enter our solemn protest, and that is the outrageous abuse of the English language with which the committee who made the report in question are justly chargeable! We offer this as an excuse for any discrepancy that may be discovered between our extract and the report. The committee were careless.

If the General Grand Chapter is itself subject to the same restrictions, in this respect, that it imposes upon the State Grand Chapters, and we see no reason why the rule should be otherwise, then it cannot grant authority to confer the appendant degrees, separate from a Chapter organization; and there can be no question that it has not the power to organize Chapters in Canada, or in any other foreign jurisdiction.

7. The remedy for this latter evil is not difficult, if there be a disposition to apply it. It is only necessary for the General Grand Chapter to amend its Constitution, if it have not the power already, so as to allow of the granting of Charters, emanating from itself, "for instituting Lodges of M. E., P., and M. M., independent of a Chapter," in any "State, country, Republic, or Territory," where the conferring of those degrees is not authorized by some competent authority. Our Canadian Companions are ready and desirous to receive such authority, and to establish such Lodges.* Let the General Grand Chapter grant them the power, on regular petition, and the Chapters there and in the United States, would immediately be placed upon an equal footing, and free and fraternal communication and intercourse between them established.

8. It is proper to use substitutes, either one or two, as occasion may require. Without this permission, one half of the Chapters in the country would not be able to maintain themselves, in consequence of not being able to work more than once or twice a year. They would die of *inertia*. We are fully aware that some intelligent Companions have entertained serious doubts as to the propriety of the practice of employing substitutes. We, however, cannot sympathize with them in this respect; for, if the practice be not strictly in conformity with the *letter* of the requirement, it cannot be doubted that it is in agreement with the *spirit*, and that the end proposed is more effectually attained by it. We are told that "the letter killeth, but the spirit giveth life." And, if we admit the negative of the question, this would be literally true in the case we are considering. A strict and literal conformity with the "letter," as it is understood by Companions who doubt the propriety of using substitutes, would most certainly "kill" a large portion of the Chapters to which "the spirit" now "giveth life,"—especially of those which are located in the interior towns. But we are not prepared to concede that the practice is not a literal compliance with the requirement, provided no *distinction* is made in the progress of the work. A thing done, is not the less done, because it had been done before, and there was, therefore, no absolute necessity for doing it again.

We have thus answered all the inquiries proposed by our correspondent, and we hope to his satisfaction.

*If deemed expedient, the conferring the degrees in these Lodges might be restricted to R. A. Masons, and those who propose to become such.

PAST MASTERS MADE IN R. A. CHAPTERS.

Black Hawk, Miss., Dec. 12, 1847.

COMP. C. W. MOORE:—*Dear Sir:*—A question arose in the Mount Moriah Lodge, to this effect:

Can a Royal Arch Mason, not an officer in any Lodge, open and close a Master's Lodge, in the absence of all or any of the governing officers, without the order of the W. Master, or the S. or J. Warden, he being a member of said Lodge?

You will please give me your views on the subject, as there seems to be a difference of opinion here, and I want to be set right by acknowledged authority.

Yours, fraternally,

S. ATCHISON.

The Past Master's degree, as given in the Chapters, confers no privileges on the recipient, of which he can avail himself in a Lodge of Master Masons, except that of being present whenever the Lodge may have occasion to open on that degree. A Brother who, having been duly elected and installed, has served at least one year,* as Master of a subordinate Lodge, under the jurisdiction of some Grand Lodge, is, by ancient usage, alone entitled to the rank and privileges of a Past Master.

The degree, if such it be, as conferred in the Chapter, is to be regarded merely as a preparatory measure to further advancement in Masonry. It does not confer any of the privileges to which a Past Master, in the true sense of the term, is entitled. Brethren so receiving the degree, are not recognized as such by those Grand Lodges of which Past Masters, by virtue of their rank, are admitted as members. They are not Past Masters, in the true and legitimate sense of the phrase.

In our humble judgment, a great error was committed when the power of making nominal Past Masters, was conceded to, or assumed by, the Chapters. There was no necessity for it. The degree, or ceremony, or whatever else it may be called, has no actual or necessary connection with the Royal Arch, or any other degree conferred in the Chapters. But this is an error, if it be one, for which there is, probably, now no remedy, or at least none that will be likely to be adopted. We must, therefore, make the best of it, and endeavor to keep the evil within its present limits. To this end, we should not hesitate to reject at once, and decisively, all such claims as that set up in the case referred to by our correspondent. The Companion claiming the right as a Past Master to open the Lodge, was undoubtedly sincere in the belief that he possessed the authority; but he was mistaken. He possesses no powers which are not common to every other member of the Lodge who has attained to the rank of a Master Mason.

A commendable illustration of the principle involved in this question,

*This is, in some parts of our country, reduced to six months; but this is not the old usage.

recently occurred in connection with the Grand Lodge of New York. The Earl of Zetland, G. Master of the G. Lodge of England, was induced by some ulterior considerations, to appoint an obscure member of the Order, as his representative in the Grand Lodge of that State. On presenting his credentials, and not being able to show that he was a Past Master, in the constitutional sense, the *quasi* representative was rejected. And this was right. It was meeting the Earl on his own Constitutions, and administering to him a reproof for attempting to practise upon another Grand Lodge, that which he himself, by his own Constitutions, would be compelled to reject. He will probably be more particular in his observance of the laws, as well as in the choice of his representative, when he may next have occasion to act in any similar matter. We merely cite the case to illustrate the principle.

TYLERS OF LODGES.

A Brother writing from Nova Scotia, proposes the following inquiry, and requests an answer. We cheerfully comply with his request :—

“Has the Tyler, when inside of a subordinate Lodge, a vote, and a right to express his opinion on any subject before the Lodge?”

The proper answer to this inquiry must depend entirely upon the fact whether the Tyler is a member of the Lodge, or otherwise. Of this our correspondent has failed to inform us. If the Tyler be not a member, he has no more right to interfere with the business transactions of the Lodge, than other visitors and strangers. On the contrary, if he be a member, he is entitled to all the rights and privileges of full membership. The mere circumstance that he is the Tyler of the Lodge, does not, and cannot, affect his standing or his right as a member. These are secured to him, as to all other members, by the by-laws, and he cannot be deprived of them, except for delinquency. There would, however, generally be a manifest impropriety in the Tyler's voting in questions in relation to which discussions have arisen in the Lodge; because, from his position, he is not in a situation to participate in, or attend to, the discussions; and would, therefore, be obliged to vote without a full and proper understanding of the subject. It is not probable that any well disposed Brother would desire to do this; but if he should, and insist upon his right to vote, we know of no rule by which the right can be denied to him.

We apprehend that our correspondent may not have marked the distinction between the Tyler and the ‘Serving-Brother,’ as defined in the

English Grand Lodge Constitutions. The latter is not permitted to be a member of the Lodge that he serves, and if employed as Tyler would not be at liberty to vote. Nor can the Tyler of the Gr. Lodge be a member of that body. But this restriction does not apply to subordinate Lodges.

ADMISSION OF MEMBERS AND CANDIDATES FOR DEGREES.—RIGHT OF VISITERS TO VOTE.

Holly Springs, Miss., March 10, 1848.

DEAR BROTHER,—We have lately had quite an animated discussion upon the question of application for membership to Lodges:—Whether any Lodge can reject by black ball any such application? There has, however, been no instance, I am glad to say, in our Lodge, which called up the question; but as it is an important one, I would be very glad to have your always valuable opinion.

It has been contended by some, that a Master Mason is entitled, as such, wherever he may be, to all the privileges enjoyed by Master Masons, until he shall be suspended or expelled; and that no member can black ball an application of a Master Mason for membership to any Lodge, if he produces his demit or diploma of good character, and passes the examination of a committee. While others say, they can black ball a Master Mason, and that he is under the same rules and regulations of an applicant for initiation; and by this latter course, a member rejected, is denied the right of trial or demand of specific charges, and is remedyless; and is thus summarily disposed of.

Again: Have visiting Brethren a right to vote for the initiation of applicants for degrees? and ought any person to be received when it is known a Master Mason will black ball him, whether such Master Mason be a member of the Lodge or not, to which the application is made?

Yours, fraternally,

HANNIBAL HARRIS.

Lodges are composed of an indefinite number of Brethren—usually about fifty, some having more and some less—who are associated together, under the authority of a Charter from the Grand Lodge, for the purposes of Freemasonry. This Charter is granted to the petitioners, and such other Brethren as *they* may see fit to associate with them. It neither requires nor prohibits an increase of the number of members. The Lodge is not, therefore, under any obligations to do either, unless required by some special and unusual provision in the Constitution of the Grand Lodge. As a general rule, the Lodge is at liberty to admit or reject, as it sees fit. None other than Master Masons can properly be admitted to membership; and they cannot claim the privilege as a right. They must petition and be admitted by ballot. An opposite course would often be attended with dangerous consequences to the harmony and prosperity of the Lodge. The members must be allowed to select their own associates. There is safety in no other course. If an applicant is rejected, he has no appeal; but his standing in the Fraternity is not affected by the rejection. His privileges remain the same; nor should the circumstance, of itself,

be permitted to operate to his disparagement, either as a man or a Brother. His rejection may have been the result of personal dislike, the want of proper social qualities, or other similar causes, not affecting his moral character.

To the second inquiry we answer, that visiting Brethren have no right to vote on the admission of candidates for initiation. We are aware that such a claim has been agitated in certain quarters; but it is wholly inadmissible. If a visitor knows any reason why an applicant should not be admitted, it is his duty to communicate it to the Master of the Lodge, that the objection may be properly investigated; and this is all that he has occasion to do about it. He cannot be permitted to interfere further than this, with the transactions of the Lodge; unless he sees cause to enter complaint against it before the Grand Lodge.

To the third inquiry. If the Master Mason is a member of the Lodge, he should communicate his objection to the Master or the committee of investigation, or be present to exercise his right to negative the applicant, if he see good cause. If he be not a member, then he should communicate the *nature* of his objection to the Master of the Lodge. If neither of these be done, we see no sufficient reason to warrant the rejection of the candidate.

THE ARISTOCRACY OF FREEMASONRY.

"Nolite sapere plus quam oportet."

AMONG Freemasons, the number of those who cultivate their minds and adorn them with true knowledge, and who are industriously occupied in their search after truth, is certainly very small. In general, nine-tenths of those who are styled "Freemasons," have no right to the name beyond the *titles* they acquire; and if they do not leave the Order, they remain members with only a superficial idea of its principles and beauties.

It is truly a privilege equally rare and valuable, to have acquired distinct ideas of things; to have penetrated the mystic darkness which surrounds us, and to have eyes to see the *light* invisible to the mass, which "shineth in that darkness." Precious, indeed, the privilege to discover "the hidden riches of secret places," to fathom the principles of the moral and physical system, and to become, (if we may be allowed the expression,) *initiated* in the grand council of the Supreme Architect!

If there really existed a Lodge, whose members were all men of superior genius and talents, enlightened philosophers, who never advance a step without full evidence before them, and who preserve as a precious deposit the pure and unalterable charge of truth, by the discovery of which the human mind becomes capable of being elevated, it would be the most respectable body of men of which

we can well conceive. Such a Lodge would indeed deserve the title of *true* *ded*; of *adepts*, in the full sense of the word; of *oracles*, if not infallible, at least most worthy of being listened to, by those over whom credulity, error, superstition and prejudice do not exercise their tyranny.

It seems, in truth, if we judge at first glance, that the idea we have just expressed, is not altogether destitute of reality. There are philosophical Freemasons who compose a species of *firmament*, consisting of stars of different magnitude, with here and there one shining with unusual brilliancy. In fixing our attention upon this vast luminous region, we find this brilliancy obscured by nebulous stars and opaque bodies. The number of those glittering with *borrowed rays*, is almost infinite. Meteors composed of light and oftentimes mischievous exhalations, form a deceptive spectacle, which is soon dissipated. It is no easy task, therefore, for the new initiate, among the large number of guides who present themselves, to discriminate between those who deserve to be listened to or followed, and those who do not. He in the end finds that many so far from meriting the title of *chiefs*, possess scarcely the qualifications necessary for good *subalterns*. In the midst of this anarchy and confusion, a considerable time must necessarily elapse, before he can make choice of worthy conductors. Should he in the least degree be deficient in attention, or have no well-balanced mind; or should he be of a turn of mind readily captivated by external show, and disposed to judge of things as they *appear*, and not as they really are, or be too indolent or incompetent, or, perchance, not have the means at hand to enable him to study and understand the truth, he may yield at once to false or superficial explanations of a pretended science, and become bewildered or entirely lost in vain efforts to comprehend it.

If Freemasonry is aristocratic, its aristocracy is that of the *mind* and of *moral worth*. In this sense, it knows not how to be democratic. "All are not Israel that are of Israel;" "many are called, but *few* are *chosen*." The throng of false Brethren, of the half-instructed, of showy yet superficial minds, of plagiarists, of the ignorant, as well as of the crafty and unprincipled, serve to confuse and disorganize the well-intentioned plans and "works" of the wise, good and true, to nullify all Masonic government and laws, engender and perpetuate corruption and "innovation, which is treason, and saps the foundation of the venerable fabric." "The word of promise is kept to the ear, but broken to the . . ."

If we bring Freemasonry back to *aristocracy*, or (to resume our former figure,) consolidate in the *firmament* of Freemasonry, exclusively those stars that shine with their own proper lustre, with the substantial light of *wisdom*, enduring *power*, and the *beauty* of virtue, shall we not then finally have what we seek for? Will we then have secured respectable repositories of the genuine and solid science and royal art, which they change not nor adulterate in any respect, but which they preserve with care, and communicate to "the faithful and accepted" of the "holy empire" as integral and pure as they themselves possess it? So we fondly hope and truly believe.

J. J. J.

THE SPIRIT OF MASONRY.

[From an Address delivered before St. George's Lodge, Kingston, Canada, on the 27th Dec. last, by Rev. W. M. HAZEN.]

MASONRY is defined to be "a beautiful system of morality, veiled in allegory and illustrated by symbols."

Because it is a system, which is the guardian of every virtue, and is calculated to enlarge the mind and improve the heart; because its precepts, if rightly observed, prepare us to live well, and teach us how to die; I yield my feeble efforts to extend its light. Because all its leading doctrines are drawn from the Bible, which is acknowledged to contain all things necessary to salvation; because, by her emblems, Masonry seeks to illustrate and enforce its cheering truths; tells man of his exalted origin, his present degraded and helpless condition, his ignorance, blindness and bondage; because she bids him look up to heaven, whence cometh aid, I give her my countenance and support. How the charge brought against our Order, of being the encourager of Infidelity, can be sustained, is to me inexplicable; how any of the initiated can hold views subversive of revelation, or practice vices destructive of peace and happiness, both social and civil, is beyond my comprehension. For at every step we take we are reminded of our duty to God, and of the efficacious intercession of our adorable Redeemer; we are taught the necessity of a pure heart, as the work of the renewing spirit, and as the condition upon which alone eternal life can be secured. Whenever we turn our eyes, we behold the fundamental truths of the gospel strikingly represented by various significant emblems. We are directed to the Star which led the wise men to Bethlehem, proclaiming to mankind the nativity of the Son of God, and here conducting our spiritual progress to the author of redemption. The uncertainty of life, with its chequered scenes, is ever before us; we are reminded that there is no escape from the piercing arrows of death; that today, the sun of prosperity and joy may shine upon our persons and families, health and strength may invigorate our frame, and we only feel the sorrow of another's woe; but tomorrow, nay, perhaps, before this day closes its light, some friendly heart may sigh over our breathless corpse, Alas! my Brother. The coffin lies before us, the skull and bones are presented to our view, and though the solemn thought of death, without the assurance of revelation, is dark and gloomy, yet the Christian is suddenly revived by the evergreen and ever-living sprig of faith, in the merits of the Lion of the Tribe of Judah, which strengthens him with confidence to look forward to a blessed immortality. The precepts of industry, and fidelity to God and man, the virtues of *Fortitude, Temperance, Justice and Prudence*, are constantly inculcated. Now what is there in all this, calculated in the remotest degree, to encourage infidel opinions, or profligate immorality? Rather is there not in it every thing to recommend it to a Christian's notice? Masonry has been well described as the handmaid of the gospel; in espousing it, there is of necessity no compromise of principle, no temptation to neglect Christian duty.

The ends designed by human society are the glory of God, and the well-being of man; as unity is designed to promote these objects, it must be good; and whatever tends to bring about that blessing surely ought to be supported, not reprobated. Now Masonry, in order that her sons may be stimulated to a life of virtuous purity, teaches them to love as brethren, to dwell together in unity. This is an eternal rule of right, an express requirement of the Divine law; it is an injunction founded on the fitness of things, and is such as every one would desire others to observe in relation to himself. It inculcates agreement, good order, friendship and happiness. It forbids scandal, backbiting and evil speaking; all jealousies in families, division and wrath among men. It teaches man to be content with the lot assigned him by Providence, to give every man his due, tribute to whom tribute, custom to whom custom. The poor, by the observance of this law, envy not the rich; and the rich neither scorn nor oppress the poor. Oh! how many of the troubles and vexations of life would be unknown, if this precept were only obeyed!

To bring about such an observance is one, among the many important objects, which our Order has in view. In this respect it is a handmaid to Christianity. Within the Lodge is assembled a family animated by one desire, and influenced by one motive, *Brotherly Love*: no angry passions are allowed to arise; no violent discussions to provoke dissension; no political sentiments to disturb unanimity. What Christianity is designed to effect universally, Masonry, which has caught its spirit, effects partially; for her motto too is, "Glory to God in the highest, on earth peace, good will towards men."

Is it asked, what good has Masonry done? If we answered, that it has promoted pure friendship, encouraged the virtues which adorn life, and disarmed prejudice of its poison, this would be saying much; but we shall answer the question with greater satisfaction by asking another: What evil can grow out of a society, whose avowed object and aim is the amelioration of human misery and wretchedness; whose distinguishing doctrines are Faith in God, Hope in Immortality, and Charity to all mankind?

We have no right to expect, my Brethren, that our ancient Order will escape the reproaches and evil insinuations of those who understand neither the principle on which it is based, nor the end it seeks to attain. Even the benign Gospel of Jesus Christ, which offers to man such peace as passes his understanding, has been maligned with bitterness, and persecuted with rage. But notwithstanding every combination against it, it stands firm as a rock of adamant; yes, the vengeance denounced against it, the violence that has descended upon it, has left just as great an impression as the sea on an iron-bound coast, lashed into fury by the tempest, but retiring unavenged. When we shall have passed off this busy scene, it will be handed down to the generations that succeed us, pure and unchanged, amid the revolutions of time. Empires have been dissolved, kingdoms have been annihilated, monarchs dethroned, while Masonry stands erect and uninjured. Go where you please, visit every tribe, of every hue, of every tongue, you will find the Brother, whose foot will be swift to your relief, whose ear will be opened to your cry, whose hands will be uplifted to protect you. And why is this? Because Masonry speaks the language of kindness to all the initiated, regarding all as mutually engaged in promoting each other's welfare; yes, the secret of her permanency is this: while other institutions have depended upon their own supposed excellence, she has based her system on God's unchanging Word. And considering the universality of her language, the ready access she has to every nation on earth, the reception she meets with in the bosom of all grades of society, methinks our Order might be made a most effective instrument in the hands of Christian men for the evangelizing of the world. The Prince on his throne, the peasant in his cottage, could be approached with confidence; and a listening ear to the invitations of the gospel, be gained by those who seek to spread the glad tidings of salvation. Thus Masonry is a passport to every land, an introduction to every society. The traveller finds a home in every clime. The soldier goes forth to battle, and whilst the sword is uplifted to strike the fatal blow, a recognizance is made, and life is spared. The sailor cast upon the strand needs but make the sign, and comfort and safety are his; and the missionary, laboring in foreign lands, thwarted, opposed and rejected, may, on joining our Brotherhood, find a hearing.

Although the admonition of the Evangelist, to love as brethren, embraces all mankind, being the children of one Father, still it is my duty to remind you that this chain ought to surround and unite, more perfectly and indissolubly, the inner circle formed by the Masonic Order. Permit me then to point out the way by which the tie that binds us in friendship may become more lasting, and by which the fruits of our love may be more bountiful and blessed.

It is in vain for us to talk of love to our Brethren, unless we can prove that we love God. We may give our goods to feed the poor; we may even make great sacrifices to supply their need; we may give our bodies to be burned; and yet after all, lack Charity, the very bond of peace and all virtues. Love to God is the test of love to man. Our benevolence may command attention and call forth the admiration of our fellows, but in the sight of God it will be worthless, unless

it proceed from a principle of obedience to His commandments. Christian love, which is alone acceptable, is proved solely by the fruits of righteousness. Let me beseech you, then, rest not satisfied with the ceremonies of your Order, nor yet with the speculations of Philosophy; but, with care and diligence, cultivate those graces and virtues so beautifully typified by our significant emblems. The Bible, that never is closed in the Lodge, proclaims the glorious truths that are worthy our belief and practice, points out the way to eternal life, and fits us for the glorious inheritance of the saints. Let us search those Scriptures.

The motto that we should wear, not only on our foreheads, but on the side-posts and lintels of our doors, should ever be "Holiness to the Lord;" then should our enemies be put to silence, and the object of our Order be fully answered. We should love God, and by consequence love our Brethren.

True love is inseparable from godliness. If we then would advance the interests of our Order, accomplish the object it is designed to promote, we shall strive to adorn the doctrine of God in all things; and with hearts filled with love to the Supreme Architect of the Universe, our stream of Charity to our fellow-creatures will flow with so strong a current, that others seeing our consistency, will be led to enrol their names in the Masonic Registry.

Let us walk worthy of our high calling, be diligent in our good cause, never relax our efforts, until all within the circle of our influence shall have felt the benefit of our labor; until the needy shall have been relieved, the unhappy comforted, the vicious reclaimed and the ignorant informed.

And may the blessing of the God of Love rest on you during your pilgrimage, and after your sojourn here is ended, may you be admitted into that heavenly Temple above, where Faith is swallowed up of sight, Hope ends in fruition, and Charity blossoms for evermore!

[Communicated.]

ODE.

APPROPRIATE FOR A SUB. G. LODGE OF PERFECTION.

Lo! Nature guards our vestal fire,
Which never, never can expire!
With hearts unwilling e'er to falter,
We here surround our common altar.
Religion builds it; and a beam
From heaven's own throne—no fitful gleam—
Wraps it in flame. While hand in hand
We round this blazing altar stand,
Let us as *elect Masons* true,
Virtue's eternal league renew.

While celebrating *Friendship's* feasts,
May *Faith* and *Hope* be welcome guests.
Let us in adoration bow
To HIM who hears and seals each vow.

Glory to God! who reigns above,
And to our neighbors, Brothers, *love*.
May He "impress us with his seal,"
And consecrate our *hearts* to feel
For others' woes; and good to do
To "the accepted and the true."

MASONIC DUTIES.

BY JOSEPH R. CHANDLER, ESQ., F. G. M. OF THE G. L. OF PENN.

To be a good Mason, a simple, unjeweled Brother, is to have all the good principles, and to practice all the virtues which can be imputed to the highest officer of the Craft. Other qualities joined to these, and various circumstances, commend a Mason to official station; but these make beautiful and useful all of every grade.

1st. *A Mason must be obedient.*—It is one of the first of Masonic virtues to be obedient, to bend to the high authority that is above, to feel that the officer in whose presence he stands, is clothed with rights and powers that command respect. The character and worldly condition of the man is merged in the officer, and he sits in the least not to exercise an arbitrary, but a delegated power; and he is thus in some degree the infallible exponent of the rules and landmarks of the Craft, the impersonation of the genius and the authority of Masonry. The good Mason inquires what are the rules, the prescriptive regulations? what are those customs of the Craft that are to effect the members? He asks thus that he may adopt them as governing causes, and that he may throw himself into their influence, and thus mould and fashion his Masonic life by all their action, and make it conformable with all their requirements. He may startle at some exposition of the hidden laws; but no sooner does he find them obligatory, than he yields himself up to willing obedience, and sacrifices to the genius of the Craft, all of personal predilection in that regard.

2d. *A Mason must be constant.*—No man is ever endued with the spirit of our Craft without having that fixed attachment to its principles, its ordinances, and its labors, which makes him a willing attendant upon the Lodges, and induces in him a constantly growing fondness for our assemblies. The man who catches the honors of the Craft, and leaves the Lodge as he hands to his successor the jewels of his place, may have some of the secrets of Freemasonry, but he has none of its principles. His attachments are to the fleeting honors of the officer; he knows nothing of the constancy of the true and faithful Brother.

3d. *A Mason must be faithful.*—Fidelity implies a strict conformity to all the solemn requirements of a Master Mason; a full, perfect, continued fulfillment of all the obligations of the Craft; obligations deep, strict, unconditional—asseverated, sealed with awful solemnities; obligations to do and to forbear. To some of these I may not, and I need not, refer with more distinctness. But fidelity—the fidelity of a Mason, involves a watchful care; a delicate but unwinking vigilance upon all that concerns the Craft. No movement that has a direct bearing upon the Order can escape the faithful Mason's notice; he sees the evil and gives the alarm. Our Order is wounded through the Brethren. Her glory is the pure morals and correct principles of her children. Her shame is found in neglected ordinances, a desolate fraternity. Can, then, a true Mason see a Brother falling into errors, lapsing from the path of rectitude, wandering away after the enticements of pleasant vices, and neglect the solemn duty of admonition? Can he admonish, lure, entreat the erring Brother in vain, and yet be faithful, if he neglect to inform the Craft of the danger they incur by the relaxed morals of the offender? Surely not. He forgets the letter and the spirit of the Craft; he overlooks the ties that bind him by one link to the Brother, and by another to the Order, and cowardly and traitorously lets the enemy of our race get possession of the heart of a Brother to whom he should give due and timely notice; and he lets that enemy of our Institution find ingress to our Lodges, secreted in the bosom of a vicious Brother. Fidelity to the Craft involves the unpleasant duty of rebuking the erring as well as of admonishing the tempted Brother.

4th. *A Mason must be charitable.*—Of all the words in our language, there seems to be none so much abused as the term, charity. With some, the charitable man is he that gives his thousands of dollars to an object of public benevolence, or who doles a small portion to the beggar at the door. Either act may be charitable, or it may be a contemptible ostentation, as undeserving the name of virtue,

as it is unworthy the approval of heaven. The charity which is the bond of love with Masons, lies deeper in the heart; it is the principle of the act, rather than the act itself; it is the motive sanctifying the movement, and giving merit to the deed. True Masonic charity finds its expression often in alms deeds; it is evinced in the small pittance which the Brother can spare to the widow and the fatherless; it is evident in the princely liberality with which a Girard endowed our Grand Lodge.* But it has also other modes of expressing itself; it finds out the object for its exercise; it pours a light on the pathway of the wanderer; it guides him onward in his course, and silently blesses him. True Masonic charity exhibits itself in solicitude for the welfare of all interested in the benefits of the Order; it rejoices in the elevation and prosperity of a Brother; and it sympathizes in the humiliation and adversity of the unfortunate. It startles the erring from the precipice over which he is bending; it gently lures back to virtue the Brother that was beginning to fall, and comes, not with noisy purpose or ostentatious liberality, which, like the potent storm, tears up the earth which it should enrich, but falls gently and equally, like the blessed dew of heaven, that nourishes and invigorates where it rests, and sparkles in the sunlight as if in token of its gratitude.

These are some of the branches of the virtues of our Craft,—only some. Who shall count them all? They are the life of social existence—they are of the blessed things of earth, that take hold on heaven.

THE THREE PILLARS, WISDOM, STRENGTH AND BEAUTY.

In the British and other mysteries, these three Pillars represented the great emblematical Triad of Deity, as with us they refer to three principal officers of the Lodge. We shall find however that the symbolical meaning was the same in both. It is a fact, that in Britain, the Adytum or Lodge was actually supported by three stones or pillars after having endured the ceremony of initiation in all its accustomed formalities. The delivery from between them was termed a new birth. (Hanes Taliein, c. iii. Dav. Druids, p. 230.) The corresponding pillars of the Hindu mythology were also known by the names of wisdom, strength, and beauty, and placed in the east, west, and south, crowned with three human heads. They jointly referred to the Creator, who was said to have planned the great work by his infinite wisdom; executed it by his strength; and to have adorned it with all its beauty and usefulness for the benefit of man. These united powers were not overlooked in the mysteries, for we find them represented in the solemn ceremony of initiation, by the three presiding Brahmins or Hierophants. The chief Brahmin sat in the east, high exalted on a brilliant throne, clad in a flowing robe of azure, thickly spangled with golden stars, and bearing in his hand a magical rod; thus symbolizing Brahma, the creator of the world. His two compeers, clad in robes of equal magnificence, occupied corresponding situations of distinction. The representative of Vishnu, the setting sun, was placed on an exalted throne in the west; and he who personated Siva, the meridian sun, occupied a splendid throne in the south. The Masonic Lodge, *bounded only by the extreme point of the compass, the highest heavens and the lowest depths of the central abyss*, is said to be supported by three pillars, wisdom, strength, and beauty. In like manner the Persians, who formed their emblematical Mithratic cave or Lodge, the Empyrean, feigned it to be supported by three

*The late Stephen Girard bequeathed to the Grand Lodge of Pennsylvania the sum of \$20,000, which, by his direction, has been allowed to increase to \$30,000, the income of which is distributed to poor, worthy Masons.

intelligences, and who were usually denominated, from certain characteristics which they were supposed individually to possess, eternity, fecundity, and authority. (Vide Ramsay's travels of Cyrus and dissertation thereto annexed.) Similar to this were the forms of the Egyptian Deity, designated by the attributes of wisdom, power, and goodness (Plut. de laid, and Osir, 373.) And the sovereign good, intellect, and energy of the Platonists, which were so regarded as the respective properties of the Divide Triad. (Plat. in Times.)

It is remarkable that every mysterious system practised on the habitable globe, contained this Triad of Deity. The oracle in Damascius asserts that 'throughout the world a Triad shines forth, which resolves itself into a Monad;' and the uniform symbol of this three-fold Deity, was, an equilateral triangle; the precise form occupied by our pillars of wisdom, strength, and beauty. In the mysteries of India, Brahma—Tishnu—Siva, were considered as a triune god, distinguished by the significant appellation of Tri-murti.* Brahma was said to be the creator, Vishnu the preserver, and Siva, the judge or destroyer. In the east, as the pillar of wisdom, this deity was called Brahma; in the west, as the pillar of strength, Vishnu; and in the south as the pillar of beauty, Siva: and hence, in the Indian initiations, as we have just observed, the representative of Brahma was seated in the east; that of Vishnu in the west; and that of Siva south. A very remarkable coincidence in the practice of ancient Masonry.

ROYAL ARCH MASONRY IN VERMONT.

THE following communication was read by Comp. Nathan B. Haswell, at the re-opening of Burlington Chapter, at Burlington, Vt., on the 12th January last. It is an interesting paper, and we give it a place in our pages as a part of the current history of our Institution:—

My Worthy Companions:—At the late session of the General Grand Chapter for the United States, held in the city of Columbus, Ohio, permission was granted for Burlington Chapter to renew its labors under its old Charter, by making proper returns of their doings to that body. For this purpose, due notice has been given to the members thereof, and we are now assembled to give new life to it. With humble acknowledgments for the protecting power of the Great I Am, let us enter upon its duties.

The history of our Order, from its earliest date to the present period, is one of deep interest to the Masonic Christian philanthropist. Our Companions and Brethren have in different ages and countries, been by the strong arm of power, or excited public opinion, disfranchised; they have been placed in captivity, immured in dungeons, and the rack and the flame employed to awe them into submission. Patiently have they withstood these assaults. In their bondage they have rejoiced; in the dungeon their prayer for deliverance has been heard, and its bars and bolts unlocked; its engines of torture have loosened their thumb-screws; the fire and faggot have ceased to burn, and enlightened public opinion comes at last, to break the chains and set them free.

Vermont Masonry, in woodman's phrase, has been a chain whose links have been *straightened*, but not *broken*; and though our Companions, like our ancient Brethren, have for a season been placed in captivity, a "Proclamation" is now sent to Burlington Chapter, restoring them to freedom and permitting its members to come up and resume the glorious work of assisting to rebuild the Masonic

* The word murti or form, is exactly synonymous with eidolon; and in a secondary sense means an image; but in its primary acceptation, it denotes any shape or appearance assumed by a celestial being." Wilford in *Asiat. Res.* vol. iii, p. 359.

Temple in Vermont. I shall now proceed to give you such information as will enable you to embark with me in this great and important undertaking.

Owing to the destruction, by fire, of our Records, the only evidence of the last meetings of this Chapter is found among the archives of the Grand Chapter. In 1832, among the officers returned to the Grand Chapter, who had for a series of years been re-elected, were David Russell, King, Henry Thomas, Scribe, and George Robinson, Secretary, who have, since that period, been called from time to eternity, and gone to that far distant country from whose bourne no traveller has ever yet returned. In the relation we stood to each other, their absence makes a void, reminding me that my place like theirs, shall also become vacant. Left alone to fill the offices occasioned by their death, and to perform the duty here assigned me, may we offer up a just tribute to their memories, and render thanks to that Eternal Being, for all the blessings extended to us, trusting that he will raise up those who will hereafter watch over the best interests of this Chapter.

Our Masonic Hall, and with it our records, jewels, furniture, &c., was destroyed by fire in 1829. This was about the commencement of the antimasonic excitement in Vermont. I have had recourse to the archives of the Grand Chapter of our State, where I find all the returns made by this Chapter to that body, a copy of which is here at hand, and I transcribe the three last returns for your information. The return of 1830, says :

"Owing to the loss of our furniture, jewels, records and hall, we have been unable to do any other business than that of the election of officers, and the passing of such votes and making such arrangements as have proved necessary to unite and keep the Companions in the bonds of Masonic and Brotherly duty, and prepare a hall for our future labors, which, we are happy to say, is in great forwardness. The principal officers chosen, agreeably to our former by-laws, for the current year, are—M. E. Nathan B. Haswell, High Priest; E. David Russell, K.; E. Henry Thomas, Scribe,—and there are no dues to the Grand Chapter but a perfect cordiality of feeling.

We are happy to communicate to the Grand Chapter, that although the dark clouds and angry threatenings of the demon antimasonry, has long been hovering around our borders, the little spot we stand on, seems thus far to have escaped its influence and its fangs. It is to be hoped we shall steer clear of the rock on which others have split, and we have no doubt of the cordial co-operation and parental support of the Grand Chapter, to whom this return is submitted.

Signed,

GEO. ROBINSON, *Secretary.*

Burlington, June 14, 1830.

The return of 1831 says :

"By reason of the great excitement in this State against Masonry, the officers of this Chapter have not been solicitous of doing much business. No advancements in the degrees of Masonry, have taken place in this Chapter the past year. Its members continue steadfast and firmly attached to the principles they have espoused, and feel unwilling to surrender any privileges they may hold in common with Companions throughout the globe. They therefore renew their fidelity, and send with this communication, their kind salutations to the Officers and Companions composing the Grand Chapter of Vermont.

In testimony whereof, I have hereunto set my hand, (the Seal of said Chapter having been destroyed by fire,) this 13th day of June, 1831.

Signed,

GEO. ROBINSON, *Secretary."*

Previous to the session of the Grand Chapter, (1831,) an official communication was received from the Grand Secretary, saying he was requested by the M. E. High Priest, and a number of Companions, to inform Burlington Chapter, that a resolution to surrender the Charters of the subordinate Chapters and dissolve the Grand Chapter, would probably be acted upon at the approaching session of the Grand Chapter. Being obliged at this time to repair to Ogdensburg, N. Y., to attend at the dying bed of a son-in-law, it was impossible for me to be present at

the meeting of the Grand Chapter,—we were, however, ably represented by David Russell, Esq., the second officer of this Chapter; by him I transmitted to the Grand Secretary, the following communication, which I deem proper here to insert, as connected with the Masonic history of Vermont:

To Joel Green, Secretary of the Grand R. A. Chapter of Vermont:

An official communication under your hand, has been laid before me, stating that you were "requested by the M. E. High Priest and a number of the Companions in your place, to inform our Chapter that a resolution to surrender the Charters of the subordinate Chapters, and dissolve the Grand Chapter, would probably be acted upon at the approaching session of the Grand Chapter."

Your communication was not received in season to permit me to consult all our Companions in this section, on this important measure, and owing to domestic affliction, being obliged to attend the dying bed of a son-in-law, at a considerable distance from this place, it will be inconvenient for me to attend the Grand Chapter. I have given my proxy to our worthy Companion, David Russell, Esq., who will be present and act for me, under positive instructions to vote against any resolutions of the nature you allude to.

Should a resolution to dissolve the Grand Chapter, and receive the surrender of the Charters of secular Chapters under its jurisdiction, or either of them, be introduced, I must beg of you to lay this communication before the Grand Chapter.

I am opposed to dissolving the Grand Chapter of the State of Vermont; believing we have not, constitutionally, the power so to do. As the Grand Chapter of a State, we have voluntarily entered into a *general confederacy*, and placed ourselves as a Grand Chapter, (together with the Chapters under our jurisdiction,) under the protection and direction of the General Grand Royal Arch Chapter of the United States, and I am firmly of the opinion that we cannot dissolve this allegiance, without first obtaining the consent of that body.

I believe that consenting to dissolve the Grand Chapter of this State, would be an infringement of the obligation I took when elevated to the first office of a Chapter under its jurisdiction, which was, that I would support and maintain the General Grand Royal Arch Constitution of the United States.

I believe that a surrender of the rights above named, would be an infringement of one other important declaration I have assented to, which is, "*that it is not in the power of any man or body of men, to make innovation in the body of Masonry.*"

I believe a *surrender of our Charters*, which is asked for, (no doubt by some conscientious persons,) would be highly detrimental to the civil and religious liberties of these United States. As a Masonic body, we now stand a connecting link in that chain which binds together these great and important interests; we acknowledge the supremacy of no religious sect, nor bow the knee to any political body or set of men on earth.

I believe that a steadfast and undeviating adherence to the principles of Masonry will, in the end, convince our enemies of their error and the rectitude of our intention. When our Institution shall have become purged of its *drass*, it will come forth redeemed, regenerated, and disenthralled from its nominal friends, as also from those ambitious, interested and selfish *demagogues*, who seek to elevate themselves upon her ruin. Against such I believe the hand writing upon the wall will appear legibly written, and interpreted by the present and future generations, as it was in the time and against the guilty Belschazzar:—"Mene, mene, tekel, upharsin."

Believing in the justness of an overruling Providence in bringing about events which may tend to correct errors that may have crept into our Institution, I will in conclusion say, that as a humble individual, I sincerely hope the Grand Chapter will deliberately weigh a measure which I deem to be of vital importance to her interest and dignity; but should its voice be against me, and the decision made to dissolve its connection with the General Grand Chapter, and other State Grand Chapters, I then beg leave and claim the Masonic right, to enter this, my *solemn protest* against the measure, and have further to request that this protest

be entered at large upon the journals or records of the Grand Chapter of the State of Vermont.

NATHAN B. HASWELL,
H. P. of Burlington Chapter.

At the communication above alluded to, the resolutions for dissolving the Chapter were introduced and partially discussed: they were, however, postponed to a special communication to be holden in August following. At that communication, I was present; the resolutions were referred to a committee, a majority of whom reported in favor of a dissolution, but that report is not to be found among the archives of the Grand Chapter. Comp. P. C. Tucker, the present Grand Master of Vermont, was a member of that committee, and, viewing the subject in its proper light, he dissented, and on the spur of the moment, during the interval of an adjournment, he drew up a minority report, which was honorable to him and encouraging to the Spartan band of Stephen Haight and others, who defended the Institution, and was the means of causing a further delay of the passage of the resolutions until an adjourned session of the Grand Lodge, where similar resolutions were pending, in October following, when *all was dismissed*.

I here present you with the minority report, as connected with the Masonic incidents of that exciting period:

To the Grand Chapter of the State of Vermont, now in session:

The minority of your committee, appointed under a resolution this day, for that purpose, taking into consideration "the expediency of dissolving this Grand Chapter, and surrendering its Charter," beg leave to report:

That the dissolution proposed, upon a fair and unprejudiced view of the subject, appears to be uncalled for by existing circumstances, and is entirely unnecessary. That an excitement of great malignity and power now exists in this State, against Freemasonry in all its branches, is readily admitted; that members of this Institution have individually been subject to bear a bitter and most unrelenting persecution, both in their public relations and private interests, is a fact familiar to us all; that our enemies have in many instances driven us from the jury-box and the ballot-box; that they have proclaimed us men unworthy of confidence, by their public declarations, and have attacked our reputation as men and Masons, through the press, is no less true. We know these truths and deeply feel their severity. Ought we to yield to their power, if we cannot acknowledge them to be founded in justice? and can we do so? Is there a Companion among us who believes our persecutions to be merited? Is there one who believes our principles to be corrupt and worthless? Is there one who knows them to be subservient to political prostitution or private vice? If there is, that member ought to retire and proclaim it to the world,—to sound it in the streets and emblazon it upon the house-tops; but knowing as we all do, that the contrary is true, to what are we asked to submit? It is said that *public opinion* demands our surrender, and the evidence of it is, that a political party has arisen among us, hostile to our existence, and to their hostility, *for peace and quietness*, we are called to submit, to give up our meetings, and to discontinue our connection,—to forego our wishes and conform to theirs. Great Britain demanded of our forefathers a similar acquiescence in her opinion, a similar conformity to her principles. A handful of patriots resisted the demand, with ruin staring them in the face, and that resistance emancipated a continent from bondage. To such claims no freeman can submit; they involve a dictation of opinion and an attempt to control the judgment of men, at which in this free government every man ought to revolt. Let them be recognized and sanctioned here; let a political party see that it can control the judgments and principles of enlightened men *by fear of its persecutions*, and no human wisdom can foresee the consequences to the institutions of this country. Literature and religion may yet wither under its blighting touch, and the scenes of Revolutionary France be no fiction in America. If this remark seems visionary now, six years since it would have appeared more so, had prophecy itself foretold the scenes of this day. The minority of your committee therefore recommend that the resolutions be *dismissed*.

P. C. TUCKER.

The return of 1832, says: "Advancements to the Mark degree—*none*. Exaltations—*none*. The following are the officers of said Chapter: M. E. Nathan B. Haswell, H. Priest; E. David Russell, King; E. Henry Thomas, Scribe; George Robinson, Secretary.

Given under my hand, at Burlington, this 15th day of June, 1832.

GEO. ROBINSON, *Sec.*"

We are now, Companions of Burlington Chapter, to *open a new set of books*: let us therefore make such entries as shall transmit to the future Companions of this Chapter, as well as all Masons who may succeed us, a faithful history of the past. Having, as far as in my power lies, performed this duty as connected with this Chapter, it remains for you to carry forward its records; and doing it, may you be guided by that wisdom which comes from on high, and in all your works receive the approval of Him who governs the universe in love.

NATHAN B. HASWELL.

MASONIC SONG.

Communicated for this Magazine.

Dedicated to Br. J. H. HOLLAND, W. M. of "Friends-of-Harmony Lodge," N. Orleans.

BY A. DONNAUD.

AIR—"The harp that once through Tara's halls."

THE LIGHT that once of yore did shine,
So bright, so pure, and fair,
Undimmed by age, reversed by time,
Is still transmitted here;—
Yes, MASONRY, through every age,
With sacred light has shone,
Though mortal scroll, nor transient page,
Its divine secrets own.

From age to age its laws have come,
Clasped in the FAITHFUL BREAST—
Nor aught reveals the SILENT TONGUE
To harm this Art so blest.
Its laws, which hoary WISDOM made,
By STRENGTH upheld, have stood,
Whilst BEAUTY all her grace displays
To adorn a work so good.

The mighty structure, God-like planned,
By HARMONY was made—
For discord's harsh unruly band
Just Order strict obeyed;
Each Craftsman, with the goal in view,
United heart and hand
To earn that glorious honor due—
Complete the holy plan.

Thus, FRIENDS OF HARMONY, unite
And join, with heart and hand,
To form that chain of Love so bright
That links our sacred hand.
Let Harmony among us reign,
Let discord be unknown
And let each Brother strive to gain
That goal—the Heavenly Throne.

CORRESPONDENCE.

Anderson C. H., (S. C.,) March 4, 1848.

DEAR SIR AND BROTHER :—* * * We are new beginners at this place. We commenced a new Lodge here on the first Monday in November last, with only seven members, and we have increased to twentyone up to this time, and have now ten petitions for initiation, and some eight or nine entered and passed. The name of our Lodge is Hiram Lodge, No. 68. The names of our officers are as follows, to wit: George Seaborn, W. M.; Joseph D. Scott, S. W.; John B. Wynne, J. W.; A. O. Norris, Treas.; Daniel J. Jorden, Sec'y; William N. Fant, S. D.; James G. Spur, J. D.; John B. E. Taylor, Tyler.

The above officers were publicly installed by the Grand Lodge of this State, on Friday, the 29th day of October last, at Anderson C. H. On the first Monday in December, according to our By-laws, we went into a new election, which resulted as follows: George Seaborn, W. M.; John B. Wynne, S. W.; James G. Spur, J. W.; A. O. Norris, Treas.; Joseph D. Scott, Sec'y; Wm. N. Fant, S. D.; John C. Spur, J. D.; A. M. Holland, Jephtha E. Willson, Stewards; John B. E. Taylor, Tyler.

Our Lodge is getting on finely, and we have the prospect of becoming one of the most numerous and largest Lodges in the up country. In fact, we have every reason to hope for good success, as we have no opposition to our Institution whatever, and a large majority of the citizens of our village are disposed to join us; at least the younger portion of them. We are making an effort at this time to build us a large and fine Masonic hall in this place, with the assistance of the Odd Fellows' Society. We shall be able to complete it this coming fall. We are determined not to admit into our Lodge any man who will not be an advantage and an honor to our Institution, let him go where he may. We rejected some at the commentement of our Lodge, which action has tended materially to effect the high standing it now occupies in this community, and especially among the ladies. One of those rejected had written some scandalous buckets, or letters, to some of our most respectable ladies, and he was rejected on that account, and the ladies have found out this fact, and thus learned that their interests are protected by Masons.

I will do all I can in the way of getting subscribers for your Magazine, because we in this section need more information on the subject of Freemasonry. I should like very much to have the Trestle-Board, and intend to try to get up a company and send for a lot. As soon as we can raise the funds, we intend to purchase an extensive library on Masonry.

Yours, truly and fraternally,

A. O. NORRIS.

Geneseo, N. Y., April 10, 1848.

BRO. C. W. MOORE,—*Dear Sir,*—The roads in our vicinity, during the past winter, have been so bad as to prevent my going from home to obtain intelligence relative to the progress of Masonry in this section of the country. From others, however, I learn that Phoenix Lodge and Dansville Chapter, at Dansville, are doing good service, and constantly increasing their members. Mt. Morris Lodge, at Mount Morris, which at one time was almost on the point of surrendering its Charter, from causes of a local nature, has surmounted the difficulties under which it was placed, and is now in a prosperous condition. Union Lodge, at Lima, has fitted up a new room, and a lively interest has sprung up among its members. It is now doing a good business. This

Lodge, you will remember, I mentioned in a former letter, was one of the *very few* in this part of the country which continued work during the "troubled times," and having passed through the storm unscathed, now bids fair to take a high stand among the Order. At Rochester, I have before advised you a Lodge and Chapter were at work, and recently a Dispensation has been obtained for an Encampment, under the name of Monroe Encampment, No. 12, and work has been commenced. The Brethren at Rochester have recently taken possession of a suit of rooms fitted up for them on the corner of State and Buffalo streets, one of the most eligible locations which could have been selected, and I doubt not that for convenience and appropriateness of the furniture and decorations, their rooms are not surpassed by any in the State.

Very truly and fraternally, your friend and Companion,

E. R. HAMMATT.

Halifax, N. S., April 4, 1848.

THE Provincial Grand Lodge of Ancient Free and Accepted Masons of Nova Scotia and its Dependencies, held a meeting at Halifax, on Monday, the 27th Dec. last, being the anniversary of St. John the Evangelist,—the R. W. the Hon. Alexander Keith, Prov. G. Master, in the Chair. The P. G. Master appointed the following Brethren Prov. Grand Officers for the year ensuing, who were invested and proclaimed accordingly:

R. W. James Forman, Esq., Dep. G. Master; Charles M. Cleary, Esq., S. G. W.; Henry C. D. Twining, Esq., J. G. W.; John Richardson, Esq., G. Treas.; Adam Gordon Blair, Esq., G. Sec'y; Rev. John T. Twining, D. D., Gr. Chaplain; Joseph Whidden, Esq., Sen. G. Deacon, Benj. Wier, Esq., Jun. G. Deacon; John Willis, G. Director of Ceremonies; James Walters, G. Architect; Lawrence McLearn, G. Pursuivant. Br. Geo. Anderson was re-appointed G. Tyler.

The expulsion of Bra. James Tropolet and Charles Lippencott, of St. Andrew's Lodge, No. 137, and Charles A. Symonds, of Royal Standard Lodge, No. 564, for unmasonic conduct, was confirmed, and a notification of the same directed to be made in the usual manner, by the Prov. G. Secretary.

The Committee appointed by the Prov. G. Lodge, to consider and report upon the expediency of commuting the rent now due by Lodges having shares in the Freemasons' Hall, and of fixing the rent to be paid by these Lodges in future, having presented their report, the same was read by the Grand Secretary, and having been duly considered, its recommendations were adopted.

The R. W. Prov. G. Master congratulated the Grand Lodge upon the continued advancement of the Craft under his jurisdiction, both in this Province, Prince Edward Island, and New Brunswick. The By-laws for the establishment of a Local Fund, applicable to general purposes, but more particularly for the relief of Freemasons, their widows and families in distress, would have effect from today, and he anticipated much advantage from their operation. This Fund, when established, would be dispensed by a Committee appointed for that purpose, and whilst it would enable them to exercise that great principle of the Order, *Charity*, more generally and effectually, it would, in a great measure, relieve the Lodges in Nova Scotia from the calls so frequently made upon their private funds.

The Prov. G. Master had much pleasure in acquainting the G. Lodge that, having represented in the strongest terms, to the M. W. the Grand Master of England, the great disadvantage resulting to the Craft in these Provinces from that part of the Constitution which prohibits the passing or raising of a Broth-

er at a less interval than a month, it had been officially intimated to him that it was the Earl of Zetland's intention to bring his representation before the United Grand Lodge at an early period, with his recommendation that in special cases, and under peculiar circumstances, the Prov. Grand Masters in the Colonies should be empowered to grant a dispensation for passing and raising Masons in a shorter period. The Grand Lodge was well aware that in the Scotch and Irish Lodges working in these Provinces, the three degrees might, agreeably to their Constitutions, be conferred on the same day, and that very many persons, gentlemen of the Army and Navy particularly, whose residence being uncertain, are desirous of obtaining the degree of Master Mason in as short a time as possible, and consequently apply to the Lodges under these jurisdictions, although they would have preferred taking their degrees in, and continuing members of a Lodge under the Constitution of the Grand Lodge of England. He had no doubt of the M. W. Grand Master's recommendation being acceded to by the United Grand Lodge, and he considered the Order deeply indebted to his Lordship for interesting himself to remove a disadvantage of which the Masonic body under the Prov. G. Master's jurisdiction, had so long and justly complained.

The Prov. Grand Master informed the Grand Lodge that in his capacity of Prov. G. Master, he had visited during the last summer, New Brunswick and Prince Edward Island, at both of which places he had received from the Brethren a cordial and flattering welcome. The Masonic body in these districts was of high standing, both as regards numbers and respectability, and the zeal, order and regularity that distinguished their proceedings. Their Brotherly bearing one towards another, and the good and proper feeling which he found to exist generally amongst all, without reference to Constitution, was highly creditable to the Brethren, and tended materially to the honor and advancement of the Craft.

The Prov. Grand Master recommended the adoption of Lodges of Instruction, with a view to the establishment of a uniform system of working by all the Lodges under his jurisdiction; and before he adjourned this Grand Lodge he would earnestly impress upon all the imperative necessity of a strict observance of the Ancient Landmarks, and an undeviating adherence in every particular, to the Regulations as established by the Constitutions, any departure from which would meet with his strongest disapprobation.

The Prov. G. Master expressed his gratification at again seeing present the W. Master, officers and members of the Thistle Lodge, on the Registry of Scotland, and his hope that the harmony and good feeling which now so happily existed amongst the Craft in general, might never be interrupted.

The Prov. Grand Master then thanked the Brethren for their numerous and punctual attendance, and there being no further business before the Grand Lodge, it was closed in due form, and with solemn prayer, and adjourned.

By order of the R. W. the Prov. Grand Master,

A. G. BLAIR, P. G. Sec.

Staunton, Va., April 10, 1848.

R. W. BR. C. W. MOORE:—Your correspondent in the last number of the Magazine, under date, "Sidney, O., March 9, A. L. 5848," in his communication on the subject of a "Supreme Grand Lodge," has said some excellent things in reference to the great importance of preserving unimpaired the "Landmarks," "and what constitutes the body of Masonry, which none may

innovate." In his views on this subject, I fully concur. But, in calling your attention to instances in which "the body of Masonry" has been invaded, he calls on you to "ask the Grand Lodge of Virginia where she obtained the power to add to 'Atheists,' 'Universalists,'" as to be excluded from the Order. Now, my dear sir, this is a serious charge, preferred against the Grand Lodge of Virginia, and without the least possible foundation. I have been a pretty regular attendant on the communications of the Grand Lodge for more than a quarter of a century, have been honored with "supreme command" in that honorable body, for one constitutional term, have frequently aided in exemplifying the work, in presence of the Grand Lodge, and have held the office of Grand Lecturer for the last five years. During this whole period, and under all these circumstances, I have never heard it insinuated that any should be excluded from the privilege of Masonry, on account of religious opinions, except the "Atheist." This is, and always has been the doctrine of the Grand Lodge of Virginia.

Will you give this note a place in the May number of the Magazine? It is important that so gross an error should be corrected at the earliest possible moment.

Yours, fraternally,

L. L. STEVENSON.

MASONIC INTELLIGENCE.

NORTH CAROLINA.

We continue our extracts from the proceedings of the Grand Lodge of North Carolina, had at its annual communication in December last.

THANKS TO P. G. M. FANNING.

Bro. John F. Speight presented the annexed resolution, which was read, and declared by the Deputy Grand Master to be unanimously adopted.

Resolved, That the thanks of the members of this Grand Lodge be tendered to our Most Worshipful Grand Master P. W. Fanning, for the faithful, assiduous and acceptable manner he has performed the arduous duties devolving on him during his official services as M. W. Grand Master; and we can truly say in the language of inspiration, "Well done thou good and faithful servant," and we hope that thou wilt finally "enter into the joy of thy Lord."

FROM THE REPORT ON FOREIGN CORRESPONDENCE.

A spirit of inquiry—an awakened zeal—a diligent attention and proper appreciation of the tenets of our time honored institution, pervade the land. Many new Lodges have been established in different sections of the country, and the Brethren of the mystic tie cheered and strengthened by the addition to their rank of new members of worth, talent and respectability. Nor should the steady advance of a beautiful system of morality like ours excite surprise. An order dating its origin far back in the dim vista of by-gone ages, founded on the immutable laws of truth and justice, established for the amelioration of the great human family, the relief of the distressed of every clime, the encouragement of the liberal arts and sciences, and the practice of a warm gushing charity—can never fall. The spirit of vitality it possesses, it will retain forever. The clashing interests, the low desires, the petty pursuits, the license of passion, the fevered dreams, the aspirations of mad ambition, the blinding glare of worldly distinction and popular applause, speedily pass away. Man appears upon the stage of action, performs his limited part, and like the autumn leaf is gone. Nations

rise and fall—empires, kings and people jostle each other in envious rivalry and are quickly overwhelmed by the flowing tide of time—yet Masonry still survives, and will live with the world's existence: unawed by passion and violence, undeterred by sneers, neglect or persecution, it will continue on its holy mission carrying light and comfort in its path.

The agreeable duty of perusing and collating the information contained in the interesting proceedings of the different Grand Lodges of the United States, has been but partially discharged by your Committee. Their regret at their unavoidable delinquency, however, is mitigated by the reflection that the M. W. Grand Master, in his annual address, marked with an ability characteristic of all emanations from his pen, has carefully noted all topics of interest and importance. They fully concur with him in the opinion that expulsion by a subordinate Lodge is equivalent to suspension, only, until the action of the Grand Lodge is taken, when it may be confirmed or set aside as the facts of the case would justify. The practice of burdening one individual with the representation of different Lodges in the communications of this Grand Lodge, is objectionable for reasons sufficiently apparent; and with a view to its termination, they recommend the passage of the resolution at the conclusion of this report.

* * * * *

The practice that prevails to more or less extent in some of the Lodges, of the introduction and use of Parliamentary Law—motions to adjourn—the previous question—to call for the ayes and noes—limiting debate—suspending the by-laws or rules—entering protests on the journal, &c.—is unnecessary and reprehensible. They are innovations upon the old Masonic work, that in former days would have met with speedy condemnation.

The following resolution was adopted:

Resolved, That hereafter no individual shall act as proxy for more than one Lodge at the same time, in the sessions of this Grand Lodge.

RESOLUTIONS RELATIVE TO A SEMINARY OF LEARNING.

1. **Resolved**, (in the language of a former report,) “That the simple proposition is, to raise by subscription, a fund sufficient to establish a Seminary of Learning, under the direction of the Grand Lodge of North Carolina, in which may be educated, free from charge, such poor and destitute orphans, and children of living Brother Masons, who have not the means to confer this benefit on their offspring, as may be selected for the purpose, from among those who reside within the territorial limits of the respective Lodges throughout the State,” upon a fair and equitable plan of admission, to be hereafter determined by the Grand Lodge.

2. **Resolved**, That so soon as fifteen thousand dollars shall have been received and invested, the contemplated school shall go into operation upon a plan suited to the amount of means afforded by the interest thereon; and that all incipient steps shall be taken with the view of ultimately making said institution capable of conferring upon youth the highest and most thorough collegiate courses.

3. **Resolved**, That in this good work the hand of this Grand Lodge has been set to the plough, and we can never look back; that, in the language of our worthy and energetic Grand Master, “the Lodge will not give up the struggle, nor waver in her purpose, but will steadily and firmly adhere to the excellent system already matured in furtherance of this important measure.” That the appropriations and subscriptions already made, though small compared with the sum required, constitute a guarantee that the work will now certainly be pushed forward to its consummation.

4. **Resolved**, That the subordinate Lodges throughout the State are requested to carry out the plan adopted for raising funds at the last annual Communication of this Grand Lodge, with a spirit and zeal worthy of the cause and of themselves as Masons; which plan will be found in the printed Proceedings of 1846, pages 32-3 and 45-6; and that they commence the work as early as practicable in the

beginning of the coming new year, and not relax their efforts until the time arrives to make report thereof to the next session of this Grand Lodge.

5. *Resolved*, That offers of land or land and houses to secure the location of the institution, will be received, at any time in the recess, by the M. W. Grand Master, and be by him laid before the next Grand Lodge, and also during the first four days of its sitting, to be by that body considered and acted on: provided, that no amendment to any offer shall be allowed after the opening of the same before the Lodge.

6. *Resolved*, That the M. W. Grand Master be requested to cause the plan referred to, to be printed in circular form, with this report and these resolutions, and transmit the same, with such remarks as he may deem proper to insure prompt and efficient action on the subject throughout this jurisdiction before the next annual meeting of the Grand Lodge, to the Master of each subordinate Lodge in the State.

Respectfully submitted,

W. H. MEAD,
L. E. HEARTT,
THOS. J. LEMAY.

Bro. Thomas J. Lemay submitted the following resolution, which was read and adopted unanimously:

Resolved, That all the officers and members of this Grand Lodge, all the officers and members of the subordinate Lodges, and all the Ministers of the Gospel, who are members of the Fraternity, throughout the State, be earnestly requested, during the recess, or from now until the next Grand Annual Communication, to exert their influence and make all laudable efforts in their power to further the object of this Grand Lodge, as expressed in previous resolutions, to raise a fund for purposes of education, to be applied to the establishment of a seminary of learning, the plan and details of which are to be defined and settled by the representatives of the respective Lodges, in Grand Lodge assembled, at such future time as they may deem proper. A crisis has arrived, calling for the zealous co-operation of all who wish well to this noble and praiseworthy enterprise. "Now 's the day, and now 's the hour," for the ACTION of ALL; and much can be done by agitating the subject—by urging it—in every way that may be prudent and successful.

On motion of P. G. M., P. W. Fanning.

Resolved, That, after the expenditures and appropriations consequent upon this Grand Communication, shall have been deducted, one half the net amount of funds remaining in the Grand Treasury, shall be appropriated towards the proposed seminary of learning, and be handed over, on warrant of the Grand Master, to the Board of Trustees having that subject in charge, to be by them properly applied.

SUPREME GRAND LODGE.

The Committee on a Supreme Grand Lodge, submitted the following report, which was read and adopted:

The Committee to whom was referred that part of the annual address of the M. W. Grand Master of this Grand Lodge, on the subject of a Supreme Grand Lodge of the United States, beg leave respectfully to report:

Your Committee have given to the subject all the consideration which its great importance demands, so far as the limited time allowed for investigation, the want of sources of information, and the press of other engagements, would admit.

They have carefully examined and they entirely approve of the Proceedings of the Convention to form a Supreme Grand Lodge of the United States, which met in Baltimore on the 23d September, 1847. They consider the provisions of the Constitution adopted by the Convention and submitted to the several Grand Lodges for their approval or disapproval, highly beneficial, if not vitally important to the harmony and uniformity of Masonry in this country; and they earn-

estly recommend to the attention of the Grand Lodge the able and candid address of the Committee of the Convention to the several Grand Lodges in the United States.

The arguments of the Committee in favor of the establishment of a Supreme Grand Lodge, are conceived to be entirely conclusive; while those against the measure are based upon the fallacious hypothesis that the establishment of a new and supreme resort, in the case of difficulties between several Grand Lodges, is an innovation upon the principles of Masonry, while it is in truth an alteration only in the external form of government; and your Committee are not aware of any ancient rite, usage or principle, which will be in the slightest degree affected by it.

The organization of Lodges, the machinery by which they are regulated and controlled, and the means by which they maintain and enforce their judicial and executive authority, and preserve inviolable the ancient usages of the Craft, do not constitute the principles of the Order, and may be altered without affecting Masonry in any of its characteristic traits and time honored customs. It is true that the two are intimately connected, and that it is difficult, and perhaps impossible, to separate them; but they are as distinct in their nature and essence as body and soul. It is necessary that the government of the Order should conform, in some measure, to that of the country where it exists, and change according to circumstances; but its essential principles and its mystical rites must, like light and truth, remain forever unchanged and unchangeable.

Innovations have gradually crept in, which, if not arrested, will ultimately produce the result, that what is called Masonry in one place will not be so called in another. Irreconcilable differences are already to be seen in the work of different Grand Lodges; and if the erring Grand Lodges are not soon brought back to what is really in accordance with ancient Masonic usages, the error will become irremediable, and our beloved Order will be marred in its beautiful proportions and entirely deprived of its strength.

Your Committee, therefore, respectfully recommend that the Constitution of the Supreme Grand Lodge of the United States be ratified by this Grand Lodge, as the best means of averting the impending evil and restoring unanimity and harmony to the Institution of Masonry in this country; that, as the building of the great Temple there was heard no jarring noise or discordant sound among its thousands of workmen, so may our Temple be established in strength by the faithfulness and harmony of the Craftsmen, until the pillars and the roof thereof shall shine with pure gold, and her "walls shall be called salvation and her gates praise!"

Respectfully submitted,

R. E. TROY,
THOS. J. LEMAY.

RESOLUTIONS RATIFYING CONSTITUTION OF SUPREME GRAND LODGE.

Resolved, That, in the opinion of this Grand Lodge, the formation of a Supreme Grand Lodge of the United States is highly important, if not absolutely necessary to the prosperity of Masonry in this country.

Resolved, That this Grand Lodge entirely approves, and hereby ratifies the Constitution of the Supreme Grand Lodge of the United States of America, submitted to the several Grand Lodges in the United States for ratification or rejection, by the Masonic Convention which met in Baltimore on the 23d September, 1847.

MISSOURI.

The annual communication of the Grand Lodge of Missouri was held in the city of St. Louis, on the second Monday of October last. From the proceedings had, we extract as follows:

On motion of Bro. Foster,

Resolved, That the Grand Secretary is hereby required to inform every Grand

Lodge in communication with this Grand Lodge, that from and after the communication of this Grand Lodge in October, 1848, no Mason not having a certificate of his good standing, of recent date, will be allowed to participate in the Charity Fund of this Grand Lodge or any of its subordinates.

On motion of Bro. Foster,

Resolved, That it is inexpedient for any Mason, under the jurisdiction of this Grand Lodge, to collect private subscriptions, unless directed by the Grand or a subordinate Lodge, to be appropriated as Masonic charity; and it is hereby interdicted, as a practice resulting only in evil to the Craft.

On motion of Bro. Stone,

Resolved, by the Grand Lodge of Free and Accepted Masons of the State of Missouri, That it shall not be lawful for any subordinate Lodge under this jurisdiction, to receive the petition to initiate any applicant into the secrets of our Order, unless he shall have resided twelve months within its jurisdiction, or have the permission of the Lodge from whose jurisdiction he last hailed.

The committee on Ways and Means submitted the following report:

To the M. W. G. Lodge of Missouri:—Your committee would beg leave most respectfully to state, that they have had under consideration the resolution referred to them in reference to a travelling agent, within the State of Missouri, for the purpose of procuring means for the endowment of the Masonic College of this State, as also the resolution in reference to levying a tax upon the first three Degrees of Masonry, and submit the following as their report:

Your committee take it for granted that the members of this Grand Lodge, and of the Fraternity generally, throughout the State, are sufficiently aware of the great importance of the end sought to be accomplished by the above resolution, and will heartily concur in the adoption of the means most likely to secure such a result. They would, therefore, recommend the adoption of both the resolutions, with the following amendment to the first, so that the resolution will read as follows:

Resolved, That an agent be elected, whose duty it shall be to travel over this State and solicit donations (in such manner as may be directed by the Grand Lodge,) for the endowment of the Masonic College.

And your committee would respectfully recommend that the said agent be directed to take the written obligation of each donor, payable in five annual instalments, which shall be left with the respective Subordinate Lodges of this State for collection; the said Lodges being required to give to the agent a receipt for the same.

Your Committee would also recommend the adoption of the following resolution, viz:

Resolved, That in addition to the means already provided for the endowment of the Masonic College of this State, a tax of one dollar, upon each of the three first degrees of Masoury, be levied upon all persons hereafter to be made Masons, until such time as the Grand Lodge shall otherwise direct.

The report was accepted and the resolutions adopted.

THE COLLEGE.

The Committee on the College made a report, from which we extract the following:

Your committee have great pleasure in saying, that the stupendous building is under roof, and in rapid progress of completion; that, in a few months more, we shall be able to place the cape-stone, and present to the world a spectacle alike honorable to the hearts and hands that made it.

Your committee are aware that much remains to be done before our great and glorious undertaking is matured. We dare not expect that this College will as-

sume and maintain a proud stand amongst the literary institutions of the age, unaided and unendowed. It is now under the fostering care of its friends; and if we are asked, *Who are they?* we may safely answer, that, from the evidence before your Committee, nearly all the Masons connected with the Lodges in this State, and many who are not members, are its unflinching and uncompromising friends. The question, *Can we sustain the College?* is no longer regarded as a fraternal one; for it is known that the honor, the dignity, the reputation, the Masonic faith, of every good member, is pledged; and we can have but one answer, *We will sustain it.* To do this, we know that the burden will not fall equally upon all. We are aware that the poor, working Mason will do more, in proportion to his means, than the lukewarm, though wealthy. We are aware that it will not be difficult for this latter class to find an excuse for refusing to contribute. We may expect to hear from them expressions of doubt as to the final success of the enterprise. But the warm, devoted Mason has no room in his mind to harbor a doubt. This being true, it is believed only necessary for the Grand Lodge to point out the best means, and the subordinate Lodges will cheerfully lend their best energies to accomplish the object. To this end, your committee present some suggestions to the Grand Lodge.

Your committee have been deeply concerned about the best means for procuring an endowment. From the proceeds of the subscriptions at Lexington, fifteen or sixteen thousand dollars may be expected, and five or six thousand dollars may be looked for from the sale of the College property in Marion county. Of these sums, much will be required, should the school prosper, to erect other buildings, and for the purchase of a library and apparatus. It remains, then, for us to provide a permanent endowment; which your committee believe will be done by the Masons in this State, *in ample form.*

Many of our Brethren were liberal donors to the College in Marion county. There were then some who did not contribute, but may be expected to do so now. There have also been made since that time, seven or eight hundred Masons; most of whom, as yet, have not given any thing. These will, doubtless, be as liberal as the former; while many will cheerfully contribute a second time, seeing that their gifts are likely to be productive of permanent good.

To have an opportunity offered to all, at the least cost to the Grand Lodge, your committee recommend that the Grand Master give written authority, under the seal of the Grand Lodge, to each of the Deputy District Grand Masters, empowering them to visit the Lodges; taking from the Brethren a subscription for such sums as they may severally feel willing to pay, in five equal annual instalments; and that said District Deputy Grand Masters be required to report to the communication in May next.

Your committee further recommend, that D. D. G. Masters be authorized to sell Scholarships in the College, on the following terms: Any Lodge, or individual, paying two hundred dollars in advance, or securing the final payment of the same, (the interest payable annually, in advance, at the rate of six per cent.,) shall be entitled to the privilege of sending one scholar, free of tuition fees, for ten years; for three hundred dollars, payable in like manner, shall be entitled to the same privileges for thirty years; and, in like manner, the sum of four hundred dollars shall confer the aforesaid privileges forever.

All which is respectfully submitted, J. W. S. MITCHELL, *Chm'n.*

The report was adopted, and the agents were instructed to offer for sale one hundred of each of the above named classes of Scholarships.

Bro. Mitchell offered the following resolution, which was adopted:

Resolved, That the subordinate Lodges are hereby directed to require each preacher of the gospel initiated, to pay the sum of five dollars before taking the three degrees; provided, however, that said Lodges do not choose to exact the regular fees; which sum shall be appropriated to the College.

A resolution was adopted interdicting all Masonic intercourse by the Lodges of Missouri with the G. Lodge of Louisiana and its dependent Lodges.

CANADA EAST.

We make the following extracts from the proceedings of the Provincial Grand Lodge of the District of Montreal and William-Henry, at its Quarterly Communication on the 13th Dec. last:—

The P. G. Lodge opened in due form, and with solemn prayer, and the Regulations for the Government of the Grand Lodge during the time of Public Business were read.

The Minutes of the last Quarterly Communication, holden on the 13th September, were read and confirmed.

Letters from various Officers and Masters of Lodges were read, and their excuses for non-attendance accepted.

The P. G. Secretary informed the P. G. Lodge that he had received printed copies of the proceedings during the year of several of the Grand Lodges in the United States of America, which were directed to be suitably acknowledged.

The R. W. P. G. Master announced that he was pleased to continue the present Officers of the P. G. Lodge for the ensuing twelve months, and that he had nominated Brother E. A. MEREDITH, of St. Paul's Lodge, a *P. G. Steward*, to complete the number, in place of Brother E. THOMPSON, appointed *J. G. Deacon*. He also gave notice that the P. G. Lodge would meet on Monday, the 27th inst., at noon, being St. John's Day, for the Installation and Investment of the Officers.

V. W. Brother GRIFFIN was re-elected *P. G. Treasurer* for the ensuing twelve months by acclamation.

The R. W. P. G. Master announced that he wished to celebrate the ensuing Anniversary of ST. JOHN'S DAY by a *General Festival*, at which he would preside, as he was most anxious to meet the Brethren over whom he exercises Masonic control, and he appointed the W. Masters of St. Paul's, St. George's, and Zetland Lodges, and the P. G. Stewards a Committee to take the necessary steps for carrying out his wishes.

Br. ELLIOT then gave notice that at the next Quarterly Communication he would move, with the permission of the R. W. P. G. Master, for the appointment of a Committee to inquire into and report upon the practicability of establishing in this District, or in connection with the other Districts of this Province, a *Female Orphan Asylum*, for the Reception, Education, and Protection of the Orphan Daughters of deceased Masons of approved conduct and regularity.

Brethren, to the number of seventysix, attended the festival on the 27th Dec., and the affair passed off with much harmony.

Obituary.

At a special meeting of the members of Pentucket Lodge, convened in Masons' Hall in Lowell, Mass., on Sunday afternoon, Feb. 27th, 1848, the following preamble and resolutions were unanimously adopted:

Whereas it hath pleased our Heavenly Father, the Supreme Architect of the Universe, to call from this earth to his celestial home above, our worthy Brother, MARK J. SMART, be it therefore

Resolved, That the members of Pentucket Lodge bear testimony to the great moral worth of their deceased Brother, whose unblemished life, as a man, a Mason and a Christian, richly entitles his memory to this respectful notice from us.

Resolved, That we deeply sympathize with our departed Brother's afflicted

widow and family in their bereavement, and sincerely offer to them the sympathies of those who were united with him, whom they have lost, in the indissoluble bonds of Masonic Brotherhood.

Resolved, That a copy of this preamble and the accompanying resolutions be furnished the afflicted family of our deceased Brother, and placed on the Records of our Lodge, and that they be published in the *Freemasons' Magazine*, at Boston.

Attest,

COLBURN BLOOD, Jr., Sec'y.

At a regular communication of Tranquil Lodge, helden at Masonic Hall, Danville, Me., April 12th, 1848, Br. Geo. W. Chase announced the sudden death of Br. WM. H. MORSE, of Brunswick, Me., and offered the following preamble and resolutions, which were unanimously adopted :

Whereas, our beloved Brother, William H. Morse, has, by his continued active Brotherly assistance in the perfecting and improvement of our Lodge since its late revival, justly entitled himself to our peculiar regard. We feel it to be our privilege, although he was not a member of our own Lodge, to express our high appreciation of his character as a man and a Mason, and to join ourselves with his bereaved wife and family, and our Brethren of United Lodge, in deploring the loss of one who was so emphatically a kind husband, indulgent father and affectionate Brother. Therefore,

Resolved, That we most heartily and respectfully sympathize with the bereaved wife and family of our deceased Brother, under this afflicting providence, which is accompanied, however, with the consoling reflection, that He who in his inscrutable wisdom has deprived them of so kind and indulgent a protector, has also promised to be a husband to the widow and a father to the orphan.

Resolved, That we sincerely and fraternally sympathize with our Brethren of United Lodge, in the loss of one of their most valuable, consistent and active members.

Resolved, That our late Brother has exemplified the pure principles of our fraternity by his upright, kind and consistent conduct through life, and that the fraternity of Free and Accepted Masons have just cause to deplore the loss of so estimable a member.

Resolved, That while we lament the loss of our beloved Brother, we reflect with satisfaction upon the bright example of uprightness, morality and benevolence which his life presents for our contemplation and consolation.

Resolved, That the Secretary be requested to transmit a copy of these resolutions to the widow of our deceased Brother, to our Brethren of United Lodge, and to the Editor of the *Freemasons' Magazine*.

Copy of Record. Attest,

JACOB HERRICK, Sec'y.

EXPULSION.

At a regular meeting of Aurora Lodge, No. 48, of Free and Accepted Masons, held at Portsmouth, Ohio, Feb. 1848, by a resolution of said Lodge, Jesse Belcher was expelled from all the privileges, rights and benefits of Masonry, for grossly unmasonic conduct.

By order of the Lodge,

WM. SALSURY, Sec'y.

REGISTER OF OFFICERS.

WORCESTER E. A. CHAPTER.

Rev. Albert Case, High Priest.
 Horace Chenery, King.
 Hollis Ball, Scribe.
 Jas. G. Henderson, R. A. Capt.
 F. H. Purington, Capt. Host.
 Henry Earl, P. Soj.
 Asa Walker, Treas.
 Artemas Dryden, Sec.
 Levi C. Clapp, }
 Lewis Thayer, } M. of Veils.
 Zebina Lee, }
 William Barrows, Tyler.

HAMILTON E. A. CHAPTER, ROCHESTER,
NEW YORK.

William Brewster, High Priest.
 Nicholas E. Payne, King.
 William E. Lathrop, Scribe.
 Elbert Scrantom, R. A. Capt.
 Charles G. Cummings, Capt. Host.
 Sylvester H. Packard, Prin. Soj.
 C. C. Lathrop, Treas.
 A. S. Beers, Sec'y.
 E. T. Oatley, M. 1st Veil.
 Daniel W. Powars, M. 2d Veil.
 Robert King, M. 3d Veil.
 Forris Foster, Tyler.

MONROE ENCAMPMENT, (U. D.) ROCHESTER, N. Y.

William E. Lathrop, Com.
 Samuel Richardson, Generalissimo.
 Robert King, S. W.
 C. C. Lathrop, J. W.
 William Brewster, Prelate.
 Abelar Reynolds, Treas.
 Elbert Scrantom, Recorder.
 (Two or three vacancies.)

VALLEY LODGE, ROCHESTER, N. Y.

Charles G. Cummings, W. Master.
 Nicholas E. Payne, S. W.
 Sylvester H. Packard, J. W.
 Nathaniel Clark, Treas.
 Charles Seymour, Sec.
 E. T. Oatley, S. D.
 Jacob Howe, J. D.
 Forris Foster, Tyler.

MORNING STAR LODGE, WORCESTER.

James G. Henderson, W. Master.
 Asa Walker, S. W.
 Zebina Lee, J. W.
 George Blood, Treas.
 Levi Clapp, Sec.
 Francis Davis, S. D.
 Alfred Chaffin, J. D.
 Henry Goddard, }
 Rufus W. Newton, } Stewards.
 William Barrows, Tyler.

BENEVOLENCE CHAP., STONINGTON, CT.

K. H. Van Rensselaer, H. Priest.
 Samuel F. Denison, King.
 Ephraim Williams, Scribe.
 Benj. Pendleton, Treas.
 J. M. Willey, Sec.
 George E. Palmer, R. A. Capt.
 T. M. Brown, P. Soj.
 William Hyde, Capt. Host.
 Rev. J. M. Willey, Chaplain.
 Francis Amy, M. 1st Veil.
 Jona. Pendleton, M. 2d Veil.
 Calvin G. Williams, M. 3d Veil.
 Benj. S. Cutler, Tyler.

STAR-IN-THE-EAST LODGE, N. BEDFORD.

Timothy Ingraham, W. Master.
 Henry Taber, 2d, S. W.
 Henry F. Thomas, J. W.
 Henry Cannon, Treas.
 James H. Crocker, Sec.
 Samuel W. Hayes, S. D.
 John H. Thompson, J. D.
 Rev. Isaac Smith, Chaplain.
 Robert C. Topham, Marshal.
 Jacob B. Hadley, }
 Freeman P. Bartlett, } Stewards.
 Stephen Spooner, Tyler.

ST. CROIX LODGE, CALAIS, ME.

William H. Tyler, W. Master.
 Matthew Hastings, S. W.
 Francis Williams, J. W.
 Samuel Darling, Treas.
 Alexander Todd, Sec.
 Seth Townsend, S. D.
 Oliver Dow, J. D.
 William Goodwin, Marshal.
 William McHenry, Tyler.

MIDDLESEX LODGE, FRAMINGHAM, MS.

Edward Holbrook, W. Master.
 Malichi Babcock, S. W.
 Charles E. Horne, J. W.
 Evelyn Leland, Treas.
 Thomas F. Hammond, Sec.
 Daniel Parmerter, S. D.
 Sylveus Holbrook, J. D.
 Zibeon Hooker, Marshal.
 Jesse Belknap, Tyler.

MAINE LODGE, FARMINGTON, ME.

Dr. Josiah Prescott, W. Master.
 Henry Johnson, S. W.
 Henry Stewart, J. W.
 James Butterfield, Treas.
 Joseph D. Prescott, Sec.
 Cotton Webster, S. D.
 Isaac Eaton, J. D.
 William Morgridge, S. Steward.
 Moses Butterfield, J. Steward.

MASONIC CHIT CHAT.

✂ Our Baltimore correspondent, who writes under date of the 6th of April, will excuse our not complying with his request. We cannot afford to answer inquiries like those he proposes, through private letters. Our time is too much occupied and of too much consequence to us. Besides, there is no necessity for so doing. They require no answer that may not with strict propriety be given through the Magazine. A compliance with his last request will involve an expenditure of one dollar. If this be agreeable to him, we will cheerfully see it attended to.

✂ We understand that our Brethren at New Bedford, contemplate celebrating the ensuing anniversary of St. John, with the usual ceremonies—procession, oration, dinner, &c.

✂ Br. James J. Gillespie, of Black Hawk, Miss., is our authorized agent for the Magazine at that place and vicinity.

✂ Our correspondent writing from Mansfield, Lou., says:—"The Lodge at this place is decidedly flourishing; the petitions of candidates for initiation are numerous, and are from those who stand high in the community as men of worth and influence."

✂ We learn that a new Lodge, called St. Andrew's, has been formed at Portsmouth, N. H., and that the Brethren intend to celebrate in a public manner the approaching anniversary of St. John.

✂ The Brethren of Baltimore and vicinity are informed that the Trestle-Board can be obtained of Br. Joseph Robinson, No. 2 North Calvert street, Baltimore.

✂ It will be seen on reference to our Masonic intelligence, that the Grand Lodge of North Carolina has ratified the Constitution of the proposed Supreme Grand Lodge.

✂ Br. L. L. Stevenson, of Staunton, Va., is our authorized agent for the Magazine at that place.

✂ Br. A. S. Flower, of Mansfield, La., is our authorized agent for the Magazine at that place.

✂ The Committee on foreign correspondence, of the G. Lodge of Missouri, in their report quote the following resolve adopted by the G. Lodge of Indiana,—"That hereafter the Subordinate Lodges in this State shall have full power to expel and advertise all members and others, who come under their jurisdiction,"—upon which they remark as follows:—"By a rule, believed to be universal in this country, an expelled Mason has the right of appeal from the decision of the Subordinate Lodge to the Grand Lodge. Among other reasons, it may be that local excitement or temporary prejudice may have actuated the Lodge to do injustice to the character of a Brother; and the final adjudication is referred to those who are presumed to be free from improper bias. But if you publish the Brother as expelled, you do his character an injury not in the power of the G. Lodge to remove. The Grand Lodges alone should publish expulsions."

✂ We had marked for publication in this number, extracts from the proceedings of the G. Lodges of Maryland, Virginia, S. Carolina and Georgia, all of which have been excluded, but will probably appear in the number for next month.

In a note appended to the proceedings of the G. Lodge of Georgia, it is stated that there are 64 chartered Lodges working under that body,—three only of which failed to make their returns at the last G. communication, and two of these subsequently did so. During the past Masonic year, 776 have been initiated in the several Lodges, and 105 admitted as members. 25 have died, 9 been suspended, and 6 expelled. Whole number of members according to the returns, 2,568.

Correction.—Our correspondent who addressed us from Sidney, O., in March, and whose letter was published in our last, will perceive by the note from Br. Stevenson in the present number, that he has committed a very important error in regard to the Grand Lodge of Virginia,—the cause of which, (no doubt unintentional,) he can, probably, satisfactorily explain.

✂ Our correspondent writing from Cincinnati, shall receive attention at our earliest convenience.

ITEM EXTRAORDINARY.—We copy the following, from the city newspapers, in the supposition that the information it conveys may be of interest to distant friends of one of the parties concerned:—

"Married.—In Charlestown, on the 4th ult., at St. Matthew's Church, by Rev. Mr. Greenleaf, CHARLES W. MOORE, Esq., of C., to Miss CATHERINE W. HEWA, daughter of John Hews, Esq., of Cambridge."

THE
FREEMASONS'
MONTHLY MAGAZINE.

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BOSTON, JUNE 1, 1848.

[No. 8.]

LODGES UNDER DISPENSATION.

A CORRESPONDENT in Ohio, whose communication is too long, and too loosely written for publication, takes exception to some of our answers to the inquiries proposed by another correspondent, in relation to the powers and duties of Lodges working under Dispensation. Without attempting to follow the course of his remarks, which, from their want of consecutiveness and logical arrangement, (attributable probably to the haste in which they were written,) it might be difficult to do, we will content ourselves by stating, in his own language, the ground of his principal objection, and limit our reply to that.

He takes exception, then, to the following answer to a question proposed by Br. Jacoby, of Missouri :—" They," Lodges under Dispensation, "*cannot add* to the number of their *members*." " Their *initiates* are not returned to the Grand Lodge as *members* ; for, not having been *constituted*, the Lodge possesses no power to admit *members*."* On this our correspondent exclaims : " Can it be possible ! What power, then, let me respectfully ask, *does* such a Lodge possess, if it can neither *admit members* or *make Masons* ? and what does *constitute* a Lodge, if the *Dispensation* from a Grand Master does not ? The language generally is, ' I, A. B., Grand Master, &c., reposing especial confidence in our trusty and well beloved Brethren, C. D., E. F., &c., do *constitute* them a legal Lodge, with *full power* to *admit Master Masons to membership*, to initiate, pass and raise all worthy candidates who may apply, &c., and *make returns* of their doings at the next meeting of the Grand Lodge.' "

The first point in the above that claims attention, is the extraordinary and unwarranted imputation that our remarks deny to Lodges working under Dispensation, the power to "*make Masons*." The very sentence

*Vide Magazine, vol. vii., p. 34.

quoted by our correspondent, distinctly speaks of the *initiates* of such Lodges, and the article referred to opens with the declaration, and the whole argument is made to turn upon the fact, that the exclusive power and business of such Lodges is to "*admit and make Freemasons*" !* With this correction, we leave the matter in the hands of our correspondent; and, though we might with strict propriety claim to be relieved from any further notice of his communication, we will proceed to answer his objection, without misrepresenting *him*, and with as much conciseness as the nature of the case will admit of, for we have but a limited space to devote to the subject.

Anterior to the revival of Masonry in the beginning of the last century, private Lodges were organized without reference to Dispensations or Charters, or the ceremonies of constitution, consecration, or installation. They were formed by any competent number of Brethren voluntarily assembled for the purpose. But at the period above named, it was decreed, that every Lodge to be thereafter convened, should be "legally authorized to act by a *warrant* (Charter) from the Grand Master for the time being, granted to certain individuals by petition, with the *consent and approbation of the Grand Lodge in communication.*" Under this regulation, authority for convening as a Lodge, could be obtained only at stated periods, viz.: at the regular communications of the Grand Lodge. This was found to be inconvenient, and sometimes detrimental to the prosperity and growth of the Institution. To obviate this difficulty, power was vested in the Grand Master to grant, on petition, *Dispensations* "authorizing and empowering any regular and trusty *Master Mason* to congregate (by *invitation*) a sufficient number of worthy Brethren, at some certain place, to form and open a Lodge, *after the manner of* [not as] ancient Masons; and in the said Lodge, while thus open, to admit, enter and make Freemasons, according to the true ancient custom, and not otherwise; with the *sole intent and view* that the Brethren so congregated, admitted, entered and made, *when they become a sufficient number*, may, in good order and time, be duly *warranted* (chartered) and *constituted for being and holding a regular Lodge*, for the further promoting the Craft and increasing the number of worthy Brethren." And this practice, somewhat modified, has been continued to the present time, if not universally, at least generally, in the United States.

The Dispensation here quoted is substantially that which has always been used in this Commonwealth. The copy from which we make our extract is contained in the earliest American edition of the "*Ahiman Rezon*," published by order of the Grand Lodge of Pennsylvania, in 1783. It is the oldest copy we have at hand. But in 1772, Laurence Dermott, Esq.,

*Vide Magazine vol vii., p. 33.

at the time "Deputy Grand Master of Masons in London," speaks of it and quotes it as an "old institution." It is, undoubtedly, the original form. And it may be some help to the understanding of our correspondent, to learn how it was regarded by experienced and intelligent European Brethren of the last century.

"Such Dispensation," says Br. Dermott, "must be under the hand of the Grand Master or his Deputy, and the Seal of the Grand Lodge, countersigned by the Grand Secretary. It can be granted only to continue in force for *one month*,* and may be renewed for another month, if necessity require, but cannot be renewed again for any longer time.† Care is also to be taken, that such Dispensation be not sent to any place too remote for the Grand Officers, or Grand Secretary, personally to inspect the execution thereof." "Nor must such Dispensation be granted or directed to more than *one* Master Mason in *one* place; because all other Master Masons (whom it may be convenient for him to invite) are not only authorized, but also required, to aid and assist, as far as circumstances will permit."‡

Such were the opinions of a learned and accomplished Brother of the last century, in respect to the powers of Lodges working under Dispensation; and his opinions were predicated on the practice then universally recognized. Speaking of the Brethren made in such Lodges, he further says: "Masons made under a Dispensation, have a right to visit *warranted* (constituted) Lodges, while such Dispensation is in force; but no longer, until they belong to *some* warranted Lodge themselves." Thus showing that they are not considered as belonging to *any* Lodge. Again—"The officers chosen or appointed to act in any Lodge under a Dispensation, cannot be admitted as members of the Grand Lodge, *nor enrolled in its books*,§ until their Lodge is *warranted*, nor even then, without being properly *installed*." If, as our correspondent supposes, this class of Lodges have power to "admit Master Masons to membership," and are required to return them to the Grand Lodge as such, it would seem that their officers should be allowed to take seats as members of the Grand Lodge, or

*Dispensations were subsequently made to run until the ensuing quarterly meeting of the Grand Lodge. They now, in this country, usually terminate at the annual meeting next following the date at which they are issued.

†They are now, sometimes, but rarely, renewed for a year, or from one meeting of the G. Lodge to another.

‡Our correspondent will observe, that no exception is here made in favor of Master Masons who are already members of Lodges,—that does not relieve them from the requirement to "aid and assist" in the new Lodge.

§The general Constitutions require that the members of all *recognized* Lodges shall be registered in the books of the Grand Lodge to whose jurisdiction they belong. Members of Lodges under Dispensation are not enrolled.

at least to be enrolled in the Grand Lodge books as members of a Lodge under its jurisdiction. Neither of these is allowed. And this would seem to settle the question. But in order to make the matter more clear, if that be possible, and to remove all doubts from the mind of our correspondent, we will pursue the authorities a little farther.

On the 25th Nov. 1723, it was decided by the Grand Lodge of England, as a Constitutional regulation, that "no *new* Lodge is *owned*, nor their officers admitted, into the Grand Lodge, unless it be *regularly constituted* and registered."

In the ancient ceremony of *constituting* a Lodge, the first business after the prayer and ode, is the reading of "the *Petition*, the *Dispensation*, and *Warrant* or *Charter*."* "The minutes of the Lodge, while under Dispensation, are likewise read; and, being approved, are declared regular and valid." "The Lodge is then *consecrated*, according to ceremonies proper and usual on those occasions, and the Grand Master *constitutes* the Lodge in antient form."

We think that from what has been said, our correspondent will admit, that the ceremony of *constituting* a Lodge is something more than the granting of a Dispensation, authorizing a certain number of Brethren to assemble as a Lodge, and make Masons; and that a Lodge so formed is not invested with all the privileges, nor is it required to assume all the liabilities and duties of regularly chartered and *constituted* Lodges.

We are at a loss to conceive where our correspondent found the form of the Dispensation from which he quotes, and which he wishes to be understood as embodying the language generally used in such instruments. It is new to us, and will, probably, be so to our readers. We give below the form which has always been used in this Commonwealth, and which we had supposed to be in general use, not only in this country, but in Europe. It is that, with some unimportant verbal differences, which Br. Dermott, three quarters of a century ago, denominated an "old institution." And as we like old things in Masonry, we shall not consent to throw it aside at present:

FORM OF DISPENSATION.

To all whom it may concern:

Greeting.

WHEREAS, a Petition has been presented to me by sundry Brethren, to wit: Brothers A., B. and C., residing in the town of ———, and State of ———, praying to be congregated into a regular Lodge, and promising to render obedience to the ancient usages and landmarks of the Fraternity, and the laws of the Grand Lodge: And whereas, said Petitioners have been recommended to me as MASTER MASONS, in good standing, by the Master, Wardens, and other members of ——— Lodge, under our jurisdiction:

Therefore, I, ———, Grand Master of the M. W. Grand Lodge of the State

*We quote from the English Constitutions, page 121, and the ceremony of constitution as practised in 1722. In this country, the reading of the *Charter* only is required.

of ———, reposing full confidence in the recommendation aforesaid, and in the Masonic integrity and ability of the petitioners, do, by virtue of the authority in me vested, hereby grant this *DISPENSATION*, empowering and authorizing our trusty and well-beloved Brethren aforesaid, to form and open a *LODGE*, after the manner of *Ancient Free and Accepted Masons*, and therein to admit and make *FREEMASONS*, according to the ancient custom, and not otherwise.

This Dispensation is to continue in full force for the term of ———, [or until the next annual communication of our Grand Lodge aforesaid,] unless sooner revoked by me. And I do hereby appoint Br. A. B., to be the first Master, Br. C. D. to be the first Senior Warden, and Br. E. F. to be the first Junior Warden of the said new Lodge. And it shall be their duty, and they are hereby required, to return this Dispensation, with a correct transcript of all *PROCEEDINGS* had under the authority of the same, together with an attested copy of their By-Laws, to our Grand Lodge aforesaid, at the expiration of the time herein specified,—for examination, and for such further action in the premises, as shall then be deemed wise and proper.

Given under our hand, and the seal of our Grand Lodge aforesaid,
at ———, this ——— day of ———, A. L. 58—, A. D. 18—.

—————, *Grand Master*.

Attest, ——— ———, *G. Secretary*.

Resting for our justification on the authority of the above form, and the other testimony adduced, we repeat what we have before frequently advanced, that Lodges working under Dispensation, are inchoate, and not perfected Lodges. They are not *owned* by the Grand Lodge. Their presiding officers are not entitled to seats in the Grand Lodge, as representatives of Lodges. They are not at liberty to elect or change their principal officers. They are in a state of probation, preparatory to being invested with the full powers and privileges of constituted Lodges. They differ from Lodges working under Charters, not only to the extent already named, but in that they have no power to perpetuate themselves. They cannot add to the number of their members, or, more correctly speaking, to the number of the petitioners for the Dispensation under which they exist; because, none but constituted Lodges are *owned* and *registered* in the Grand Lodge, and none others can exercise the powers of actual Lodges. A Brother cannot be received in Grand Lodge as a member of a Lodge which, by the general Constitutions, the Grand Lodge itself is not at liberty to recognize and enroll. The thing is absurd. Such a body is a mere association of Brethren engaged in taking the initiative steps for the organization of a Lodge. If they succeed in this, to their own and the acceptance of the Grand Lodge, they petition that body for a Charter.* If this be granted, the petitioners, who, to this time remain

*The form of a Petition for a Charter, as given in the Constitutions of the ¹ Grand Lodge of England, runs as follows:—"We, the undersigned, being regular *registered Masons*, of the *Lodges* mentioned against our respective names," &c.; from which our correspondent will perceive that the petitioners for a new Lodge, under the English jurisdiction, are *required* to be registered members of some other Lodge. And yet, if we understand him, he contends that a Dispensation granted to such Brethren would be null and void, and the proceedings had under its authority, spurious and illegal!

members of other Lodges, "demit," or withdraw their membership. The new Lodge is then regularly constituted, and the petitioners are registered, and pay their dues as members of it. But until this is done, there is no incompatibility in their retaining membership in the Lodges to which they may happen to belong; and to this time, they can be held for their Lodge dues, if they have not previously obtained a discharge from membership.

Our correspondent entertains very singular views as to the constitution of Lodges. His own experience should have taught him that Lodges cannot be constituted under a Dispensation. He strangely asks, "What does *constitute* a Lodge if the *Dispensation* from a Grand Master does not?" But he cannot be serious in asking such a question; for he says he has been thirty years a member of the Masonic Institution, and for the last "four or five years a teacher."* We will say, however, for his information, that a Lodge, in order to be constituted, must first have obtained a Charter from the Grand Lodge, under whose authority and by whose permission alone, the ceremony can be constitutionally performed. The ceremony properly includes the consecration of the Lodge, and the installation of the officers; though the former is frequently, but always improperly, omitted.†

As it is undoubtedly gratifying to our correspondent to receive light in any of the departments of Masonry, we think this notice of his strictures upon our views, must be acceptable to him. If, however, our obnoxious positions, as herein further elucidated and sustained, are still objectionable to him, we suspect he will find it difficult to show that they are not supported by the established laws and accordant with the ancient landmarks of the Order.

The other points noticed by our correspondent in that part of his communication which we have omitted, are all based upon his peculiar notions of the powers and duties of Lodges under Dispensation. These being wrong, his reasoning from them, is of course wrong also. A more particular notice of them, therefore, we have not deemed essential, nor can we perceive that any benefit could accrue from it to our readers or the Institution.

*He will understand us when we say to him, that the remedy for his difficulty about a "just and legally constituted Lodge," lies with himself. We suppose a Lodge may be "just and legal" though it may never have been constituted. The origin of the ceremony of constituting Lodges, in its technical sense, belongs to the last century; but Lodges existed and Masons were made before that time.

†The only *return* required by the Grand Lodge, of Lodges working under Dispensation, is that designated by the terms of the instrument itself, viz: "a correct transcript of ALL proceedings had under the authority of the same, together with an attested copy of the By-laws." And we do not readily perceive how it could well be more full and complete.

ADMISSION OF CANDIDATES.

Fayette, Mo., April 15, 1848.

BR. C. W. MOORE,—*Dear Sir*,—Please answer me specifically through your Magazine, (as we look to it as high authority,) in relation to the following:

A. petitions Lodge No. — for initiation. When his petition has matured under By-Laws, and is taken up for action, the committee of investigation report favorably to A. The box is prepared, and B. rises and asks the Lodge to excuse him from voting,—stating that suspicions are held that A. will be rejected, and desires by this method to define his position, and in case of the rejection, that he may not be chargeable with it. The Lodge excuses B., takes the ballot for A., and all is fair: the petitioner is consequently found worthy. The Lodge is called off and no work done. During the time, it is intimated that A. shall take but one degree, of which A.'s friends inform him. When the Lodge is called on again, the friends of A. state, that apprehending that his introduction may be productive of discord, they desire to reconsider the vote, in order that they may not compromise the dignity and character of the Lodge. The vote is reconsidered,—a motion to withdraw the petition and return A. his money, prevails unanimously. Is this proceeding regular?—and have the ancient landmarks been kept in view?

Respectfully and fraternally, your Brother.

It was undoubtedly competent for the Lodge to excuse B. from voting, though the reason assigned for wishing to be excused, would ordinarily be deemed to be insufficient. As a general rule, a member of a Lodge is not, and ought not to be allowed to throw upon others the responsibility of admitting or rejecting a candidate; nor will any good Mason, except for urgent and peculiar reasons, attempt or desire to do so. The balloting for candidates is a high and responsible duty, entrusted exclusively to members of Lodges, and the manner in which it is discharged is of the utmost importance to the character and prosperity of the whole Fraternity. Regarding the subject in this light, many of the Grand Lodges expressly provide by Constitutional regulation, that every member of a Lodge, if present, *shall* vote on the admission of candidates, unless excused by the Lodge,—thus taking the power of granting the excuse out of the hands of the Master, and requiring a majority-vote of the Lodge.

We see nothing positively irregular in the action of the Lodge on the petition. A. had passed the investigation and the ballot, without reproach. He stood before the Lodge and on the record as a fair and eligible candidate, and was entitled to the degrees. But, notwithstanding this, for reasons not stated, his friends foresaw that his admission might disturb the harmony and perhaps injure the prosperity of the Lodge. This, like true and faithful Brethren, they were desirous to avoid, even at some inconvenience and disappointment to their friend. They, therefore, asked to have the vote admitting him reconsidered and his petition and fee returned. The Lodge granted their request, and thereby restored the petitioner to just where he stood before he made application for admission. He is, therefore, at liberty to renew his application at any Lodge within whose jurisdiction he may hereafter reside. Had he been rejected, the case

would have stood differently. The petition could not then have been withdrawn.

We have said that there was nothing positively irregular in the proceedings of the Lodge ; and yet a little different course would have been more regular. We should not have moved a reconsideration of the ballot. That is a matter not to be reconsidered, except for pressing reasons, if at all. Besides, in the present case, it would seem to warrant the inference that the Lodge had unexpectedly been put in possession of information in relation to the candidate, which, if previously known, would have changed the result of the ballot. This was not probably the case, nor was it probably the design or wish of the Lodge to leave any such imputation upon his character. But all grounds for suspicion or unfavorable inference would have been removed, had a motion to allow the candidate to withdraw his petition at his own request, been substituted for the motion to reconsider the ballot—or, had not the latter motion been made.

THE JEWELS.

A CORRESPONDENT writing from Mansfield, Ohio, proposes the following inquiry :—

"It is said that every Lodge has six Jewels, three immovable and three movable,—the Square, Level, Plumb, Rough Ashler, Perfect Ashler and Trestle-Board. Now which of these do you consider the immovable and which the movable Jewels?"

The National Masonic Convention, held at Baltimore, in May, 1843, decided that the first three were the immovable Jewels. They are the permanent and unchangeable Jewels of the Lodge, and can never be taken or removed from their proper places, to be worn by officers of inferior rank, or who are acting in any other capacities than those indicated by the Jewels. They belong permanently and immovably to the three principal chairs or offices. The Square, removed from its proper position, or out of its true angle, is no longer a Square ; and the same is true of the Plumb and Level.

The above are some of the reasons we have heard urged in support of the decision of the Convention, which we believe now to be the general practice of the country. We are free to admit that we do not attach much importance to the reasoning ; nor do we think it very essential whether the first or last three be considered the immovable Jewels. It is desirable, however, that there should be uniformity, and as the Convention decided the question in the manner stated, the Lodges have very properly, as a general thing, felt bound to abide by that decision.

THE LOUISIANA GRAND LODGE OF ANCIENT YORK MASONS.

THE above is the title of the new Grand Lodge which has just been organized in the city of New Orleans.

Our readers are already aware, that in consequence of sundry alleged innovations, and other proceedings, inconsistent with the recognized Constitutions and usages of ancient Masonry, on the part of the Grand Lodge of Louisiana, the York Masons of New-Orleans and vicinity, having remonstrated and protested until they were satisfied of the futility of both, withdrew from what they conceived to be a corrupt body, and petitioned the Grand Lodge of Mississippi, being the nearest, to investigate the subject; and if, in its opinion, the grievances of the petitioners were well grounded, to grant them authority to congregate themselves into York Lodges, under its Constitution. That Grand Lodge deemed the matter of sufficient importance to the whole Fraternity, to demand the investigation asked for. It was accordingly entered upon, and resulted in the conviction, that the Grand Lodge of Louisiana had, by its practices, so vitiated itself, that it could no longer be recognized as a Grand Lodge of Ancient York Masons; under which Constitution it was originally formed, and in which character *only*, it had been acknowledged by the great mass of the Fraternity in the United States.

Taking this view of the subject, the Grand Lodge of Mississippi did not hesitate to grant the second branch of the prayer of the petitioners. It issued Dispensations, and, after the expiration of the usual time, Charters, for the organization of *seven* Ancient York Lodges, within the State of Louisiana. The result of these measures is the organization of the Grand Lodge whose name we have placed at the head of this notice: for the following particulars in relation to which we are indebted to an attentive correspondent:

New Orleans, April 30, 1848.

R. W. BRO. MOORE,—We closed our Grand Lodge on Saturday evening, April 22d, after a session of eight evenings, though not in regular succession, during which time the object of our assembling was accomplished as fully, and in as short a time, as circumstances would admit of, nearly, perhaps all our number being engaged in active pursuits, such as require our almost entire attention during the day, and, in many instances, until a late hour at night. As our proceedings are not ready for the press, and may not be for some days, I will give you a slight notice of them, and will feel under obligations to you if you will take some notice of the formation of our Grand Lodge in your valuable Magazine.

Resolutions having been previously passed by the seven subordinate Lodges working under Charters from the M. W. Grand Lodge of the State of Mississippi, to meet in Convention and take the necessary steps towards forming a Grand

Lodge for our future government, the delegates convened on the evening of the 8th March, pursuant to previous notice, *all* the Lodges being represented, and the representation being almost entirely complete, there being not more, I believe, than one delegate absent. The meeting was called to order by W. Bro. Thomas H. Lewis, and on motion, W. H. Howard was called to the chair, and W. Bro. A. J. Williams appointed Secretary. The object of the meeting was then explained, the Charters delivered into the hands of the presiding officer, inspected, and deposited in the archives. The election and installation of officers then took place, W. Br. M. R. Dudley having been elected M. W. G. Master; W. Bro. W. P. Coleman, G. S. W.; Bro. G. Gorin, G. J. W.; W. Bro. W. H. Howard, G. Sec.; Bro. W. Blair, G. Treas.; Bro. J. A. Staats, G. Tyler. A resolution was then passed authorizing the issuing of Dispensations to the several subordinate Lodges to work under until Charters could be issued; and a committee appointed to draft and report a Constitution, after which the G. Lodge was called to refreshment.

March 9th.—Constitution reported, read, and referred to a committee of Masters of the Lodges. The following appointments were made: W. Bro. Thomas H. Lewis, R. W. D. G. Master; Bro. John S. Claiborne, G. S. D.; W. Bro. Dr. D. G. Benbrook, G. J. D.; Rev. Bro. C. P. Clarke, G. Chaplain; W. Bro. A. J. Williams, G. Marshal. The following name was then adopted—THE LOUISIANA GRAND LODGE OF ANCIENT YORK MASONS. A committee was appointed to select forms of Dispensations and Charters, and a suitable Seal, after which the Brethren were called to refreshment.

March 17th.—Constitution reported by committee with alterations and amendments. W. Bro. L. E. Reynolds appointed G. Sword Bearer; Bro. A. C. Labott, and Wm. M. Perkins, G. Stewards.

23d, 24th and 25th.—Constitution debated, completed and adopted.

28th.—Five hundred copies of the Constitution and proceedings ordered to be printed. Forms of Dispensations and Charters, and Seal, reported and adopted. The forms from Trestle-Board.

April 12th.—R. W. D. G. M. presiding. The dangerous illness of the M. W. G. Master was announced by the Chair, and the G. Lodge called to refreshment.

14th.—Convened in consequence of the death of M. W. G. Master. Funeral procession, &c., but no business transacted. Called to refreshment until Saturday evening, 22d.

22d.—Resolutions passed recommending the formation of a Supreme Grand Lodge. Also, a resolution authorizing and directing the G. Secretary to issue diplomas on application of members of subordinate Lodges in good standing. A communication was received from Lafayette Lodge, No. 2, requesting the Grand Lodge to change their name to that of Dudley Lodge, No. 2, which request was granted. Grand Lodge closed.

Fraternally, yours,

So far as we can judge from the above, the proceedings seem to have been correct enough, except, perhaps, that Bro. Lewis, being Master, we believe, of the oldest Lodge, should have presided in the Convention. It was not necessary to take up the Charters of the Lodges and substitute new ones for them. It would have answered a better purpose had they

been endorsed by the proper officers of the new Grand Lodge, and left in the possession of the Lodges, as documentary evidence of their right to organize a Grand Lodge. But this can now be done, if deemed expedient.

THE FORCE OF A SUMMONS.

Yazoo City, Miss., April 18, 1848.

COMP. C. W. MOORE,—*Dear Sir* :—As your Magazine is considered the best authority on the subject of Masonry, and as you seem to be willing at all times to answer such questions as will serve to enlighten the Craft, I am induced to ask you the following:

Has the H. P. of a R. A. Chapter, the authority to grant an excuse to a member for non-attendance, when the Chapter is not sitting; or, in other words, when the M. E. H. P. issues his summons for a call or special meeting, has he the authority to grant an excuse to a member, (whom the summons has been served on,) before the Chapter is opened? The answer to this inquiry in the next number of your Magazine, will enlighten your Companions in this quarter.

Yours, fraternally,

G. M. P.

Our correspondent is not definite enough in his statement, nor is it certain that we agree with him in the import of the word "summons," as used in Masonic proceedings. We understand it to be—1, a call of authority, a citation to appear and answer to the charges therein set forth; and, 2d, an imperative injunction to appear at a special or regular meeting of the Lodge or Chapter, with which the Brother or Companion receiving it is affiliated.* It is never issued except on special and extraordinary occasions. Does our correspondent so understand the word, and does he intend to use it in the latter sense? If so, then the H. P. of a Chapter is not at liberty to excuse any Companion from attendance, on whom such summons has been served. He may receive the excuse of a Companion and lay it before the Chapter for their acceptance; which, if they see fit to do, the Companion is excused; but he has no authority to excuse any member who has been summoned by order of the Chapter. The object of the summons is to secure the attendance of *every* member. This object might be defeated, to the prejudice of the parties, or to the matter before the meeting, if such a discretionary or dispensing power were invested in the presiding officer.

If, on the contrary, our correspondent uses the word in the sense of a notice of the time and place of meeting, then the H. P. is at liberty to grant the excuse, if the reasons assigned be satisfactory; unless there is some special regulation of the Chapter to the contrary.

*It is employed in another sense, to which we need not more particularly refer.

THE KNIGHTS TEMPLARS IN PARIS.

THE foreign correspondent of the Boston Atlas, in a recent letter to that paper, has the following notice of a procession of the Templars in Paris :—

“ Among the processions noticed in the papers, I see that of the *Knights Templars*, who assembled at the Pont Neuf, in solemn celebration of the anniversary of the martyrdom of the Grand Master, Jacques Molay, in 1314. Their annual custom is to walk round the statue of Henri Quatre, which occupies the exact spot where stood the funeral pyre, and then to the fountain in the Place du Dauphin, where it is said the ashes of the hero were scattered to the winds. The Revolution has given them also a renewed hope, and their assemblage was more numerous than it has been for many years. One who watched the procession says that it consisted of fortyeight persons, among whom were two individuals of the highest families in France, one belonging to the royal house of Spain, besides a Greek boyard and three British noblemen. Their dress consists of a long black frock coat, upon the lappels of which the scarlet cross is embroidered ; this is concealed when the coat is buttoned, and thus escapes observation. Their Order still believe that the dying curse pronounced by Jacques Molay upon all kings and pontiffs is again at work, and that they shall exist through time and change when these shall be no more.”

De Molay was murdered by order of Phillip the Fair, King of France, on the 13th March, 1314. We are not aware that he pronounced any such curse as that attributed to him. He did, however, summons Phillip and Clement V. to appear before the judgment seat of God within the year, to answer for their crimes ; and, singularly enough, they both obeyed the summons, or, in other words, they both died within the specified time.

 THE GRAND ORIENT AND THE PROVISIONAL GOVERNMENT OF FRANCE.

WE learn from the London Morning Chronicle, of the 10th March, that a deputation of the members of the Grand Orient, in full Masonic costume, presented themselves on the 9th, at the Hotel de Ville, for the purpose of tendering to the Provisional Government their adhesion to the Republic. They were received by M. M. Cremieux, Garnier Pages, and Pagnerre, all three wearing their Masonic orders. M. Bertrand, ex-president of the tribunal of commerce, representing the Grand Master, delivered a loyal address, which was most favorably responded to by M. Cremieux ; after which the deputation withdrew, amidst cries of “ *Vive la Republique !* ”

THE GREAT FREDERICK AND GEN. WALLRAVE.

"Be true to your *Country*, as well as to God and the Craft."

Schenectady, N. Y., April, 1848.

C. W. MOORE, Esq. :—*Dear Bro.* :—Not a few of the biographies of Frederick the Great are extant ; but, like all histories of European nations and their monarchs, they deal only in generalities ;—they treat of governmental politics, of national schemes and diplomacy, but they leave altogether untouched or only slightly dwelt upon, the intellectual, the moral, and, if I may so speak, the *individual* history of a people and their rulers : least of all do they enter into those details of private character connected with social life, which alone most truly serve to develop the causes of human action. The work of the hands, and occasionally of the head, may be made apparent to the public scrutiny, but very seldom are the promptings of the heart, that well-spring of the affections and the moving cause of deeds the most momentous, explained or even understood, or if understood, appreciated. The ostensible, not real, motives are exposed to view and commented on. The historian seems to confine himself to what is defined to be his technical, literal province, the recording of national acts, with a general philosophizing on them. The antiquary's province is to investigate the most minute facts regarding individuals and to preserve them. I assert the right and perform the duty of antiquary in presenting to you the subjoined passage in the life of Frederick II., late King of Prussia. It is translated from a German work, of authenticity, entitled "*Erwinia*."

It will not be impertinent or out of place to premise, that Frederick the Second, surnamed the Great, was born on the 12th day of January, 1712, and died Aug. 17th, 1786. He was initiated into the mysteries of Freemasonry while Prince Royal, at his own special request, at a special Lodge held for the express purpose at Brunswick, on the nights of the 14th and 15th August, 1738. The circumstance which induced him to offer himself as a candidate for initiation, is somewhat singular, and deserves especial notice. His father was a violent opposer and enemy of the Freemasonic Order, and was unsparing in the anathemas which he pronounced against it. While at Brunswick, a day or two previous to his initiation, a warm discussion on the merits of the Order took place between his father (the then King of Prussia,) and some of his friends, in the presence of Prince Frederick. He was silent ; but weighing well the arguments advanced pro and con, he in his own mind decided in favor of Freemasonry. He took occasion to speak in private to one of the gentlemen who had stood forth as a champion of our Order, and who was himself a Freemason, and expressed an earnest wish to be admitted into the Fraternity. A Lodge was accordingly summoned, and he was initiated with the utmost promptness and privacy. The exalted opinion he entertained of the Order after his initiation, is well expressed in the article from which I shall presently quote.

On his return to Berlin, he favored the raising of the Lodge there, to which he gave the name of "*The Three Globes*." The patronage and aid which he extended to the Freemasonic cause during the lifetime of his father, he durst not extend openly ; indeed, while his father lived he did not even avow himself a Freemason. But on ascending the throne, he publicly declared himself to be a

member of the mystic Order. He constituted the aforesaid Lodge of "The Three Globes," a **GRAND LODGE**—and to the astonishment of all Europe and the great joy of the Fraternity, he proclaimed himself its *Grand Master*, and the protector of ancient Free and Accepted Masonry.

I proceed now to the promised extract from the work referred to.

Y.

Frederick had learned to understand the true aim of the Freemasons. He looked upon the Institution as one entirely devoted to the welfare of humanity, and which had assumed the task of striving to elicit or cause to germinate all the good and noble sentiments of man. He considered it as designed to be a school for the human heart, as a mediator between law and virtue; as a teacher of true philosophy, equality, fraternity, concord, benevolence, honesty and all the social virtues, of our duty to God and our country, ourselves and our fellow-men. He made himself fully acquainted with all Freemasonic laws and regulations, and those ancient descriptions of the purest morality which have been perpetuated to the present day, and those fundamental principles professed and propagated in all the Freemasonic reunions established over the surface of the globe. He considered the Masonic Order, whilst it remained faithful to its original mission, as a most holy institution, of which, under its allegoric and symbolic envelope, he had discovered the profound aim, (the hidden meaning.)

In the first year of his reign, he founded a private Lodge, in which he held the mallet as Worshipful Master. This Lodge was composed of his most intimate friends, whom he highly appreciated. He knew, or sincerely believed, them all to be men of *loyalty* as well as morality. But alas! all who happen to be called are not chosen; and man cannot always read the heart of his brother. In man, who carries within himself the germ of evil as well as good, the noxious plant of evil will sometimes shoot forth and choke the wholesome flowers and fruits of virtue. Imperfection marks every thing sublunary, and man remains fragile in whatever position in life he may be placed: from weakness no one is exempt. Frederick was destined to pass through a practical experience of this melancholy fact. Within the small circle of his Lodge, composed of no more than twenty-seven members, was found a man who proved a traitor to his king, his country and the Order; and to this Judas, Frederick conducted himself, as a King and a Freemason, with more than human generosity.

The great King, after having conquered Silicia, found it necessary to take proper measures to secure his conquest, as well as to preserve his other provinces. He accordingly resolved to rebuild or repair his ancient strong places, and also to erect new ones. He confided the execution of these plans to *Gen. Wallrave*, one of his most learned engineers. The fortress of Neise in particular, he resolved to put in the most complete state of defence by the erection of forts and mines, which surrounded the city to the distance of a quarter of a league. It was a frontier post, destined to defend Prussia against Austria. *Gen. Wallrave* was the acknowledged and especial favorite of King Frederick, and one of the *select* twentyseven of the Lodge over which the King presided; yet Wallrave, not having the moral principle fixed firmly within him, yielded to temptation. He caught at the bait of *gold* which was offered to him. Seduced by a bribe, he entered into

a correspondence with Prince de Kaunitz, at Vienna, and bargained to sell at a stipulated price, the plan of this fortress, indicating the mines and their communication with the works of the place. But his negotiations not having been conducted with sufficient caution and prudence, the Director General of the posts had his suspicions awakened, and communicated them to the King. The General was watched, and the first letter that he attempted to send was intercepted and carried to King Frederick, who broke it open, and found in it the most direct and certain proof of Wallrave's criminality. He found himself betrayed by his favorite, by a member of his Lodge, united to him by the most sacred ties; one in whose fidelity and devotion he had placed the most implicit confidence. He found that he was the victim of a betrayal the most base, that he had been sold as a King, as a friend and a Freemason, and reduced to the necessity of punishing, as guilty of high treason, him whom he had loaded with favors and embraced as a Brother.

After long and serious reflection, Frederick determined upon a course of conduct truly magnanimous, and which elevated him to the rank of a *true Mason of the G. A. of the Universe*.^{*} He convoked a meeting of his Lodge. After the Lodge had been opened, he spoke with warm eloquence of the duties every true Mason owed his Order and his Brothers, and the State and country he lived in and which protected him in his rights. At the conclusion of his discourse, he arose in his seat and added with emphasis the following words, which sent a thrill of astonishment among his auditory:—"One of the Brethren here present, has violated at once the laws of the Order, his duties towards the State, and his obligations as a subject of the civil government and as a member of the Freemasonic Order. Forgetting every sentiment of fidelity and gratefulness towards his Worshipful Master and his King, he has been guilty of an enormous, a *capital* offence. As King, I desire to know nothing; as Worshipful Master, I pardon him; as a Brother, I extend to him my *right hand*, to raise him from his fallen state; and as a man, I wish to forget the past. All I exact is, that he here avow his guilt; that he re-enters within himself, (holds communion and counsel with his own heart and conscience,) forsakes his evil designs, and *amends*, asking forgiveness. If he does this, all will be well. The knowledge of his *treason* shall be kept secret in the breasts of the members of this Lodge, and no further mention shall be made of it. But if he remains silent and does not accept the proffered pardon, I must inform him that I shall retire from this Lodge as Worshipful Master, and in virtue of my duty as King, and chief functionary of the State, I shall deliver him into the hands of justice."

In silence and with dismay, each looked at each other with an interrogating eye. The terrible words of the King no one could explain to himself except Wallrave, the guilty one. He was taken by surprise at the sudden discovery of

^{*} "To err is human; to forgive, divine." Our conduct deserves to be called *superhuman*, in the same proportion that it resembles that of the Deity. "He that *confesseth* and *for-saketh* his sins, God is merciful and just to *forgive* those sins and blot them from the book of his remembrance." An offending Brother who expects "*healing*" and forgiveness without confession of wrong and amendment of conduct, expects more from men than the Deity awards under like circumstances.—Y.

his treason, and well knew that it was of *himself* the King spake, his own conscience telling him "thou art the man." He, however, remained silent and sullen. After a short pause, the King repeated the same words. Still the silence remained unbroken. Frederick then made a *third* appeal. No one answered. With eyes filled with tears, the King resumed. "As a Freemason, I have fulfilled my duty. I am reluctantly convinced that no Masonic sentiment can unanimously reign even among so small a number of selected initiates as constitute this Lodge—that vows of duty and fidelity, and gratitude, are not all powerful to bind men and bridle the heat or effervescence of human passions. I shall, therefore, this day, *for the last time*, close this Lodge.* Its mallet I shall never more resume."

Frederick then proceeded with due solemnity, and agreeably to ancient Masonic form, to close his Lodge, which he had founded for his own special enjoyment and improvement with select and tried companions. Moved to the very bottom of his soul, with head uncovered he deposited the mallet on the altar. In the antechamber, the King ordered Gen. Wallrave to give up his sword, and had him arrested and put in judgment.

The culprit was condemned to perpetual banishment, (a mild punishment compared with his deserts.) He was conducted to Magdebourg, and confined in a prison, with the construction of which he had once himself been charged. That prison had been expressly prepared for a State prisoner, and so constructed as to render impossible escape or suicide. The captive could not even wound himself by striking his head against the walls or any other parts of the rooms, as they were mattressed and covered with black hangings. Wallrave passed seven years in close captivity, deprived of all light other than a faint light admitted from the top of his prison, without paper, pen, ink, or books, abandoned to himself and his own reflections. No one was allowed to speak to him, not even the officer appointed to bring him his food, which he was obliged to take without knife, fork or spoon. At the expiration of seven years his captivity was mitigated. He was removed to a more comfortable prison. He had at his disposal a small garden, where he could breathe the air and move with more freedom. He remained thus secluded from the world until the day of his death, or for thirty years, from 1746 to 1776. During all this period did Wallrave remain stubborn, and refuse to ask pardon of his King. Only once did he make approximation towards it, when he sent to the King a copy of the 88th Psalm of David. The monarch replied by sending him the 101st Psalm.

From the moment Frederick had been thus forced to break the ties which had bound him to a Brother Freemason, he ceased to engage in the active "*works*" of

* It may be asked why King Frederick should resolve to forego the active duties of a Lodge, because of the defection of a single member of the Fraternity. But if we duly consider the precise position in which he was placed, if we duly weigh the peculiar and extraordinary circumstances of the case in question, we can readily account for the revulsion his feelings must have undergone at the conduct of Wallrave, that induced his sudden determination to which he so rigidly adhered through life. The erroneous opinion entertained by some that he forsook the Order, had its origin doubtless in the well known fact of his dissolving his own private Lodge. His determination would have been different had Wallrave accepted the terms offered to him. Strange indeed appears the infatuation which led him to reject those terms!—Y.

a Lodge. But this did not induce this great King, this crowned philanthropist, to dissolve his connection with the Order. Until the day of his death he never ceased to honor the Order and extend to it his powerful protection and patronage. He was convinced that the members of the Order, in general, were true to their obligations and sincerely devoted to their King and country.

ROMISH PRIESTS vs. FREEMASONRY.

At a meeting of Lodges Nos. 51, 837, 989, held at the York Hotel, in Sligo, Ireland, the W. Masters presiding, the circumstances of the death and burial of the late lamented Bro. Thomas Mulhern, having been considered, it appeared

"That he was for many years a zealous member of Lodge 51.

"That he was a zealous member of the Church of Rome, and treasurer to the Roman Catholic chapel and some Roman Catholic charities, and in every respect was considered as one of the most attached and intelligent lay assistants of the Roman Catholic Clergy of this Union.

"That he had a severe attack of apoplexy a few days before his death, when his wife immediately sent for the parish priest, the Rev. M. Dunleavy, to administer the rites of the Church to him; but the reverend gentleman refused to do so, as the deceased Brother was a Mason, and had declined showing any disposition to forsake that Society, and that *his hands were therefore closed against him*.

"That our deceased Brother was attended to the grave by several Masonic Lodges in this town, at the desire of his friends and family; but as no Roman Catholic clergyman attended to perform the funeral service, although the Roman Catholic bishop and priests had been entreated to do so, his body was committed to the earth without these religious ceremonies; the withholding of which was calculated to stigmatise the character of our deceased Brother, and to outrage the feelings of his surviving relatives."

It was further declared—

"That our Institution knows no religious or political distinctions.

"That it embraces within its bosom religionists of all denominations, and that, by introducing members of every creed into a society, where they are united truly in the bonds of love and brotherly affection, renders it peculiarly qualified to soften down those asperities which crafty and interested individuals have so successfully created.

"That we deprecate every attempt made to disunite the members of the several religious communities, which the terror of the example set, in the instance of our departed Brother Mulhern, is so powerfully calculated to effect." * * *

The Masters of Lodges were formed into a committee of co-operation to sustain the best interests of the Craft; and it was ordered that the above be published in the "Dublin Evening Mail," "Sligo Journal," and "Western Luminary."

Signed by order,

WM. PATRICKSON, Sec'y.

The above is an Irish case. We add a German one, translated from the *Neuere Rotterdamsche Courant*, of the 16th September last. The same intolerant spirit prevails, we are sorry to say, wherever Papacy has obtained a controlling influence. There are many honorable exceptions, but, as a general thing, the Romish priests are to be regarded as the enemies of Freemasonry; and in this

they are merely acting in conformity to what is required of them by the supreme authority at Rome, and the laws of the Church:—

“We read in the *Courrier du Grand Duché du Luxembourg*, that Mr. Motus, director of the Luxembourg Company's Iron Works, died of a fever on the 7th instant, and the last consolations of religion were denied to him upon his death-bed. This event occurred in the following manner:—

Mr. Motus was travelling upon business, when he was suddenly seized with an illness, in Mersch, which took him to his grave. The pastor of the place visited him, but refused to administer the sacrament unto him unless he would abjure Freemasonry, of which Society he was a member. Mr. Motus answered, that Freemasonry was an institution which contained nothing contrary to true religion, and that to abjure it would be to do a foolish thing to which he could not consent. A few days after, the son of the sick man, who found his father in a helpless condition, sent a message to the pastor begging him to suffer the sacrament to be administered to his father, which the minister again refused. Mr. Motus died, and the following day his corpse was carried from Mersch to Fischbach, his late residence. The pastor of the place declared that he would not allow the corpse to be buried in any other place than that where the unbaptized children were buried, to which the burgomaster of Fischbach replied that he would cause the grave to be dug where he thought good; and he was buried alongside of his daughter, according to his last request on his death-bed. On Thursday, 9th inst. a number of the friends of Mr. Motus, from Luxembourg, Larochette, and the neighboring places, assembled together to pay the last token of respect to the memory of a man who was loved and respected by all who knew him, among whom was the burgomaster of Larochette. About three o'clock, the tolling of the castle bells announced that the procession would commence. The band went first, playing solemn music, followed by the corpse, covered with a pall, and preceded by a crucifix, sent by the city of Luxembourg. The relations and friends of the deceased, with nearly the whole of the inhabitants of the place, closed the train. The body was borne by the workmen of the iron-works, and by them lowered into the grave, after which, Mr. Barreau, at the request of the relations and friends of the deceased, delivered a most impressive funeral address.”

MASONRY.

MASONRY rests on fixed principles, deeply and indelibly inwoven in the motives of man; placed there by the finger of Omnipotence when he moulded the human form, and receiving life and vivifying power from the spirit, when he “breathed into man the breath of life.” Masonry has not created these principles; she only broods over them with outstretched wing, till she gives to their life activity, and to their activity usefulness.

A great Institution, whose members encompass the earth, can only exist by the preservation of perfect order, and can only be useful by a proper administration of its secular concerns, and a proper development of the moral powers of which it is possessed. These must be the work of men, set apart for this object; and just in proportion to the excellence of the principles they develop, and the extent of the usefulness they induce, must be the dignity and worship of the office to which the ruling Brethren are called. Lofty and desirable is the place of chief among the good. Honor and respect to him who claims

Justly the highest badge to wear.

But the pride, the glory of a virtuous Grand Master is to feel that he is the Grand Master of a jurisdiction where the resplendent jewels of his station are lustrous in the brilliant virtues of the Craft.—*J. R. Chandler.*

ON THE STUDY OF MASONIC ANTIQUITIES.

BY BRO. THOMAS PRYER.

[Continued from p. 118, vol. vii.]

CHAPTER VI.

DEPARTING from the valley of the *Nile*, and proceeding with the *speculative* part of the subject, in the manner indicated in the third chapter, our attention will be next directed to the *country of the Ganges*.

The religion and rites of initiation into the mysteries of Ancient India are, in their associations, inseparably interwoven with her *rock-cut temples*. These temples, in their solitary grandeur, remain, magnificent memorials of the *past*, deserted by all present religious sects, though bearing references and symbols connected with an existing system of religious belief. They are thus of peculiar interest, presenting links connecting the present with the past in a manner far different from that of any other of the temples dedicated to the purposes of ancient worship; and as they disclose undisturbed vestiges of their primitive uses, and carry us back to those periods of remote antiquity to which our researches must necessarily extend, I purpose commencing this part of the subject by some reflections on their peculiar mode of construction; for, whether regarded as triumphs of operative skill, or as indicative of that energetic spirit of devotion which sought to perpetuate its belief in forms defying the ravages of time, and which ages should fail to obliterate, they cannot fail to excite our wonder and admiration.

These marvellous temples, hewn from the solid rock, present for contemplation grand sentiments of eternity. In their construction, mind has triumphed over matter; man's inventive genius has contended with chaos; and in converting the sterile rock into forms of beauty, the adamantine slumber of ages has been broken, and by human skill the dormant porphyry has awakened into expressive life. And there the results remain with vivid freshness, though numberless ages have rolled by since the persevering chisel of the ancient craftsman reduced the shapeless mass into undying form, and invested it with imperishable images, at once magnificent and symmetrical. The world has grown old since the rock resounded with the workman's gavel, and yet his sculptures still remain fresh and distinct, affording no indication of ruin or decay. Firm and immovable in their native majesty, these venerable temples seem to display an existence expressive of eternal duration, as though their forms had been impressed upon the native rock from the beginning; thus appearing, in fact, to manifest a mode of construction totally distinguished from the perishable productions of artificial design.

It is thus that these peculiar operations of the workmen display to the mind symbolically, but expressively, sublime ideas, and sentiments of an existence which, though called into being by the hand of man, seems calculated to last as long as the earth shall endure.

As we regard the mountain of Elora, and that range of magnificent temples which appears to have *grown* into its rocky bosom rather than to have been fashioned by human labor, the mind, reverting to the misty past, and deeply pondering on the dark and the mysterious, endeavors to draw aside the veil of centuries, to penetrate the circumambient gloom, and comprehend the *spirit* which designed such superhuman works, and directed that concentration of physical might which was necessary to accomplish their construction.† Wonderful as we must acknowledge the *operative* part to be, the *speculative* consideration is no less amazing.

†It has been calculated by the artist employed by Governor Boon, of Bombay, to make drawings of the temples at Salsette, that it would require the labor of 40,000 men for forty years to complete them, being equal to the labor of 1,600,000 for one year. At the building of King Solomon's temple, there were 180,000 workmen engaged for seven years and a half, which gives a result of 1,350,000. The works at Elora, considering the number of temples, and the profusion of figures and ornaments they contain, as well as their great superiority in size, would take for their completion four times the number of workmen engaged at Salsette, or 6,400,000!

As to the relative antiquity of these sculptured caverns, we are left to mere conjecture. History throws no light upon their origin, or the period of their formation. We can gain no further information concerning them than that which arises from a consideration of their pristine purposes and connection with a widely-diffused religious system, which, pervading the East, controlled the masses, and wielded such physical power as to carve its temples in the living rock.

It has been observed, that the principles of Indian architecture are those of lofty magnitude and solidity, accompanied with profuse decoration, not interfering with the majesty of the mass. We see these principles united in the temples of Elora. The *external* views seem magical, from that wondrous combination of nature and art where the rough and unhewn rock assumes symmetrical shapes, and grows from the rugged surface of its native soil into the finished facades and polished elegance of religious temples. The *interiors* disclose pillared aisles, dim galleries, and ample space of roof, intermingled with mysterious sculptures and recondite symbols, all excavated from the rock, and in many instances executed with a beauty of design and elegance of workmanship scarcely inferior to Grecian art. But forms are also there uncouth—unearthly; and the whole is beheld beneath that awe-inspiring light, that visible oblivion, which, glimmering betwixt gloom and glare, constitutes, by its commingling, one of the principal ingredients in the composition of the *sublime*.

Travellers have spoken in rapturous terms of the wonders of Elora.

The Egyptian temples, as has been shown, bear their own imperishable records in hieroglyphical devices, which are open to the world, but unintelligible to modern Egyptians: *here*, on the contrary, the temple contains no record, but abounds with emblems whose meaning is not unknown to the learned Brahmin. The *emblem* thus in India performs the part of the *hieroglyphic* in Egypt; and if we cannot, by its agency, restore the primitive history of these wondrous excavations, it will at least assist us in endeavoring to divine their primitive purposes.

As far, however, as their *relative* history is concerned, it may be remarked, that many reasons can be adduced to show that the Hindoo temples were excavated subsequently to the Nubian caverns, and are not of equal antiquity with many of the structures of northern Egypt. There are, however, many features in the Indian temples, symbols and mysteries, which bear a striking resemblance to those of Egypt, and clearly manifest the identity of their common origin.

That the rock-cut temples of India are of a remote antiquity, is most unquestionable. They have witnessed the alternate sway of Brahman, Buddhist, and Mahomedan; and though their courts are deserted as places of worship, they contain, as has been observed, relics of a superstition still practised by the Hindoos.

But in regard to their primitive application.

In the earliest ages of the world, the deep shade of solemn groves and the gloom of natural caverns were selected as fit places to inspire the devotions of mankind. The solitude and deep influence of such scenes were calculated to chasten the mind, impress it with reverential awe, and kindle sentiments of religious feeling. Thus, the Gymnosophists, or early Brahmins of the East, as well as the Druids of the West, imparted religious instruction, and lessons in science, knowledge, and philosophy within the bosom of their consecrated groves, or in the deep recesses of their sacred caves.

The cavern thus consecrated to spiritual purposes was at first regarded with a feeling of sanctity, and afterwards became a sacred spot in the estimation of the multitude.

And as to the rites there practised, it may be observed, that the worship of the solar orb and the adoration of fire formed, in ancient India, a striking resemblance to the earliest rites of Mihras. The elements and progress of this worship have been discussed in the previous chapter. From the peculiar union of Astronomy and Theology,—an union resulting from the combination and perversion of the principles of each,—*the mysterious rites of cavern-worship originated*; and thus we may be enabled to understand the nature of the ceremonies which were anciently practised at Elora and in Elephanta.

We thus see that, although the precise period at which these temples were

fashioned is lost in the mists of antiquity, the *system* from whence they sprung must still have had a long anterior existence. Architecture and sculpture had then advanced to such a pitch of perfection as to be only afterwards equalled by Grecian art; and that the sculptured caverns are indicative of a *progressive* style, is manifest from some peculiarities observable in their construction. The rocky vaults are carved into the resemblance of roofs, with beams, and ribs and joints, as though they had been copied from *wooden structures*. Many portions of the various designs, in other respects, show a studious imitation of *carpenter's work*. These excavations thus obviously refer to previously existing structures, formed in great part from wooden materials. We may imagine that the original caverns were gradually fitted up with wooden beams, partitions, and other appliances, and that mythological emblems and symbolical figures were placed in their recesses, when the magnificent idea occurred to some mind inspired with the spirit of devotion, of fashioning a temple, with its courts, aisles, statues, altars, and emblems, from the native rock; converting the wood into stone; forming, as it were, an artificial petrification, and impressing the forms of his faith upon materials which time should neither obliterate nor destroy.

In alluding to the *uses* to which these sculptured caverns were placed, they may be considered, as an elegant writer observes, "not only as stupendous subterranean temples of the Deity, but as occasionally used by the Brahmins for inculcating the profoundest arcana of those sciences for which they were so widely celebrated in the East." It was here that the aspirant was initiated into the mysteries, and we can well imagine the thrilling effect which the temple must necessarily produce when blazing with myriads of lights, glittering with burnished gold and precious gems, and profusely adorned with symbols referable to every element and principle of nature; it was fully furnished and prepared for the magnificent rites of initiation.

To these rites I shall presently advert; but it will first be necessary to enter into some investigation as to the religion of ancient India, so as to trace the pure and simple elements from which it was originally compounded.

Clearing away the mass of mythological absurdities which obstructs our search as we enter upon this investigation, and which has deterred many from pursuing the task, we arrive as in ancient Egypt, at the knowledge of *one Supreme Being*, whose attributes being subsequently misunderstood and grossly perverted, eventually gave rise to a superstition so complicated in its references, and interwoven with such multitudinous improbabilities, as to be totally unintelligible to the greatest portion of its professors.

The present Hindoo belief is a gross corruption of the ancient system. Its symbols, however, in great part remain the same,* and from them we may be enabled to trace the leading features of the primitive faith. To these leading features it will now be necessary to advert, so that the elements of belief may be traced to their primal source, and the mind of the inquirer freed from misconception.

These elements also appear in the *Vedas*, or sacred books of the Hindoos, which are unquestionably of great antiquity. They are inaccessible to the great mass of the people, but show how little the horrible and degrading systems practised at the present day accord with the primitive references and sublime doctrines of the ancient faith.

Thus the *Vedas* declare that there is "one unknown, true Being, all present, all powerful, the *creator, preserver, and destroyer* of the universe." This Being "is not comprehensible by vision, or by any other organs of sense, nor can he be conceived by means of devotion, or virtuous practices." "He has no feet, but

*A writer in the *Archæologia*, who visited the cave of Elephanta, in 1782, states that he was accompanied by a sagacious Brahmin, who, though he had never before seen the cave, recognised at once all the figures, and explained with fluency the meaning of the various symbols by which the images were distinguished. This is undoubtedly a clear proof that their mythology of the present day is not materially different from that delineated on the walls of these excavations.

extends every where ; has no hands, but holds every thing ; has no eyes, yet sees all that is ; has no ears, yet hears every thing that passes. *His existence had no cause.* He is the smallest of the small, and the greatest of the great ; and yet is, in fact, neither small nor great."

This Supreme Being is also described as the soul of the universe, in fact, the universe itself, or *the cause* of what we call *the universe*. "In him the whole world is absorbed, from him it issues, he is entwined and interwoven with all creation."

"All that exists is God, whatever we smell, or taste, or see, or hear, or feel, is the Supreme Being;" and he alone was declared to be the proper object of worship.

"Adore God alone, know God alone, give up all other discourse."

"It is written in the Vedas," says the *Vedant*, (an abridgement or epitome of the Vedas,) "that none but the Supreme Being is to be worshipped, nothing excepting Him should be adored by a wise man." "To God we should approach, of Him we should hear, of Him we should think, and to Him we should strive to approximate."

In the Shastas, Narud asks—"What shall we think of God?" to which Brahma replies—"Being immaterial, he is above all conception, being invisible he can have no form ; but from what we behold in his works, we may conclude that he is *eternal, omnipotent, knowing all things, and present every where.*"

In the *Atharva veda* is the following prayer:—"Where they who know the *Great One* go, and through holy rites, and through piety, thither may Brahma conduct me."

And again, "May Brahma lead me to the *Great One.*"

From various passages of the Vedas, it appears that the worship of the true God did not require any particular forms or ceremonies ; that it was not necessary to erect temples to Him ; devotion being limited to no particular time, or place, or country ; and that few could worship God directly, the great majority of mankind not being sufficiently wise or pure to approach the Divine Being himself, and offer him a holy worship.

Such are some of the leading doctrines contained in the sacred writings of the Brahmins, and we shall not fail to perceive that their perversion has led to the gross superstitions, and degrading idolatry of the Hindoos.

(To be continued.)

ANECDOTE.

A LITTLE anecdote, illustrative of Christians being more attached to Jews than to some of their own brethren, occurs to my mind, and may, perhaps, fill a nook in your periodical. A Jew of the island of St. Thomas, being at Jacmel, one of the ports of Hayti, some months ago, became intimately acquainted with an English clergyman of the Baptist denomination, who was a missionary there. The missionary, who was in very delicate health, fell ill and died. On his death-bed, he begged his friend, the Jew, to read the burial service over his remains, before they were committed to the earth. The Jew declined, arguing that, as a Christian, the dying man had better have that service performed by Christians ; and stating also, that he could not conscientiously read, on so solemn an occasion, what he did not believe in. "Then say the prayers customary at the funeral of a Mason," (of which Fraternity he was a member,) was the reply. The Jew, who was a Mason of high rank, scrupulously fulfilled the request, the funeral being attended by every respectable inhabitant of the place. Thus a Protestant preferred a Jew's services to those of a Catholic priest. I regret to say that the Jew died a month ago. His name was Benjamin Levy.—*Jewish Chronicle.*

INTERESTING INCIDENTS IN THE HISTORY OF A MILITARY LODGE.

ON Thursday evening, (says the *Montreal Herald*, of March 28th,) a ceremony peculiarly interesting to the Brethren of the ancient and honorable Society of Free and Accepted Masons, was performed by the W. Master and Brethren of St. George's Lodge, No. 643 on the Registry of England, on the occasion of the installation of the "Lodge of Social and Military Virtues, No. 227," holding a Charter from the Grand Lodge of Ireland.

This Charter was, during nearly one hundred years, in possession of H. M. 46th Regt. of Infantry, having been granted A. D. 1752, but from deaths, retirements, and other causes combined, it had laid dormant several years, until a few zealous members of the ancient Craft, attached of old to the military profession, and equally emulous with their non-military Brethren, of assisting in transmitting, to future generations, the Virtues and Science of the Royal Art, applied to the Brother in whose possession the warrant was, for the privilege of again rendering useful this valued document, and who, with true Masonic spirit, and the consent of the Grand Lodge, acceded to their request, generously entrusting them also with the time-honored regalia of the Lodge, which will, in future, be convoked in our city, wherein there are now five Masonic Lodges, viz; three under the jurisdiction of the Grand Lodge of England, one under that of Scotland, and one under that of Ireland; exclusive of one English Provincial Grand Lodge, three Royal Arch Chapters, and one Mark Master's Lodge.

The following extract from the *London Review*, of 1834, will be perused with much interest by our Masonic readers:—

"The annals of Lodge No. 227, under the Grand Lodge of Ireland, held by the distinguished 46th Regiment, furnish some facts, which are alike honorable to the Craft and to the human heart. During the services of this regiment in America, General Washington was initiated into Masonry in their Lodge. Well can we imagine the gush of holy feeling with which his benevolent mind, so deeply imbued with the love of his fellow-creatures, received the sublime tenets of our Order. That the impression was of a highly wrought character, his after conduct proved; for when war broke out between the States and the mother country, and he became divided from the Brothers of his adoption, in feeling, in communion of soul, he was their Brother still. The Masonic chest of the 46th, by the chance of war, fell into the hands of the Americans; they reported the circumstance to General Washington, who embraced the opportunity of testifying his estimation of Masonry, in the most marked and gratifying manner, by directing that a guard of honor, under a distinguished officer, should take charge of the chest, with many articles of value belonging to the 46th, and return them to the regiment. The surprise, the feeling of both officers and men, may be imagined, when they perceived the flag of truce that announced this elegant compliment from their noble opponent, but still more noble Brother. The guard of honor with their flutes playing a sacred march—the chest containing the Constitution and implements of the Craft borne aloft, like another ark of the covenant, equally by Englishmen and Americans, who, lately engaged in the strife of war, now marched through the enfiladed ranks of the gallant Regiment, that, with presented arms and colors, hailed the glorious act by cheers, which the sentiment rendered sacred as the hallelujahs of an angel's song."

This Lodge offers another proof of the excellence and useful influence of Masonry. When in Dominica, in the year 1805, the 46th Regiment was attacked by a French force, which it gallantly repelled; but in the action had the misfortune again to lose the Masonic Chest, which the enemy succeeded in securing on board their fleet, without knowing its contents. Three years afterwards, the French Government, at the earnest request of the officers who had commanded the expedition, returned the chest, with several complimentary presents; offering

by that act the acknowledgment and homage of an enlightened nation to the purity, value and usefulness of Masonry.

In 1834, there were, says the *Review*, but twelve Masons attached to the Lodge, one only of whom was among the number of its original members. These twelve, however, in that year petitioned and obtained from the Grand Lodge of Ireland, a renewal of their original Charter. This circumstance elicited the interesting facts which are here given from their records.

CORRESPONDENCE.

Washington, Pa., Dec. 22, 1847.

BRO. MOORE,—Enclosed I send you my annual subscription for your most excellent Magazine,—a magazine worthy a place in every man's library, but more particularly a Freemason's. Is a Mason desirous of becoming acquainted with Masonic jurisprudence; with our rites and ceremonies, and principles—nay, the *alpha* and *omega* of ancient Craft Masonry? Within its pages he can find lessons of instruction upon all these subjects. Hence it is a work well calculated to inform, and worthy of patronage.

We have in this place a Lodge, a Chapter, and a Council. The officers of the Lodge are—Alfred Creigh, W. M.; William Wolf, S. W.; Peter Kunney, J. W.; Alfred Galt, Treas.; James M. Byers, Sec.

The officers of the Chapter are—Alfred Creigh, H. P.; William Smith, K.; Alfred Galt, Scribe; John R. Griffith, Treas.; Adam Silvey, Sec.

Officers of the Council—Alfred Creigh, G. M.; W. W. Sharp, D. G. M.; W. Wolf, P. C. of W.; Wm. Boardman, Rec.; J. M. Byers, C. of G.; Sam'l Potter, Tyler.

Yours, fraternally,

ALFRED CREIGH.

[The above letter was accidentally mislaid; which must be our apology for the unusual delay in its publication.]

D——, Me., April 24, 1848.

R. W. BR. MOORE,—Among the new members of our Lodge, is the Rev. ———, a highly respected and beloved settled minister in this vicinity. He had long been desirous of uniting with the Fraternity, but was withheld from making application, because some of the leading members of the church were opposed thereto. The affiliation of a beloved son with the Order, and his testimony, would not permit him longer to yield the dictates of reason to the prejudices of others. He applied, was duly initiated, Crafted and raised. A few days after he had taken his last degree, Deacon ——— called upon him, his countenance manifesting much anxiety and dissatisfaction as he said—“Elder ———, some of our people say that you have become a Mason. They have seen you visiting D—— quite frequently of late, and always in company with Masons; and I now wish you to tell me, are you a Mason or not?”

“Deacon,” said the Elder, “you are rightly informed: I am a Mason—all over a Mason. Have you any objection?” “Why,” said the Deacon, “they are a secret society; we know nothing about what they do; and, besides, there is, Mr. A——, who is an old Mason, and is sometimes intemperate.” “Well,” says the Elder, “you confess that you judge the Institution without

knowledge of its principles, and from the conduct of an individual member, instead of that of the great body. Now, suppose, Deacon, that our church was to be judged by the conduct of some one or two individuals whom I could name, should we not suffer in character quite as much as the Masons? But you know as well as I do, that such is not righteous judgment toward any institution or society. And now, Deacon —, let me assure you on my honor, as a man and a Christian, that the more strictly I abide by and follow the principles of Masonry; or, in other words, the better Mason I am, the better citizen, the better neighbor, and the better minister, I shall become. Are you now satisfied?" "I have nothing more to say, Elder. I am satisfied that you will not tell ought but the truth, under the influence of any society. I, therefore, now have no objections."

And Elder — has the pleasurable satisfaction of joining with the Fraternity in all their attractive duties and ceremonies, undisturbed by the objections or dissent of a single member of his church. Query—Is it ever (to say nothing about right,) good policy for any man to delay the performance of any duty, or act, which his own reason tells him is proper, until his neighbors and friends may cease to object?

Respectfully and fraternally, yours,

G. W. C.

Detroit, Mich., April 18, 1848.

COMP. C. W. MOORE,—*Dear Sir*,—I have the pleasure to inform you that permission having been granted by the M. E. Gen. Gr. R. A. Chapter of the United States, for the formation of a Grand Chapter in this State, the several Chapters therein have organized a Grand Chapter of Royal Arch Masons for the State of Michigan, and have elected the following Companions for their first Grand officers, who have been duly installed, viz:—M. E. E. Smith Lee, G. H. P.; Czar Jones, D. G. H. P.; Nath'l Pulman, G. King; John Mullett, G. Scribe; N. B. Carpenter, G. Treas.; Wm. M. Lister, G. Sec.; Rev. Charles Reighley, G. Chaplain; Jeremiah Moores, G. Marshal. And the Companions of this Grand Chapter sincerely hope that this organization will establish a more fraternal connexion with their Companions in other States, and with the several Grand Chapters already formed; with whom, either as individuals or as Grand Chapters, they will at all times be happy to correspond in all things relative to the well-being and good of the Craft.

I am, dear sir and Companion, yours, very truly,

WILLIAM M. LISTER,

G. Secretary G. Chapter Michigan.

Jackson, Miss., May 1, 1848.

SIR KT. C. W. MOORE,—*Dear Sir and Bro.*,—I herewith send you a list of the officers of Mississippi Encampment, No. 2, in this city, who are elected to serve for the ensuing twelve months, with the request that you will publish them in the Magazine, together with the officers who served the past twelve months. The time of our election is annually, on Good Friday.

The officers who were elected in 1847 were as follows, viz:—William Wing, G. Com.; C. S. Tarpley, Generalissimo; Thos. Palmer, Capt. Gen.; D. Comfort, Prelate; A. Hutchinson, S. W.; Jacob F. Foute, J. W.; S. P. Beazley, Treas.; H. E. Sizer, Rec.; E. W. F. Sloan, St. Bearer; C. Scott, Sw. Bearer; C. C. Speers, Warder; J. W. Fite, Sent.

The officers elected to serve for the ensuing twelve months, are as fol-

lows:—Jacob F. Foute, G. Com.; E. W. F. Sloan, Generalissimo; Jos. W. Matthews, Capt. Gen.; Thos. Palmer, Prelate; C. S. Tarpley, S. W.; S. P. Beazley, J. W.; A. Hutchinson, Treas.; H. E. Sizer, Rec.; Jos. W. Fite, St. Bearer; Patrick Henry, Sw. Bearer; John H. Weaver, Warder; G. W. Johnson, Sent.

Comp. Sir Kt. Gilman, in his printed proceedings, has published this (Mississippi) Encampment as No. 1. I have corresponded with him concerning the mistake. We are No. 2, instead of No. 1. Please notice it in your Magazine, as the correction is important. We have already received a letter from a Sir Kt. sojourning at a distance, who applied to an Encampment for admission as a visiter, but the number on his diploma not corresponding with the number as given in the printed proceedings of the G. G. Encampment, they refused him admission; and therein I think they acted perfectly right. * *

Yours, fraternally,

WM. WING.

Ballston Spa, N. Y., April 24, 1848.

BR. C. W. MOORE,—*Dear Sir,*—* * * I am happy to say that since our election in December last, our Lodge has been growing rapidly. Our regular communications are on the first and third Thursday of each month; but we have been obliged latterly to meet as often as once a week. Many of our best young men are now coming forward and receiving the "Light." Our Chapter, which has for sometime lain in a dormant state, is now beginning to flourish. The Lodge and Chapter at Saratoga Springs, and also the Lodge and Chapter at Greenfield, are doing well, and probably there will be some three or four more Lodges opened within the coming year in this county.

Fraternally, yours,

A. MERKER.

MASONIC INTELLIGENCE.

M A R Y L A N D .

THE annual Communication of the Grand Lodge of Maryland, was held in November last. From the opening address of the Grand Master, M. W. Br. Charles Gilman, we extract as follows:

It affords me great pleasure to say, that whilst, unhappily, our beloved country is involved in war and devastation, and many of our Brethren, as well as others of our fellow-citizens, are falling by the sword or by pestilence in a foreign land, our much revered Institution, especially in this particular jurisdiction, is enjoying repose, and pursuing its onward course, undisturbed by the disquiets without, or from commotions within. But that there are difficulties among the different Grand Lodges of the United States, not easy of reconciliation, it were vain to attempt to conceal. The Grand Lodge of Mississippi believing, as no doubt she does, that the Grand Lodge of Louisiana has departed from the landmarks of our ancient Brethren, and by her regulations and practice violated those principles that we have held incapable of change without total destruction, has pronounced against her, and declared that, in the State of Louisiana there is no legally constituted Grand Lodge. And following up that decision, she has issued authority to Masons in that State to organize Lodges subordinate to the Grand Lodge of Mississippi. There are other difficulties existing between other other Grand Lodges sufficient to create no little anxiety among the best wishers of the Institution, to

say nothing of the new and strange doctrines that have of late crept in among the Craft, leading them from the ancient highway into paths our ancient Brethren never knew.

Foreseeing, as I believed I did, that the innovations which had already been made in certain quarters, and others that must inevitably result from that love for change, and the known existence of a spirit of insubordination for which the present age is distinguished, unless timely checked, would lead to a total change of the principles of the Institution, at the November session, in 1845, I had the honor to submit for your consideration, whether it was not expedient to invite our sister Grand Lodges to meet this Grand Lodge in convention, for the purpose of taking the preliminary steps for the formation of a Supreme head over the Grand Lodges in the United States, should the delegates, when assembled, deem such a measure expedient, with power to settle and determine all such matters and things of a general nature as might be a cause of difference among the Grand Lodges. This measure was adopted by this Grand Lodge; and its call was favorably responded to by a large number of the other Grand Lodges, some of which, by their delegates, met here in September last, and came unanimously to the conclusion that the exigency of the times requires that a Supreme Grand Lodge for the United States should be established; and in pursuance of that determination, they drew up a Constitution for such a body, to be submitted to the several Grand Lodges for adoption or otherwise.

The proceedings of that Convention, accompanied by the Constitution prepared as aforesaid, will be duly reported to you by your delegates, at this session: And it is for you to say whether the provisions thereof are such as meet your approbation. I earnestly recommend it to your favorable consideration. This Grand Lodge having been foremost in advising the scheme, it is to be hoped she will act with her usual consistency; and as she has the opportunity so to do, that she will be the first to adopt the Constitution.

Since our last semi-annual meeting, Union Lodge, No. 60, of the city of Baltimore, has been revived under the resolution of 1843, providing for the revival of dormant Lodges; and I take great pleasure in saying, under most favorable auspices. It is no small source of gratification to witness, as we have done within the last few years, a return to active membership of many of those who, for diverse causes, had retired from among us; but who in times past were conspicuous members of the Institution.

I have the satisfaction to inform you that our finances are in a prosperous condition, and that the Grand Charity Fund, which for a long time has been a great object and aim of many of us, is steadily increasing; which will more particularly be shown by the reports of the Grand Treasurer and of the Trustees of the Fund.

I must be permitted once more to call the attention of the junior members of the Fraternity to a fundamental principle of the Order, which it is feared some of them, with the best object in view, and without a knowledge of its existence, sometimes violate: it is this—*no good and intelligent Mason, under any circumstance whatever, can solicit a person to ask admission into a Lodge.* It must be of his own free will and accord, or he should never be allowed to approach the door. Too much attention cannot be given to this rule; and every one, when admitted to the honors of the Order, should be strongly cautioned in this particular. The reasons of this are too well known to every intelligent Mason to need to be stated here.

Finally, my Brethren, allow me to ask your constant regard to those principles by which we claim to be united. We cannot too often recall the subject to our minds. Such is the perversity of our nature that we are constantly liable to forget the solemn obligation we owe one towards another. It is in vain to attempt a fulfilment of those duties, unless we first train the thoughts of the heart to a due regard to justice, and to that love one towards another which destroys selfishness and enmity. Do you believe that our venerable Institution is worth preserving? Are you conscious that its principles, when carried into action, will soften the

rigors of life, and ameliorate the condition of man? Then ask yourselves—let each ask himself, in his own secret heart, does he intend to abide by, and carry out inviolate, one and all of those principles, which he has so solemnly vowed to observe? If he does, then shall our glorious old fabric continue to abide in its place. Then shall that Institution, the wisest and the best that ever emanated from the brain of man, be in truth and sincerity, a lasting blessing to him who shall seek shelter beneath its wing. And in the winter of life, if storms and tempests gather about him—if misfortunes befall him and those depending upon him, he and they shall be cherished and supported, cheered and comforted.

VIRGINIA.

THE Grand Lodge of Virginia held its annual session at Richmond, in December last. The communication was well attended, and a large amount of interesting and important business was transacted; and we regret that the crowded state of our pages prevents our drawing as liberally from the printed minutes as we should otherwise do. The Grand Chaplain, on receiving his appointment, addressed the Grand Lodge as follows:

THE OFFICE AND DUTY OF GRAND CHAPLAIN.

Most Worshipful Grand Master and Brethren of the Grand Lodge of Virginia:— The honor you have just conferred upon me is as sudden and unexpected as it is undeserved. At this moment a host of thoughts and feelings crowd upon my mind. The predominant one is that of profound pleasure and satisfaction at the unanimity and cordiality that have been manifested in electing a Brother—a minister of the gospel—to be the organ of this Grand Lodge, in conveying to the Source and Fountain of all goodness, the expression of our gratitude for the blessings which He has so abundantly vouchsafed us, and of our prayers and supplications for the continuance of these and the bestowal of every other suitable and necessary blessing.

Amid the various changes and innovations that we witness as occurring on every side, it is most cheering to find that this Grand Lodge of Free and Accepted Masons, still delights to adhere to the old and time-honored custom of appointing its Chaplain. It will be my duty, in this office, at the opening of the Grand Lodge, to be its organ in expressing our belief in the existence and superintending power and wisdom of our ever-living, unchangeable God, and implore his blessing on our labors. And I will take this opportunity, Most Worshipful Sir, of distinctly saying, that a belief in God as the Great Architect of all, and a firm reliance upon Him for wisdom to direct and strength to sustain, lie at the very foundation of our venerable and venerated Order. So long as we build upon this Rock of Ages, and keep to him as our foundation, what can all the tempests and billows of opposition or detraction, or slander avail against our noble fabric. Let them come and lash all their wild fury, they cannot move or shake our solid basis. They will, as they have already done, only resemble the wind that breaks off the dead twigs from the deep-rooted, healthy oak, and leaves more room for young and vigorous shoots to spring forth.

But, Worshipful Sir, it is the duty of your Chaplain not only to officiate at the opening of the Lodge, but also when the work is finished, to place, as it were, the keystone in the well-built arch, by invoking the blessing of Heaven upon our labors. Let us, sir, never presume to throw away this keystone. Weak and worthless, indeed, will be the structure without it, exposed to ruin and destruction by every blast; but with it, with God as our foundation, and God as the key of our Arch, the heavier the pressure the stronger and firmer will our work be. Then, though every thing around may fall away and crumble down to its original elements, yet, amid the fall of empires and the crush of worlds, will our noble edifice remain, unharmed and immovable, a monument of goodness and wisdom,—a refuge

for the destitute and a beacon of light for the trouble-tossed wayfarer in this weary world.

I beg leave, Sir, in conclusion, to express to this Grand Lodge, my deep sensibility for the distinguished honor which you have just conferred upon me, and my determination, with Divine help, to discharge the duty of Chaplain so as not to dishonor the office or cause you to regret the appointment you have made.

The report of the committee on foreign correspondence is an able and interesting paper. We make the following extract:

SUSPENSION OF A GRAND MASTER BY A CHAPTER.

A proceeding has been had in the Grand Lodge of Indiana, which deserves our serious attention. It appears that a Brother, who was then the Grand Master of the State, had been suspended by a Chapter, of which he had been a member, from all the privileges of Masonry. He had not been expelled, but the judgment of suspension was for an indefinite period. On this state of facts he brought his situation, by a formal communication, to the notice of the Grand Lodge, by whom the same was referred to a committee, who reported very elaborately on the case, and recommended the adoption of a resolution and requested the Brother to continue to perform the functions of Grand Master. A resolution, however, was offered as a substitute for that reported by the committee, prefaced by a preamble stating the fact of suspension by the Chapter, and declaring that, "without expressing an opinion as to the guilt or innocence" of the accused Brother, all Masonic intercourse with him, by Brothers within that jurisdiction, "is highly improper and should be totally interdicted during such suspension." Here the condemning tribunal will not express an opinion whether the accused is guilty or innocent, and yet it proceeds to denounce a harsh punishment against him while he held the high office of Grand Master of the State, and from which he is not deposed. This proceeding seems to your committee singularly irregular. If it was based on the trial and judgment of the Chapter, it is equally obnoxious to condemnation. The Chapter is a distinct, separate organized body of Masons from the Grand Lodge. The opinions and judgments of the former ought to be respected by the latter, but are entitled to no binding obligation to obedience. Such opinions and judgments might well form the foundation for charges and specifications against an offender; but beyond this they can and ought to possess no controlling influence. If, then, the resolution of the Grand Lodge of Indiana seeks its vindication from the trial and sentence of suspension by the Chapter, it fails in that attempt—for such trial and sentence is operative to suspend the condemned Brethren only from the privileges and benefits of Masonry within the jurisdiction and control of the Chapter, which jurisdiction and control does not extend to suspension or expulsion from a Blue Lodge.

G E O R G I A .

THE Grand Lodge of Georgia assembled for the transaction of its annual business, at Macon, in October last. The attendance was large, and the proceedings indicate a high degree of prosperity throughout the jurisdiction. We give below such extracts as we have room for.

EXPULSIONS CONFIRMED.

The committee on grievances submitted the following recommendations, which were adopted:

In the case of M. J. Kappel, expelled by Lafayette Lodge, No. 23, for drunkenness, and for using abusive language towards his mother, they recommend that the action of the Lodge be confirmed, and the said M. J. Kappel be henceforth expelled from the benefits of Masonry.

In the case of James O'Ryan, expelled by Franklin Lodge, No. 11, for frequent drunkenness, they recommend that the action of the Lodge be confirmed and he be expelled, from all the benefits of Masonry.

In the case of William H. Fonerden, expelled by Monroe Lodge, for very gross and highly immoral and unmasonic conduct—this man was expelled from the benefits of Masonry years ago, and afterwards restored—the committee recommend now, that the action of Monroe Lodge be confirmed, and that the said Wm. Henry Fonerden be henceforth expelled from all the benefits of Masonry.

RESTORATIONS.

Moses Sternberger and Philip Mahony, previously expelled, were restored on the recommendations of the Lodges that expelled them.

PROSPERITY OF THE INSTITUTION.

The following extracts are from the report of the committee on foreign correspondence:

The Committee have had before them and examined the proceedings of the various Grand Lodges of every State, with one exception, of this wide-extended Union, and various other documents of general and local interest, emanating from them. From the information derived from these proceedings, we have been afforded the highest gratification of the prosperity of Masonry throughout our entire country—that its numbers are rapidly increasing—that it is fast approximating to that elevated goal to which its pure and sublime principles entitle it to aspire. Its portals seem much more carefully guarded now than in times past, and various excrescences which had been suffered to mar its beauty and symmetry, have been eradicated; and in the place of convivial enjoyments and unprofitable social associations, an elevated moral feeling seems only to prevail, and mark its course. The true *life* and *spirit* of the Order, seems to be appreciated and understood, and carefully inculcated and cherished by the Fraternity. So long as this shall prevail, even the uninitiated shall respect and admire it, and its course be onward and unchecked.

THE NEW YORK DIFFICULTY.

We have recently received a communication, warning us against certain Lodges in the State of New York, as being of a clandestine character, and requesting that we admit no one from that State, purporting to be a Brother, to our Lodges, unless he produce a Grand Lodge Certificate. While we have admired the zeal and energy with which the affairs of that Grand Lodge have been conducted, this has ever been to us a source of deep regret, and embarrassment to many worthy Brothers, who have often been excluded from the halls of Masonry, because they did not have that *least ancient* and *most unmasonic encumbrance*, a Grand Lodge Certificate!

We will not stop to inquire into the particular causes of this difficulty. It is sufficient to say, that it did not arise from immoral, or unmasonic acts, other than doubting the policy or propriety of some edict of the Grand Lodge, or arbitrary exaction of obedience by some of its officers. For this, whole Lodges were expelled; and are still held under the ban of expulsion, while we are bound to recognize their members (as individuals) good men; and good Masons, with regard to their Masonic knowledge, knowing that they have travelled the same road, and received the same light as ourselves, and as individuals, have committed no moral error; and many no doubt, have joined these Lodges without any knowledge of these facts, whom we are required to exclude from our halls. We would merely remark, that more than any other difficulty that has ever existed among the Craft in this country, should we like to see this healed, and Brotherly love and harmony again restored.

EDUCATION.

This committee have noticed with much pleasure, the efforts made by several Grand Lodges for the cause of education, and by which light and knowledge may be dispensed to many of the orphans, and children of Brothers who may be indigent or in reduced circumstances. The Masonic College of Kentucky is in a flourishing condition, and now numbers one hundred and seventy students. The

Grand Lodge of Missouri also has a Masonic College, which is believed to be the first ever instituted. The examples we have before us of systems of charity for the benefit of the widow and orphan, are well worthy of our imitation, and would be heartily recommended to this Grand Lodge, but from the full knowledge of our present inability. But future prosperity and economy may yet afford us the means of doing much to enlighten the offspring of our needy Brethren.

EXPULSIONS FROM CHAPTERS AND ENCAMPMENTS.

The question has often been agitated, whether the expulsion of a Brother by a Chapter or Encampment, should be recognized as such in a Lodge of Master Masons. The Grand Lodge of Maryland, in Dec. 1845, adopted a resolution declaring "that an expulsion or suspension from a Chapter or Encampment, is an expulsion or suspension from all the privileges of Masonry." In the opinion of this committee, a suspension or expulsion from a higher Order of Masonry, does not involve a suspension or expulsion from a Blue Lodge. The reasons for this are self-evident, and need not here be mentioned.

In closing their report, the committee state "that more new Lodges have been chartered during this communication, than at any former one since the existence of this Grand Lodge."

Obituary.

AT a meeting of the M. W. "The Louisiana Grand Lodge of Ancient York Masons," convened at the Masonic Hall, in New Orleans, April 14th, R. W. Thomas H. Lewis presiding, the following preamble and resolutions were unanimously adopted:

Whereas, it hath pleased the Supreme Ruler of the Universe, in the dispensations of His all-wise Providence, to remove from a world of sorrow to the spirit land, our beloved Brother and M. W. Grand Master, MARTIN R. DUDLEY; And, whereas, a proper respect for the memory of the worthy dead, demands a suitable action on the part of the Grand Lodge, on this melancholly occasion;—Therefore,

Be it unanimously resolved, by the M. W. "The Louisiana Grand Lodge of Ancient York Masons," in Grand Lodge assembled:

That by the death of our lamented Grand Master, Martin R. Dudley, the Order of Ancient Free and Accepted Masons is bereft of one of its brightest jewels and most useful members:

That the widow, the orphan, and the distressed Brother, have lost a true friend, and the cause of true benevolence a faithful supporter, both by precept and practice:

That this Grand Lodge deeply deplores the affliction thus visited upon the family of our deceased Brother, and tenders to them our sincere sympathy and condolence on the irreparable loss they have sustained:

That as a testimony of the sincerity of our grief, the members of this Grand Lodge will wear the usual badge of mourning for the space of thirty days from this date; that the Grand Secretary be instructed to transmit to the family of our deceased Brother, a copy of these resolutions, under the Seal of the Grand Lodge, and that the resolutions be published in the Masonic periodicals at Boston, Cincinnati, Nashville and St. Louis.

A true extract from the minutes.

W. H. HOWARD, G. Sec'y.

MASONIC CHIT CHAT.

☞ We are indebted to a friend for a copy of a Circular issued by Magnolia Lodge, No. 20, at Columbus, Ohio, being the report of a committee to whom was referred a Circular from the Grand Master, convoking a Convention of the Masters of all the Lodges in that State, to investigate certain representations which have been made to him in relation to existing or alleged "manifest and material diversity in the work and lectures of the several Lodges under the jurisdiction." Magnolia Lodge assumes that the Grand Master has ample power in the premises, and therefore dissents from the proposition to hold the Convention; and in this assumption it is undoubtedly right. But there may be reasons why the Grand Master should be relieved from the responsibility of acting without such consultation. We know nothing of the facts in the case. If innovations have been introduced to the extent intimated, they should be stopped at once.

TO CORRESPONDENTS.—Our correspondent at Jefferson, Texas, shall be attended to next month.

Br. M. W. P., of Edwards Depot, Miss., shall receive attention in our next.

Several other communications, all proposing inquiries, are on hand, and shall be examined and disposed of as we can find time and room. Among them is one from Clinton, and one from Ripley, Miss.; one from Baltimore, Md.; one from Pen Yan, N. Y.; one from Selma, and one from Demopolis, Ala.; one from Forsyth, Ga.; one from Montreal, Canada; and one from Halifax, N. S. We are much disposed to oblige our correspondents, but they must have a little patience.

☞ The Grand Lodge of Connecticut, at its communication on the 10th ult., adopted a resolution in favor of the proposed General Grand Lodge, though not approving the Constitution in all its parts, as submitted by the Convention.

☞ Br. Abel Meeker, of Ballston Spa, New York, is our authorized agent for the Magazine at that place.

☞ It will be seen by reference to the advertisement on the covers, that our friends at New Bedford extend a general invitation to their Brethren to unite with them on the 24th inst. It is probable a special train of cars will be engaged to run from this city and return, at hours which shall seem to be most convenient, and at reduced fare.

☞ We feel constrained by our engagements and other considerations, to defer an answer to the inquiries proposed by our correspondent at Manchester, N. H., until he visits the city. We are pleased to learn that the Order is prospering in that pleasant village.

☞ We learn that the Roman Catholic Missionaries in Persia are opposing the spread of Freemasonry in that country. This, however, is a mere matter of course. They are opposed to everything that does not bend and minister to their own bigoted policy and arbitrary rule.

☞ The Grand Lodge of Brazil has 99 Lodges under its jurisdiction, including 79 working in the York rite, 7 in the Modern, and 13 in the rite Adeniram.

☞ The ceremony of laying the cornerstone of the Washington Monument, will take place in Washington City, on the 4th of July next. Brethren throughout the country are invited to be present.

☞ We are gratified to learn that the Royal Sussex Lodge at Hong Kong, China, is in a prosperous condition under the Mastership of Br. White.

☞ Br. Alonzo T. Jenkins, of Newbern, N. C., is our authorized agent for the Magazine and Trestle-Board, instead of Br. T. Stow, removed from that place.

☞ St. Andrew's Lodge, at Portsmouth, N. H., will be publicly consecrated on the 24th.

☞ The G. Lodge and G. Chapter of this State, meet the present month. See advertisements.

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BOSTON, JULY 1, 1848.

[No. 9.

ADMISSION OF VISITERS.—A CASE OF GROSS
NEGLIGENCE AND IMPOSITION.

*****, May 4, 1848.

BRO. C. W. MOORE,—*Dear Sir*,—I address you upon a subject for information, not for myself alone, but for the good of the Craft. We look to your Magazine as the great light in the East. I therefore take the liberty to address you.

A., a worthy Fellow-Craft Mason of B. Lodge, removed without the jurisdiction of said Lodge and settled near C. Lodge. After he had been there some weeks, the Brethren learned from him,—in fact, he told them,—he was a Master Mason. They frequently invited him to visit their Lodge, which he finally did. On the evening he visited the Lodge, he was requested to take the station in the South, which he did, without any examination on the part of the Lodge, and without a voucher. The Lodge opened in the third degree. He had gotten this degree unlawfully. The Lodge was about to confer the third degree, and, he says, that he withdrew from the Lodge without assigning any reasons for doing so at that time. The Brother, after he had ascertained the difficulty he was in, came back to B. Lodge, praying to be allowed to take the degree lawfully, which the Lodge refused to give him, until it had heard from C. Lodge. He went to C. Lodge, and procured their recommendation, and returned back with a letter from said Lodge, praying B. Lodge to give him the degree, which it did. Who is guilty of a violation of the ancient landmarks—the Brother, for practising an imposition on the Lodge, or the Lodge for not satisfying itself before it permitted the Brother to enter, that he was a Master Mason? and was B. Lodge justifiable in giving the degree, after knowing the facts as above stated?

Yours, fraternally,

T. J. D.

We publish the above case, not because the questions proposed involve the discussion of any important general principles, nor that the remarks we shall offer in reply to our correspondent, will be of a character to attach any particular interest to the subject-matter of his inquiries; but with a view to show the nature and importance of the consequences that not infrequently result from carelessness on the part of the responsible officers of our Lodges, in the admission of visiters. Had the ordinary precautions been observed in the case before us, the Brother implicated would not, probably, have been either depraved or bold enough to carry

his imposition to the extent alleged against him. It is a duty obligatory on the Master of every Lodge, to ascertain, by the usual tests, or otherwise, for a certainty and without doubt, that every visiter who applies for admission to his Lodge, is a regularly made Mason, and of reputable standing among his Brethren. Nor is he at liberty to admit a visiter on his personal declaration that he is a Mason, *even though that declaration may be accompanied with a Grand Lodge Certificate*. The visiter must first prove his qualifications for admission by the ordinary tests of a personal examination, or he must be vouched for by a Brother who is in possession of plenary and unmistakable evidence that he is a Mason.

The regulation of 1723, on this subject, is, that "no visiter, however skilled in Masonry, shall be admitted into a Lodge, unless he is personally known to, or well vouched and recommended by, one of that Lodge present." Under this rule, it was not sufficient that a visiter was proficient enough to prove himself to be a Mason; but he was also required to prove, by the testimony of some responsible Brother *then present*, that he was in reputable standing in the Fraternity; that is, of good moral character and correct deportment as a man and a Mason. The inconvenience of this latter branch of the regulation, arising from the uncertainty of there always being a Brother present who could vouch for and recommend the visiter, led to the more general adoption and use of Grand Lodge Certificates, as collateral evidence of the character and good standing of the possessor among the Craft,—not as conclusive of the *fact* of his being a Mason, nor of his *proficiency* in Masonry, as some of our Brethren have of late singularly and unwarrantably assumed to be the object of such certificates.

We have for many years noticed, with painful apprehensions, a remissness in the admission of visiters to our Lodges in many parts of the country,—and we are not at liberty to doubt that many unworthy Masons—some of whom have been expelled for their crimes, and others, whose infamous characters would exclude them from all reputable society where they are known, gain a too ready access to our Lodges in sections of the country where they are not known. Much of this is attributable to a want of due precaution on the part of the examining officers in not applying the proper tests and in not demanding the usual documentary evidence; and not a little, we fear, to a too ready reliance on the vouching of Brethren who have made a loose and superficial examination, *out of the Lodge*. It is always safer that examinations should be had in the ante-rooms of the Lodge, and under the direction of the proper officers. It is a responsible duty, and one which every Brother is not competent to perform in a safe and proper manner.

It should be borne in mind by the examining officers, that the country is full of seceding and spurious Masons,—that among them are many re-

creants, who, during the late fierce and intolerant crusade against our Institution, were the hottest and most reckless among the persecutors of their Brethren,—men of abandoned characters and profligate lives, whose presence is to be avoided as a pestilence, and the influence of whose corrupt principles is as the breath of the plague-smitten to the prosperity and integrity of any moral association. They avail of every opportunity to present themselves at the doors of our Lodges and claim affiliation as Brethren, wherever the noxious odor of their infamy has not penetrated. They are degraded Masons and debased men, falsely claiming a character for honesty and respectability which it is doubtful if they ever possessed, but which it is certain they have now no just claims to. Against their approach, the portals of Masonry should be forever guarded, as with the “flaming sword which turned every way.”

But to the particular case under consideration. The Brother whom our correspondent gratuitously denominates as a “worthy fellow-craft,” assumed the character and enacted the part of an impostor; and, true to his assumed vocation, endorsed his profession by an untruth; and it is neither unkind nor unfair to presume, that he would have backed that by a more aggravated offence, if he had, at the time, been urged to the requisite extent. We would not judge him harshly or uncharitably; but the inference seems to us to be unavoidable. He was not, however, placed in a position which required him to do so, in order to extricate himself from the difficulty in which his own imprudence or folly (we use the mildest terms the case admits of,) had involved him. His Brethren regarded him as an honest man; and, relying upon the honor of his word, they received him as a Master Mason,—a character which he had not acquired, and which, if held to the strict rules of justice, his imposture would forever after have presented an irrevocable bar to his acquiring.

Through the favor and partiality of B. Lodge he had been admitted within the pale of the Institution, and advanced to the second degree in Masonry; but so feeble were impressions produced on his moral sensibilities by the solemnities of the ceremonies, so lightly did he regard his obligations to his friends and to the Lodge, and so entirely reckless was he of his own character, that he did not hesitate to avail of the first opportunity to impose upon his too credulous Brethren, to whom he was but slightly known, and subsequently upon the Lodge to which they had in kindness and good faith invited him! We know not what palliating circumstances may exist, but as the case stands before us, we cannot regard him in any more favorable light than as an ingrate, possessing the disposition, but lacking the courage, to wound the bosom that had warmed him into life. He commenced a course of fraud and imposition upon his Brethren, from which his cowardice alone diverted him—nothing else,—neither con-

science nor principle had anything to do in the matter, from the beginning to the end of it. If, as our correspondent suggests, he had received the third degree in an unlawful and clandestine manner, after having taken the first and second degrees in a regular Lodge, the fact not only proves that he was doubly culpable, but of itself constituted valid grounds for his expulsion from the Institution.

But he was not alone at fault. No censure can attach to the members of C. Lodge for inviting him to attend their meetings, for he had informed them that he was a Master Mason. So far, therefore, all was right, courteous and fraternal, on their part. But their invitation extended, in the first place, as in the case of all strangers, only to the ante-room of the Lodge. Here it terminated, until such time as the examining officers had performed their duty, when, all things being satisfactory, it extended to the Lodge room. Attention to these preliminary measures might not have averted the evil which ensued, but it would have exempted the Lodge from the blame which now rightfully attaches to it for the neglect of them; and for which neglect, and the consequences resulting therefrom, it has justly rendered itself amenable to the Grand Lodge.

B. Lodge, which subsequently conferred the third degree upon A., is perhaps excusable, (we do not say it is wholly justifiable,) inasmuch as C. Lodge, upon which the imposition had been practised, and which was, therefore, presumed to understand the real conditions of the case better than B. Lodge could understand them, had recommended and advised to that course. Had we, however, been a member, we should have opposed further proceedings, and moved that A. be cited to appear before the Lodge to show cause why he should not be expelled; unless there were strong palliating circumstances in his favor, or other urgent considerations to the contrary; in which case we should have moved to send the matter up for the action of the Grand Lodge.

We rest here. We have endeavored to review, to the extent of our limits, the whole ground covered by the inquiries of our correspondent. In doing so, we have spoken somewhat severely of the conduct of the principal party implicated, solely because his offence is an aggravated one, and not from any desire to prejudice him in the opinions of his Brethren. He is not known to us even by name. And in order to avoid even the appearance of disrespect towards any of the parties, we have purposely omitted whatever might tend to identify the Lodge or its location. Our business is with the proceedings, not with the parties. It is probable there may be circumstances connected with the former, that might change the present aspect of the case, and produce a corresponding change in our views and conclusions; but these, situated as we are, we cannot know. Our opinions in this, as in all similar cases, are predicated upon the facts before us.

THE RIGHT TO MASONIC BURIAL:

Forsyth, Ga., April 15, 1848.

BRO. MOORE,—I desire to obtain your opinion on this question :—Has a Lodge authority to inter with the formalities of the Order, a Master Mason who died a member of no Lodge, though living in the immediate vicinity of a regularly organized Lodge ?—or, do not the landmarks of the Order insist upon actual membership and a request made whilst living, of a member to the Master of his Lodge or the application of some of his immediate family after his death, to the Master of the Lodge of which the Brother *died a member* ?

Upon consulting "The Ahiman Rezon," of the Grand Lodge of the State of South Carolina, on page 120 I find this remark : "No Freemason can be interred with the formalities of the Order, unless it be by his own request, or by that of some of his family, communicated to the Lodge of which he died a member, (foreigners and sojourners excepted.)" On page 107 of "Mackey's Lexicon of Free Masonry," I find these words : "None but Master Masons can be interred with the funeral honors of Masonry, and even the performance of the service is subjected to *certain unalterable restrictions*. No Mason can be buried with the formalities of the Order, except by his own request preferred whilst living to the Master of the Lodge of which he was a member, strangers and the higher officers of the Order excepted." This is all the authority I can get hold of touching the matter. As I have already stated, I should be much pleased to have your views upon the question through the Freemasons' Magazine. I desire to know if this old landmark has been abolished or rescinded, and if so, by what authority. Your early attention to this will oblige

Fraternally, yours,

ROBERT L. RODDEY, M. D.

If our correspondent will turn to page 353, vol. v. of this Magazine, he will find an answer to his inquiries. Lest, however, it may not be convenient for him to make the reference, we quote the following paragraphs from the article in the Magazine referred to :—

In order to be eligible to Masonic burial, a Brother must be—1st, a Master Mason ;—2dly, a member of the Lodge to which he makes the request, or a foreigner and sojourner ;—3dly, if a member, he must have communicated the request to the Master of the Lodge before his decease. All these requisites having been fulfilled, the Lodge may, and generally will,* proceed to perform the service ; unless there be special reasons to the contrary. But in doing so, it is influenced entirely by the respect and affection it bears to the deceased. It is under no obligation whatever to grant the request. It judges of the propriety of the measure for itself, and is at full liberty to act according to its own convictions of duty—not merely to the deceased, but to the Fraternity.

The rule, as given by Preston, and which, he says, is "according to ancient custom," excludes all Brethren, except members of Lodges, "foreigners and sojourners," from the privilege of a Masonic burial ; and this is nearly in accordance with the present constitutional regulation of the Grand Lodge of England. The difference is, that the latter makes no

*Under a dispensation from the Grand Master, in States where dispensations for public processions are required.

exception in favor of foreigners or sojourners. The deceased must have been a member of a Lodge, and the request must have been made to the Master of the Lodge of which he was a member. But the practice in this country has, to some extent, given a broader construction to the rule; or, in other words, the rule is not always strictly regarded; and aged Brethren, who have served the Institution long and faithfully, or distinguished themselves in the service of their country, though, at the time of their decease, not members of any particular Lodge, are frequently honored with Masonic burial. And this is occasionally done at the desire of friends, and when the request has not been made by the deceased.

AFRICAN GRAND LODGE.

WE understand that a body of colored persons has recently been organized in this city, under the name of the "*Prince Hall Grand Lodge.*" It claims to be a Masonic body, and to have under its jurisdiction one or more subordinate Lodges, and, we believe, one or more Chapters; or, at all events, there are colored persons connected with it, who claim to be R. A. Masons. We understand, also, that they derive their authority to form a Grand Lodge from a body, located either in New York or Philadelphia, styling itself the "General Grand Lodge of the United States."

This is about all we know respecting the matter; and our object in referring to it at this time, is merely to say, that there are no Lodges of colored Masons in this city, or any other part of the United States, that are recognised and acknowledged by the Grand Lodge of Massachusetts, or, to our knowledge, by any other regularly constituted Grand Lodge in this country; and the same thing is true, so far as we are informed, as regards the Chapters, and all other Masonic bodies. We have thought the statement of this fact important, in order that our Brethren in distant States may not be imposed upon.

We sometime since gave the history of the establishment of the "African Lodge" of colored persons in this city.* The facts were then fully and correctly stated, and need not now, therefore, be repeated. The Charter was granted in 1784, though not received until 1787. It was obtained by a Capt. Scott, master of a London packet, sailing out of this port. We have always understood that Scott represented to the authorities at London, (the Duke of Cumberland being Grand Master,) that the petitioners were *white* persons, and that on the strength of his misrepresentations in this and other respects, the Charter, after having been with-

*Vide this Magazine, vol. vi. p. 139.

held for two or three years subsequent to its date, was finally sent out, and the Lodge was organized under the immediate auspices of Mr. Prince Hall, a colored person, at that time of some distinction among his own people in this city. It was never recognised by the Grand Lodge of this State; nor has there ever been any Masonic intercourse between the two bodies.

IMPOSITION BY AN EXPELLED MASON.

Jefferson, Texas, April 12, 1848.

C. W. MOORE, Esq.—*Dear Bro.*:—From the prominent position you occupy in the Masonic world, and the great importance attached to your opinions concerning the usages and customs of the Craft, I consider you a proper person of whom to ask advice, in the following case:

A Master Mason, member of Olive Branch Lodge, Tennessee, was expelled therefrom for gross unmasonic conduct. He appealed to the Grand Lodge of Tennessee, when the action of the subordinate Lodge was confirmed. He afterwards emigrated to the State of Texas, and gained admission in the Jefferson Lodge. In taking the test, he stated that he had been expelled; but that the Grand Lodge had reversed the expulsion, or, by his representation, left that impression on the minds of the members. Jefferson Lodge has since learned that no such reversal ever took place in the Grand Lodge, but that he stands now expelled by the Grand Lodge. In this case, what is the proper course to be pursued by the Jefferson Lodge? What tribunal has the power to reinstate him? Can he be reinstated without the consent of Olive Branch Lodge? These questions you will please answer.

N. M. BEERFORD,
Secretary of Jefferson Lodge.

The case as above stated, is a fraud upon the Lodge, which, of itself, furnishes the most conclusive evidence that can be required, that the impostor was rightfully and properly expelled by Olive Branch Lodge, and that he is not a suitable person to be readmitted within the pale of the Fraternity by that or any other Lodge. This is of course said on the presumption that he deceived the members of Jefferson Lodge by his misrepresentations, and thereby gained admission among them as a Brother in good standing.

Our correspondent does not describe the case clearly; but if the facts be as we have stated them, the "proper course to be pursued by Jefferson Lodge," is to exclude the offender from its future meetings, and to adopt the necessary measures to put a stop to his practising further impositions upon other Lodges. This may be done by private communication to the Lodges in the State, or through the Grand Lodge.

If the case stood differently, that is, free and unembarrassed, and there were satisfactory considerations to justify the measure, the most proper body to restore the delinquent would be the Lodge by which he had been

expelled; its action in the matter being subject to confirmation by the Grand Lodge. Jefferson Lodge would be competent to restore him, if it first obtain the consent of the Grand Lodge of Tennessee. The delinquent may be restored, also, by the direct action of the Grand Lodge of Tennessee, application being made by him to that body for the purpose; so, also, by the Grand Lodge of Texas, the sanction of the Grand Lodge of Tennessee having been first obtained. The reason for this somewhat indirect course of proceeding is, that a revocation or repeal of the decision standing against the delinquent on the record of the Grand Lodge of Tennessee, cannot be had without bringing the subject again directly before that body; and until this is done, his expulsion must remain in full force, not only within the jurisdiction of that Grand Lodge, but wherever its decrees are respected; for it is not usual for one Grand Lodge to reverse the decisions of another—at least not in matters which are properly of local jurisdiction.

SILENCE AND SECRESY.

A LESSON FOR A "SELECT MASTER," (THE FIRST "INEFFABLE" DEGREE.)

BY BRO. G. F. YATES.

THE first lesson that Pythagoras taught his disciples, was that of *silence*; than which there is no virtue more difficult to practise. His first meditation in order to the procuring of wisdom, was to bridle the tongue and keep our words within the wall of our teeth. How true the scriptural sentiment that "the tongue is a fire, a world of iniquity;" and who has not occasion for the prayer, "*Set a watch, oh, Jehovah! before my mouth; keep thou the door of my lips.*" "Teach me," says Job, "and I will hold my tongue." *Speech is human, silence is divine.* From men we learn to speak; from God to be silent.

Pythagoras forbade his scholars to *declare* his mysteries to others. Those who after preparatory discipline and probation, and sundry *purifications*, appeared by their commendable conversation and other qualifications fit to become partakers of the higher and sublime mysteries, were admitted *within the screen* to receive them. These were henceforth accounted *perfect* members (Teleioi) of the brotherhood, while those not admitted, were held as "apprentices" and probationers only.*

Although the Pythagorean mysteries were kept secret from the world, and were never fully committed to writing, yet what their essence consisted in, has been satisfactorily ascertained by studious and learned antiquaries.† Yet to the uninitiated in that branch of Freemasonry with which they symbolize, they are, as it

*Quintilian.

†Dr. Oliver, among the latest.

were, a sealed book. "*Ni sine CLAVE.*" Many important particulars respecting them have been handed down by tradition, which, however, cannot be fully understood without "the *KEY of initiation.*" Even this will but bring the inquirer at the *threshold*: * much study and research will be necessary afterwards to make him *master* of the *secret*. Indeed, this he will never comprehend in its *full* spiritual import, unless the *door of entrance* is opened by "him who beareth the *Key of David.*"

Pythagoras had obtained initiation into all the *secret* institutions of his day, and was learned in all the wisdom of the ancients. When he established his "*Koinobion,*" (college or Lodge,) he referred to these as his model. He had particular regard to the confederation of the *Essenes*, who arose after the Babylonish captivity, when they separated from their Jewish brethren, because these neglected their religion and engaged in idolatrous and carnal practices to which they were strangely prone. This association practised strict fraternal communion, temperance, moral as well as ceremonial *purifications*, enjoined *secrecy* and *silence*, and devoted themselves to the worship of God. Pythagoras taught that God should be worshipped in *silence*, because all things at the creation took their beginning in *silence*: and are not Christians taught to "*pray in secret?*"

In the *Key* given to a Secret Master, he beholds a symbol which teaches him to keep a "*tongue of good report,*" and to abstain from the vices of slander and detraction not only, but to be silent and secret on all proper occasions. "A tale-bearer revealeth secrets, but he that is of a faithful spirit, concealeth the matter."

A MASON'S WISH.

Mid the world's wilderness—its form and show—
 Its tears unfelt—its smiles that hide deceit—
 Yet one green spot untainted let me know,
 Where kindly thoughts in mystic union meet.
 Though love grow cold, and friendships die away,
 May fond remembrance of the moments flown,
 Still beaming on, and smiling at decay,
 Leave in my heart its first and fondest tone.

Oh! Thou who madest me—seest me in my need,
 Take from my soul each thought of bitterness,
 That e'en ingratitude may never lead
 My heart to love thy erring creatures less.
 Teach me to gather in earth's dreary mine,
 Some gems that show their lustre yet is thine.

—London F. Q. Review.

*The *xix* (19) of "*Ineffable Masonry.*" Noah was so called in reference to the *beginning* of all things after the flood.

SUPREME GRAND COUNCIL 33^d DEGREE.

DEUS MEUMQUE JUS.—ORDO AB CHAO.

FROM THE EAST of the Supreme Grand Council of the M. P. Sov. Gr. }
 Insp. General, of the 33d Deg., under the C. C. of the Zenith, near }
 the B. B., answering to 40° 42' 40" N. L., and 2° 51' E. L.

To our Illustrious, most Valiant and Sublime Princes of the Royal Secret, Knights of K—H, Illustrious Princes and Knights, Grand, Ineffable and Sublime, Free and Accepted Masons of all degrees, ancient and modern, over the surface of the two Hemispheres,—Greeting :

HEALTH—STABILITY—POWER.

Know YE, That the undersigned, Most Puissant Sovereigns, Grand Inspectors General, lawfully and constitutionally established at our *Grand East*—the City of New York—in Supreme Council of the 33d degree, for the Northern Masonic district and jurisdiction of the United States of North America, and duly congregated this 29th day of Yiar, A. Hm. 5608, A. LIBia. 2384, which corresponds to the 1st day of June, 1848, of the Christian Era, and A. Oia. 730, and A. Mm. 534, at our Grand Council Chamber, a Sacred Asylum, where reign

UNION—CONTENTMENT—WISDOM.

Decree and order, that the following official declaration be published in the "Freemasons' Monthly Magazine," at Boston, for the information and government of all true and enlightened Brethren wherever dispersed.

That this Supreme Grand Council deems it proper and advisable to define its position and the platform on which it now stands, and has stood, ever since its foundations were laid, proclaimed and recognized in the years 5767, 5797, 5806, 5808, and 5813.

That it constitutionally claims Masonic jurisdiction over all the Northern, North-western and North-eastern parts of the United States of America, their territories and dependencies,* as the *Supreme Tribunal* for the "Grand, Ineffable and Sublime degrees," ancient and accepted rite of the 33d and last degree: but that in deference to the constitutions of the "York Rite," practised in this country, it waives its rights and privileges so far as they relate to the *three first degrees* of "ancient Craft Masonry," which, long before the establishment of a Supreme Grand Council in this hemisphere, were under the control of Symbolic Gr. Lodges.

That it explicitly claims the exclusive right, lawful and constitutional, to confer, establish and govern the following degrees; which now are, and always have been under the government of Sovereign Grand Inspectors General, or of bodies deriving authority from a legal Supreme Grand Council of the 33d and last degree, to wit: 4th, Secret Master; 5th, Perfect Master; 6th, Intimate Secretary; 7th, Provost and Judge; 8th, Intendant of the Buildings; 9th, Elected of Nine; 10th, Elected of Fifteen; 11th, Sublime Knight Elected; 12th, Grand Master Architect; 13th, Royal Arch of Solomon; 14th, Grand Elect Perfect and Sublime Mason; 15th, Knight of the East or Sword; 16th, Prince of Jerusalem; 17th, Knight of the East and West; 18th, Sovereign Prince Rose Croix of H—R—D—M; 19th, Grand Pontiff; 20th, Grand Master of all Symbolic Lodges; 21st, Patriarch Noachite; 22d, Prince of Libanus; 23d, Chief of the Tabernacle; 24th, Prince

*Including all States and Territories north of "Mason and Dixon's line."

of the Tabernacle; 25th, Knight of the Brazen Serpent; 26th, Prince of Mercy; 27th, Commander of the Temple; 28th, Knight of the Sun; 29th, Patriarch of the Crusades; 30th, Grand Elect Knight K-H; 31st, Grand Inspect. Inquisitor Commander; 32d, Sublime Prince of the Royal Secret; 33d and last degree (official) "Sovereign Grand Inspector General."

That this Supreme Grand Council and the various bodies under its charters, admit no one into its aforesaid degrees, and require no other qualifications in candidates except that they be "good men and true," and have been regularly initiated into "ancient Craft Masonry" by some regular, legal "ancient York Rite" Lodge, and are at the time either officers or active members of the same.

Moreover, as conservators pledged to preserve "the *ancient* and accepted rite of the 33d and last degree," *pure* and *involute*, and free from all unlawful and spurious intermixture or associations, this Supreme Grand Council feels itself constrained most unequivocally, to renew its former declaration, and solemnly denounce as unlawful and unconstitutional, and protest against the acts and pretensions of all other bodies under whatever name or title they may exist, claiming to exercise control or authority over "the *ancient* and accepted rite of the 33d and last degree;" cautioning all Brethren wherever dispersed over the two hemispheres, that *accumulation of rites*, whether under the designation of Councils, Colleges or any other denomination whatever, is an anomaly in Freemasonry, fraught with confusion, mischief and danger to the whole Masonic family; and which never can receive the sanction of this Supreme Grand Council, nor the approval of any intelligent body of Masons sincerely devoted to the purity, happiness and prosperity of our well beloved "ancient free and accepted Masonry."

Deus Meumque Jus.

J. J. J. GOURGAS,
Sov. Grand Commander, 33d.

E. A. RAYMOND,
Gr. Treas. Gen. of H. E.

K. H. VAN RENNELAER,
Gr. M. of Ceremonies.

JOHN CHRISTIE,
G. Capt. of the L. G.

CHAS. W. MOORE,
Gr. Sec. Gen. of H. E.

ARCHIBALD BULL,
Sov. Grand Insp. Gen.

GILES F. YATES,
Insp. Lieut. Grand Com.

SUPREME GRAND COUNCIL, 33D AND LAST DEGREE, FOR THE NORTHERN MASONIC DISTRICT AND JURISDICTION OF THE UNITED STATES OF NORTH AMERICA.

Deus Meumque Jus.

SEVERAL special sessions of the Council were convened and held between the 6th of April and the 1st of May, at which matters of importance, but mostly of a private nature, were discussed and amicably disposed of.

A stated session was also held on Thursday, the first day of June, for the transaction of important business. At this meeting, several questions relating to the foreign correspondence, and other matters affecting the general welfare and integrity of this Illustrious Order of the "Ancient and Accepted Rite" of Freemasonry, were fully discussed and appropriately disposed of.

By Command.
Boston, June 10, 1848.

CHARLES W. MOORE, 33d.
G.: S.: G.: of the H.: E.:

DUTIES OF MASONS TO EACH OTHER.

BY R. W. JAMES PAGE, P. G. M. OF PENN.

THE relation of Brother to Brother is one of peculiar interest. It is here that the beauties and blessings of the Order must make themselves apparent. It is in the wide field of the human sympathies and affections, that Masonry exerts her power and rules by her influences. She goes forth as the good angel, convinced of the frailties of man, but seeking to modify and subdue them. She strives to bring men nearer together, to hold them in closer communion, to disarm them of their prejudices, remove their resentments, and restrain their passions. In the harmony of social intercourse, the bright spots of character are elicited, and we begin to admire where once we disliked; friendship springs up in the heart, and an attachment is created which lasts through life, and ends but with the grave.

Our chief duty to each other is that of Brotherly Love. When once fully inspired with this, all the other duties will be of easy performance—because perfect love would not permit the slightest neglect in either. By the exercise of this virtue, we would delight to regard the whole human race as one family—to look upon the high and the low, the rich and the poor, as alike made by the Supreme Being, and the objects of His watchful providence. By this principle it is, that Masonry unites those of every class and clime, throughout the world—bringing them together in feeling and in heart, though widely separated by space. They breathe, however remote, a common atmosphere; they act, though destined never to meet, under the same impulses, and to the same ends. There is a communion of spirit among thousands and millions of our Fraternity, which works for good to the remotest corners of the world.

Brotherly Love inculcates *Humility*. In nothing does a Brother show himself so admirably as in the absence of unworthy pride. Its display is at all times annoying, and indicates a weak head, if not an unsound heart. Pride cannot exist without arrogance as an accompaniment, and the inclination to insult will not be without the desire to oppress and wrong. A modest and unobtrusive estimate of one's own worth will produce respect, inspire confidence, and secure attachment. Let your minds, therefore, Brethren, in your intercourse with each other, exhibit the proper subjection, and avoid all that is calculated to excite displeasure, or cause pain. "Pride," it has been well said, "is an ingredient that is never found in exalted human nature. It is mixed in the composition of the weak-minded. Those who have a mind to employ, and a heart to improve, have no inclination to be proud."

Brotherly Love inculcates *Forbearance*. How seldom, if this spirit were exercised at the proper period, would we notice disputes among those who consider themselves rational beings. How rarely would our own halls witness the controversy between Brother and Brother, if in the outset this virtue had possessed either one or the other of the disputants. "A soft word turneth away wrath," while an angry one kindles the fire that sometimes consumeth. Take care, then, my Brethren, in your intercourse with each other and the world, to avoid committing yourselves by hasty speech or action. Reason is given for the purpose of enabling you to control the degrading propensities of your nature. It teaches you to command your temper, and to keep in check your passions; and if you do not so exercise it, you are little better than the brute which perisheth.

Brotherly Love is *Charity*. Comprehensive word—covering all the virtues of which the human heart is susceptible. Through the deeds its observance prompts, Masonry strives to make herself acceptable to the human family, and commend her institutions to the favoring smiles of a benignant Providence. Charity prompts to the noblest acts of which our nature is capable. It inclines us to think favorably of every man, and to do them good on all fitting occasions. It prompts liberality to the poor, not merely of our own Order, but wherever found; and leads us to the abodes of the afflicted and despairing, with the means of consolation and relief. It makes us generous in our gifts for all purposes of general utility, whether to improve the mind, or ameliorate the condition of our fellows. In the

Masonic Fraternity, it is the richest jewel of the Order, and should ever shine with dazzling lustre. Through its sway, the heart is ever open to the tale of sorrow, and the hand ready to grant relief in a season of calamity. Cold and unfeeling as the outer world may have been to the afflictions and sufferings of a Brother, here he can approach unhesitatingly, and find sympathy, kindness and love. It is through this virtue that Masonry acquires her charm, exerts her sway, maintains her strength, and will perpetuate her power and existence. Charity, in the language of another, "is a resplendant emanation of the Deity;" and in gratifying the impulse it gives birth to, we approach, as far as it is possible for our imperfect and frail natures to do, the attributes of those winged messengers of light and love who surround the temple which is eternal in the heavens, crying "Holiness to the Lord."

"The widow's tear, the orphan's cry—
All wants—our ready hands supply,
As far as power is given;—
The naked clothe, the pris'ner free,—
These are thy works, sweet Charity,
Revealed to us from heaven."

Love to man—love to God:—this is the foundation of Masonry—its vitality—its spirit. We cannot truly love God, if we love not the noblest work of his hands. It is this love, broad, deep and fervent, which binds the Fraternity together, constituting it a mighty Brotherhood. Cultivate, then, Brethren, this noble feature of the mystic tie. Never let it grow cold through distrust, jealousy or selfishness, but let your hearts ever be open to it, your voices teem with it, your actions be governed by it.

ON THE STUDY OF MASONIC ANTIQUITIES.

BY BRO. THOMAS PRYER.

CHAPTER VI.—Continued.

THE MYTHOLOGY OF ANCIENT INDIA—WORSHIP OF BRAHMA, ETC.

In contemplating the nature of the Great Architect of the Universe, as deducible from the Vedas, it will be perceived that the Supreme Intelligence is regarded in two senses, spiritual and material. He is thus in one sense regarded as the cause of all things, and the Creator of the universe; and in the other considered as the universal mind, pervading all created things, and *comprehending all which has existence*.

The universal emblem (two intersected triangles within a circle,) alluded to in a previous chapter, may thus, in reference to the system of religious belief existing in ancient India, be explained as referring to the Divine Architect, under these two distinct manifestations.

Thus, in the *spiritual* sense, the Supreme Being was designated by the word **AUM**, a compound word, expressing the three ideas of *creation, preservation, and destruction*, personified by Brahma, Vishnu, and Siva, and symbolized by one triangle; and in the *material* sense, the same Supreme Power, as comprehending the *animal, vegetable and mineral* kingdoms—comprising types of all created things—was symbolized in this capacity under the other triangle; the union or intersection of both, thus combining and exemplifying every operation and manifestation of nature.

The word **AUM** also signified (according to Dr. Oliver,) the solar fire, or more properly the sun itself, the sacred emblem of the Supreme Deity, and united in its comprehensive meaning, the great *Trimurti*, or compound principle, on which the existence of all things is founded. This word forms the subject of incessant

contemplation with the devout Brahmins, and is deemed so sacred that it never escapes their lips.*

The Supreme Deity was also known by the triple appellation of *Shree-Bhagavan-Jiu*. From this Supreme Principle, according to the Hindoo mythology, Brahma first emanated.† Afterwards, Vishnu and Siva were called into existence. Brahma has now no especial worshippers. His work (as the creative power) being completed, the Hindoos are more interested in propitiating the preserving and destroying powers—Vishnu and Siva—whose influence still continues to operate. Thus, in the order of time, Brahma represents the *past*, Vishnu the *present*, Siva the unknown *future*.

The *preserving power*, typified by Vishnu, as the second and most important member of the Hindoo triad, has numerous temples, and those who worship Vishnu are considered as approximating nearer than any others to that species of adoration of the Supreme Being recommended by the sacred writings; for, though Vishnu is not the supreme essence, yet being every where and upholding by his power and goodness the existing order of things, he is regarded as a fitter representative of the Supreme Being than even Brahma. The worshippers of Vishnu are very numerous, and are divided into many sects, each possessing their *peculiar signs* and particular modes of worship. The most numerous bear the mark of the *nama*, consisting of *three perpendicular lines* impressed upon their foreheads, as a symbol of exclusive devotion to this divinity.

It may be here remarked, that each Hindoo deity is represented as possessing a *consort*, the two being, in fact, a personification of the union of those principles in their particular essences, mentioned in a previous chapter, viz., the *active masculine energy*, and the *passive feminine principle*, symbolized by the ancient Egyptians by the junction of Osiris and Isis. Thus the wife of Vishnu is Lakshmi, the goddess of beauty; the *Venus marina*, the sea-born goddess. Seraswatti and Parvati, or Sita, are the consorts of Brahma, and Maha-deo, or Siva. These are constantly found under different names, which creates much confusion in the Hindoo mythology. Vishnu is also known as Damodara, Madhava, Parushottama, and by various other denominations, which being confounded, frequently occasion error.

*Seeley, in the Wonders of Elora, says, "Strange as it may appear, a Brahmin of the modern day, will on no account pronounce the name of the Almighty, nor that of Brahma, without drawing down his sleeve and placing it over his mouth, in fear and trepidation; whilst a Christian of education will shamelessly and without hesitation, profane His name every hour of the day."

†In the Shastas, (Hindoo Bible,) Narud, the son of Brahma, asks his father how God created the world. Brahma, in answer, says—"Affection dwelt with God from all eternity. It was of three different kinds: the creative, the preservative, and the destructive. The first is represented by Brahma, the second by Vishnu, and the third by Siva. You, O Narud! are taught to worship the three in various shapes and likenesses, as the creator, the preserver, and the destroyer. The affection of God then produced power; and power, at a proper conjunction of time and fate, embraced goodness, and produced matter. The three qualities then, acting upon matter, produced the universe in the following manner:—From the opposite actions of the creative and destructive qualities on matter, self-motion arose. Self-motion was of three kinds; the first inclining to plasticity, the second to discord, and the third to rest. The discordant actions then produced the *abass*; which invisible element possessed the quality of conveying sound; it also produced *air*, a palpable element; *fire*, a visible element; *water*, a fluid element; and *earth*, a solid one. The *abass* dispersed itself abroad; air formed the atmosphere; fire, collecting itself, blazed forth in the hosts (stars) of heaven; water rose to the surface of the earth, being forced from beneath by the gravity of the latter element. Thus broke forth the world from the veil of darkness, in which it was formerly enveloped by God; order arose over the universe; the seven heavens were formed, and the seven worlds (planets) were fixed in their places, there to remain till the great dissolution, when all things shall be absorbed by God. God, seeing the earth in full bloom, and that vegetation was strong from its seeds, called forth, for the first time, *intellect*, which he endued with various organs and shapes, to form a diversity of animals, with five senses—feeling, sight, smell, taste and hearing; but to MAN he gave REFLECTION, to raise him above the beasts of the field." Such is the account given in the Shastas of that most awful subject, the creation of the world.

The *avatars* of Vishnu are so many *incarnations* or *manifestations* of this divinity. According to the Hindoo mythology, they are ten in number, of which eight have occurred, one is now in course of manifestation, and the tenth is yet to come, and is looked for by the Hindoos in the same manner as the advent of the Messiah is expected by the Hebrews. In the *avatars*, Vishnu being regarded as the presiding spirit of the universe, and who has watched over the world and its affairs since it was called into existence, is supposed to have descended into it when his divine interference was required, either in rectifying what was wrong, or to give the world a fresh impulse.

Divested of all the wild imagery by which they are surrounded, these *avatars* are mere allegorical representations, or rather wild corruptions of the true history of our globe. There is also this fact, that, although the early *avatars* are represented as extending over millions of years, the comparatively recent ones have lasted but a few centuries. The *first* incarnation, that of the *fish*, evidently refers to the deluge; an event recorded in the traditions of all nations. According to the Hindoo tradition, there was a general destruction by water, occasioned by the depravity of the age; but Satyavrata (*Noe* or *Noah*), a holy king, and a worshipper of *Heri*, (one of the names of Vishnu,) was instructed by him to build a spacious ark, and take in it all medicinal herbs, all variety of seeds, and accompanied by *seven saints*, to continue therein secured from the flood, which, at a stated period, was to overwhelm the world. At the appointed time, the sea, rushing over its shores, deluged the whole earth, and it was soon perceived to be augmented by showers from immense clouds. Satyavrata and his companions continued in safety in their ark, and when the deluge was abated, Vishnu, "rising together with Brahma, slew the demon Hayagriva, and recovered the sacred books; and Satyavrata, instructed in all divine and human knowledge, was appointed the seventh *Menu*.* Passing over the intermediate *avatars*, which in like manner refer to particular events, we may notice the *eighth*, that of Crishnu or Krishna, by far the most important of all the manifestations of Vishnu. Krishna was the son of Vishnu, and the period of his birth is thus described: "Before his birth, the planetary bodies moved in brilliant order in the heavens, and the seasons were regular and genial; the virtuous experienced delight, the strong winds were hushed, and the rivers glided tranquilly. At midnight, when the supporter of all was about to be born, the clouds emitted low, pleasing sounds, and poured down a rain of flowers. Kansa, a mighty demon, being, however, apprised that a child would be born that was forever to overthrow his power, summoned all his principal *asuras*, or infidels, and told them, "*Let active search be made for whatever young children there may be upon the earth, and let every boy of unusual vigor be slain without remorse.*" Krishna was, however, saved by Nanda, a cow-herd, and brought up with Rama, the son of the herdsman; and after many exploits performed by them, they delivered the world from the tyrant Kansa."

The *ninth* avatar is that of Buddh or Buddha, being the one now in course of performance. Stripping the allegory of its trappings, Buddh represents some great philosopher or reformer, who, some centuries before the Christian era, and probably about the time of Confucius, attempted to overthrow the system of castes, and other Brahminical institutions, and restore the pure principles of faith and doctrine inculcated in the Vedas. Though opposed most vigorously by the Brahmins, the new system spread, and great controversies arose between those who supported it and the supporters of the ancient system. The Brahmins anathematized the Buddhists as atheists; the latter stigmatized the former as idolaters. At length, the Brahmins obtained the superiority, and drove the Buddhists into

**Menu*, in Welch written *Mxw*, (the pronunciation and meaning being the same,) signifies literally mind. *Menu* is, therefore, a personification of human intellect, and the name was at different times applied to those sages, statesmen, or lawgivers, who successively at particular epochs, rendered themselves conspicuous for knowledge and learning, or were distinguished from the rest of mankind by superior talents and ability. This will be further alluded to when treating on Druidical antiquities.

the neighboring countries, where the system is still regarded as the great opponent of Brahminism; and though degenerated from its pristine state, presents a much purer and simpler form of worship than that which it vainly attempted to supersede.

The *destroying power*, of which Siva is the type, has also many temples and numerous worshippers. There are also various avatars or manifestations of this power, but these are not so important or so celebrated as the incarnations of Vishnu. According to the *Puranas*, it is believed that Siva will not exert his powers on a great scale until twelve millions of years have elapsed. In the meantime, he is regarded as the Divinity exercising the *creating or regenerating power*; inasmuch as every act of apparent destruction, so far from annihilating, is, if strictly considered, simply a *change* in the material substances, which are at the same time reproduced in other forms. Thus, when the destroying power of Siva is exercised on any material substance, by whatever agency that power may be manifested, the operation consists in causing one form of existence to pass away, whilst its elements assume other shapes in the undying, though constantly varying system of nature. If wood be consumed by fire, its constituent elements do but undergo a change—no particle is lost. The smoke or gaseous principles commingle with the atmosphere to form fresh combinations connected with the ceaseless economy of animal and vegetable life, whilst the residuum in the shape of ashes again mingles with the earth—not an atom perishes. There is but a change in material substances.

In thus tracing the essences or ideas represented by Siva, we perceive merely a personification of the profound philosophical principle consequent upon the indestructibility of matter—that principle of ceaseless change eternally acting in the mysterious processes of creation.

Siva is sometimes worshipped under the name of *Maha Kala*, "Time, the Great Destroyer." The philosophical idea of the principle of destruction intended by this appellation can, with the preceding explanation, be better apprehended. It has been observed, that the three grand phases of *Time* were represented, or rather indicated, by Brahma, Vishnu and Siva. Thus it will be perceived that the destructive power exercised by the latter, alludes to the ceaseless system of destruction, change, and reproduction, perceptible in every operation of Nature.

The three principles represented by Brahma, Vishnu, and Siva, united, formed the grand *Trimurti*; and these were at first, as has been observed, regarded as emanating from one Supreme Intelligence. The separate worship of Vishnu and Siva, to the exclusion of Brahma, is of comparatively recent origin in the system of Brahmanism. This, however, has led to the basest and most degrading superstitions. From the junction of the *Lingham* and *Yoni*, symbols of *Maha Deo* (the "great God,") Siva, "the Changer of Things," (in his generative capacity, and which at first alluded to the union of *Light* and *Chaos*, from whence all things were said to proceed,) have arisen rites of the most revolting description; whilst the infatuated worshippers of this deity, from their application to him of the title of *Juggut-Naut*, or *Jugnat*, (Jugernaut,) literally, "Lord of the Creation," continue under this name to profane the destroying power by the most horrible and sanguinary rites. Indeed, the gross fables, the absurd and inapplicable allegories, which in modern times have, for selfish purposes, been engrafted on the ancient Brahminical faith, have rendered the Hindoo mythology both unintelligible and disgusting.

Even the profound idea, the sublime conception of the *omnipresence* of the eternal Deity, has been perverted to an extent which would seem incredible, having originated a pantheon which has been calculated to amount to 330,000,000 of divinities. Thus every object in creation, as well animate as inanimate—every natural act which a created being is capable of performing—the passions which incite, the motives which induce, and the thoughts which regulate every human act, whether moral, sensual or intellectual—the changes of times and seasons, and all the various phenomena of nature, being regarded as emanations or portions of the Supreme Spirit, were capable of conversion into individual deities

worthy of external worship; whilst those objects which from their beauty or grandeur, or the magnificence of their appearance, were more particularly imposing in the works of nature, were conceived to display a more peculiar manifestation of the Divinity. Thus, the sun and the moon, the elements, the midnight heaven, with its starry train, each bright constellation, and every brilliant star, every stately rock and lofty mountain, every solemn forest and spreading tree, the gurgling rill, the rippling streamlet, the flashing torrent, and the great river Ganges—all became gods in the eyes of this idolatrous people; and provided they were individually regarded as constituting a portion of the Divine substance, each might be legitimately worshipped as a fragment of the Divine Spirit. In this most complicated system of Pantheism, we perceive a perversion of some of those sublime ideas which are recorded in the Vedas; a perversion, however, so complete—a mutation so entire, as ultimately to lose all sight of the ONE Supreme Intelligence, and eventually people the Hindoo mythology with myriads of gods.

Surya, or the god of the sun, is worshipped by a distinct sect called *Sauras*. *Agni*, the god of fire—*Indra*, the god of the firmament, and *Varuna*, the god of water, have also separate worshippers. They are, however, regarded as subordinate divinities.

The Hindoo pantheon presents all the types of the more classical divinities of Greece and Rome. In *Ana Purna* (*Ana*, "grain," and *Purna*, "abundance,") we recognize "Ceres." In *Indra*, "Jupiter." In *Indrance*, "Juno." In *Saraswati*, "Minerva." In *Yama*, "Pluto." In *Lakshmi*, "Venus." In *Cama*, "Cupid;" and in *Jumawasse*, "Hymen." The other mythological personages can be, for the most part, similarly identified.

(To be continued.)

THE RELIGIOUS AND POLITICAL CHARACTER OF MASONRY.

BY BRO. SAMUEL H. MYERS.

WHAT can there be in the principles of this Institution, which has conferred upon it an endurance and vigor of vitality, amid the ruin, death and decay of the many societies over which it stands triumphant? With the uninitiated, this might be a matter of mere idle curiosity, and fantastic imaginings might by them be indulged of the existence of some carefully guarded secret, of mysterious power adequate in itself to self-preservation; while some, more misanthropic in their views, might and do insist that the gullibility of mankind is sufficient to account for the permanency of any institution that is clothed in mystery. But to the enlightened Mason it becomes a matter of philosophical inquiry, *what it is* that has sustained the Institution, not only against assault, violence, defamation, and, more potent than all, *ridicule* from without; but from indolence, apathy, and the satiety of gratified curiosity, within. Our first Grand Master reared to the only and eternal God, the awful "*I am*," a temple for his holy worship,—a temple, which, although nought formed by human hands, nor conceived by human intellect, could be worthy of such dedication, is said to have been the nearest approach to such worth that the world has seen; and yet, that very Temple, whose vastness of dimensions, solidity of structure, gorgeousness of ornament, and grandeur of style, challenged the rivalry and compelled the admiration of mankind—that mighty mass of marble, of cedar, of gold, and of precious stones, is but a ruin; a ruin so complete,

"That many a time you there might pass,
Nor dream that e'er that Temple was."

Yet, the Institution which then was organized by the heaven-granted wisdom of

the Great King who presided over its councils, has descended through the long lapse of ages, unchanged in all its material points, down to this very moment. To what cause shall we attribute this perdurability of existence? In my opinion the cause is to be found in the Religious, Political and Moral generalization of the Institution itself, thereby peculiarly adapting it to the interests and happiness of man.

In the first place, its Religious test is that which none of any creed may shrink from nor falter at; the broad foundation upon which all belief, all faith, all revelation must repose;—a test which meets with sanction from the Jew, the Christian and the Mahometan. Here they have one common altar; to the name of ONE God they bow; in the worship of ONE God they join. The angry elements of discord are at rest; contempt, fiery zeal, and ferocious bigotry are hushed; and hands are joined in fraternal clasp, which ere now have been reddened with each other's blood. What profound wisdom, what enlarged humanity, what pure philanthropy in the conception which thus created this startling communion! And yet there are those of the outer world, who urge objections to Masonry because it has effected this harmony! And there are even among ourselves some enthusiasts so blind as to hope and to propose to make the Institution a source of propagandism. The day that sees the recognition in Masonry of any peculiar creed, the adoption of any ruling form of faith, (unless, indeed, the day should come when there shall be but one creed and one form of faith,) that day sees the end of this Institution; it will vanish as a vision. How indeed could it be otherwise than thus? Upon what basis could a particular creed be adopted, either as the requisite of initiation into the Craft, or as a limitation of claim to the continued benefit of participation in the privileges attached to membership? Is it not apparent that the sole power and control of the Lodge would become vested in a bare majority, a majority unrestricted by any law liable to fluctuation, as opinion is liable to change? Would minorities upon such questions submit to majorities? Would not division spring from division, even to infinitesimal minuteness? And the more shadowy, the more indefinite, the more unintelligible the division and the distinction, the more hostile, the more decided, the more irreconcilable would be the separation.

I say, then, that the corner-stone of the Temple is placed upon that certain and unshifting foundation of belief in God, and God's superintendence; upon which all men may build their own faith, and where no workman need interfere with, or quarrel with his co-laborer. And here is the beginning, the starting point of that system of generalization, which I regard as the vital essence that preserves the Institution.

The next important step in our social management, is the absence from the Lodge, of all matter of a Political nature or tendency. Various as are the forms of government, and multiplied as are the hues of political doctrines and opinions, no less various are the individuals who have obtained and may obtain entrance into our association, and entitle themselves to its benefits. The monarch on his throne, and the peasant in his hut; the polished courtier and the wild denizen of the woods; the General who commands and the soldier who obeys; the despot whose will is law, and he whom it controls; all, all may enter here—but they enter upon new relations, for they enter upon one common level. Here they are practically taught, and must feel the value of the lesson, that it is not the influence of wealth, nor the *prestige* of station, hard earned distinction, nor hereditary honors, that give them a true claim to especial regard by their Brethren in Masonry, or their Brethren in humanity; but that, on the contrary, it is the practice of virtue on an enlarged field, industry to execute good works, resolution to abstain from evil, patience under suffering, humility when elevated, fortitude when depressed, and benevolence wide as the world's range.

It is one of the beauties of our Institution, that what benefits the Craft must benefit mankind; that if "true to ourselves we can be false to no man." The practice of virtue is essentially expansive: we cannot be charitable and humane to our Brethren of the Order, without diffusing charity and humanity among others. It is enjoined upon us to feed the hungry, to clothe the naked, to educate

the ignorant, to cheer the disconsolate, to sustain the failing; to promote harmony, to repress violence, to subdue rancor; to extend the social relations and mantle them with purity. Can we do these things and confine their benefits within ourselves? It would scarcely be within the power of man to learn and to carry out these virtues, and yet restrict them within the narrow limits of sections or societies.

While Masonry does not claim to have made the grand discovery of a certain, an infallible method of lifting the race of man to the height of perfectness, we may fairly assert that it does essentially increase the quantity of good, and that it does possess and exercise a restrictive as well as an impulsive power upon its members. And we may well ask if perfection is to be the test of any institution in which man is an agent, or which acts upon man in his natural weakness? We may point out the facts that the sacred cause of liberty has had its traitors; that hecatombs of God's creatures have been impiously sacrificed in the name of a religion whose words were of forbearance, whose doctrine was of peace, and that sin glided even into the bowers of Eden, where angels of light held communion with its tenants, and left upon all that was beautiful and pure, the defiling stain of the serpent's trail.

SELECTION OF OFFICERS.

THE selection of officers is a matter of primary importance to the prosperity of a Lodge. Merit should always be the passport to your support, and it is generally modest and unobtrusive. Wherever you find intrigue, depend upon it, there is more or less a lack of real worth. When management is resorted to for the purpose of elevation, the office thus attained, will generally be held more for the sake of the honor it confers, than from any disposition to fill it usefully to the Craft. Stations, in our noble Institution, should follow good works, and be regarded as the fitting reward of zeal and devotion to its principles, and not for the sake of distinction. I do not mean by this to condemn that ambition which is part of our common nature, and which, when well directed, is an honor to us; but I do mean to condemn the elevation to high positions, of such as are neither attentive to, nor competent for, the due discharge of their duties.

Be sure, before you open the *South* door to a Brother, that he is, or in due time will be, qualified to preside in the *East*;—for after you have once put him in the road to promotion, you are disinclined, even when his unfitness becomes apparent, to check his further elevation, from a feeling of forbearance and kindness. Brethren who aspire to the high stations, should take them with a consciousness of capacity, and a fixed determination to be in fact, as well as name, officers of the Lodge. Without an efficient head, no institution can hope to prosper. The mere possession of ability is nothing: it must be properly and vigorously exerted, to be useful; and culpable, indeed, is that Brother who, with the responsibility of station upon him, and with a mind fitted for the profitable discharge of duty, thinks not of the one, and refuses the benefits of the other to the Craft who have confided in and promoted him.

The obligations are deep and responsible, so far as the Master is concerned, and not the less grave and imposing upon the Wardens. These hold, as it were, the destinies of the Lodge in their hands, and it will prosper or languish as they are faithful or negligent. No Brother, therefore, will feel hurt—unless he prefers the gratification of his own pride to the good of the Order—if one younger than himself, in Masonry or in years, is promoted, because of his greater fitness. No Lodge can hope to prosper, if indifference prevails in respect to the selection of its officers.—*R. W. James Page, P. G. M. of Penn.*

PRESENTATION OF A SIGNET RING TO M. E. J. K. STAPLETON..

THE Committee appointed to procure and present to the M. E. JOSEPH K. STAPLETON, High Priest of the Grand Chapter of Maryland, a Signet Ring, of appropriate device, as a token of the respect which the Grand Chapter entertains for the zeal and fidelity with which he has discharged the duties of G. H. Priest, availed themselves of the occasion of the semi-annual meeting of the Grand Lodge of Maryland, and in presence of a large concourse of the Brethren, concluded the duties of their appointment by presenting him with it, when Comp. Charles H. Ohr, the Chairman of the Committee, addressed him as follows :

Most Excellent Sir—At the last convention of the Grand R. A. Chapter of Maryland, it was made the pleasing duty of a committee to procure and present to you a Signet Ring, of appropriate device, as a token of the respect which the Grand Chapter entertains for the zeal and fidelity with which you have discharged the duties of G. H. Priest of the Grand Chapter. The duty of procuring the token has been performed with such ability as the committee could command; and it now remains to make the presentation, which they choose to do in the presence of these assembled Brethren.

I can but regret that this duty should not have fallen to the lot of one more competent than myself to do justice to the sentiments of the Grand Chapter and the merits of yourself. My entrance into the Grand Chapter is an event but as of yesterday. Nevertheless, I must have been dull indeed not to have discovered that you were the beloved High Priest of your Companions; and that their love was as well deserved as freely bestowed. The token now about to be placed in your possession, beautiful though it be as a gem, and indicative of the taste and skill of some of our fellow-citizens, is altogether inadequate to convey a full sense of what the members of the Grand Chapter wish to express.

The device engraven upon this stone displays a shield, on which is seen the breast-plate of the High Priest, with its settings of twelve manner of precious stones, and an attachment of wreathen chains. Above this is displayed a representation of Aaron's rod, which budded, blossomed, and yielded almonds, and was laid up in the Ark of the Covenant, as a testimony of his appointment to the Priesthood; and surmounting this is displayed a Mitre, with its plate and engraving thereon, signifying "*Holiness to the Lord*;" and the whole surrounded by a neat and tasteful drapery. The design is to display the character and rank of the possessor. But for one so young as myself to attempt to explain to you, so able and experienced, the insignia of the Priesthood, or to show their symbolical meaning, would be presumptuous, or, to say the least of it, a work of supererogation.

For a period of twentytwo successive years, you have been annually elected to the exalted station you now hold in the Grand Chapter. Within that period, our Institution has been assailed by foes from without and traitors from within; and though clouds and darkness encompassed our horizon—though the storms and tempests of persecution beat about the battlements of our edifice, and vituperation and detraction sought the destruction of its adhering members, you were ever at your post—faithful to your trust, unflinching in your integrity. Although the best reward for such fidelity is found in an approving conscience, the Grand Chapter desire you to accept this slight token of their sense of your services, by the aid of which, under the protecting hand of a kind Providence, they have been preserved through a fierce and trying ordeal.

Permit me to express to you the pleasure I feel in presenting to you this gem. Long may you live to wear it, and to adorn the Institution of which you have been so many years a prominent member. And when the Great Ruler of the Universe shall call you from your earthly labors, may you be found protected by the *Shield of Righteousness*, having on the *Breast-plate of Truth*, and signed by the *Signet of "Holiness to the Lord."*

REPLY OF THE M. E. G. HIGH PRIEST.

Companions :—The very kind and flattering manner in which you have been pleased to address me on the presentation of this beautiful and valuable Signet Ring, calls for my grateful acknowledgments to you personally, as well as to the Grand Chapter whom you represent, which I pray you to accept, and to convey to that distinguished body of Royal Arch Masons, my sincere thanks for the favorable manner in which they have been pleased to regard my services as their presiding officer through a period of near a quarter of a century.

It is to me a source of no ordinary pleasure to be thus noticed; but I cannot persuade myself that I am not largely indebted to their indulgence for this and other manifestations of their consideration. I have ever held that the best earthly reward an individual can receive, next to that of an approving conscience, is the esteem and approbation of his fellow-men; and beautiful and costly as is this Ring, designed and executed as it is with taste and mechanical skill not to be surpassed, it becomes doubly valuable to me as the evidence of that esteem and approbation. And never can I look upon the appropriate emblems engraved upon this stone and fail to be reminded of my duty to God and to my Companions; and I beg you to believe that so long as it shall please Almighty God to continue my life and strength, so long shall my exertions be made to promote the best interests of the Institution of which we are members, and the happiness of my Companions.

Permit me, Companions, to repeat to you my acknowledgments for the manner in which you have executed the duty assigned you by the Grand Chapter, to reciprocate your kind wishes for my health and happiness, and to join with you in the prayer that when we shall have fulfilled our mission here on earth, we may be permitted to rejoin companionship in that Grand Conclave above, where the Supreme Architect of the Universe presides.

CORRESPONDENCE.

New Orleans, May 20, 1848.

C. W. MOORE, Esq.—*Dear Sir and Comp.*—I have not had the pleasure of communicating with you, for some time past, nor the time to thank you for the friendly notice you bestow upon the humble Brotherhood here, from time to time, in your estimable Magazine; but you must not suppose we are the less grateful to you on that account. So highly, indeed, do we estimate your Masonic qualities, that on the late formation of our Grand Lodge, (A. Y.) we were on the point of calling you in, in person, or by delegation, to give us the true work and lectures, and it was the distance alone that prevented it.

You have, I presume, ere this received full particulars of the organization of our A. Y. Grand Lodge. The proceedings and Constitution were ordered to be forwarded to you. I have now the pleasure to inform you that we have eleven Lodges working under its jurisdiction, and all in a prosperous condition.

On the first of this month, we organized our Grand R. A. Chapter, under the Gen. Grand Chapter, and by virtue of authority from our E. Comp. Willis Stewart, G. G. K. Our four Chapters were represented, and the most perfect harmony prevailed. The following officers were elected, viz.:—Thomas H. Lewis, M. E. G. H. P.; D. T. Reeder, D. G. H. P.; Thomas P. Hotchkiss, G. King; W. H. Howard, G. Scribe; C. D. Lehman, G. Treas.; D. Blair, G. Sec.; E. D. Williams, G. Marshal; Rev. Isaac Wall, G. Chaplain; J. W. Staats, G. Janitor.

You will be furnished with the proceedings and Constitution as soon as pub-

lished. The Chapters are flourishing in every respect. We have received a Dispensation for the establishment of a Council of R. and S. Masters from the G. Council of Alabama, and expect to be fully organized in a few days.

Very truly and fraternally, yours,

JOHN GEDGE.

Danville, Me., May 20, 1848.

DEAR SIR AND BROTHER,—Our Lodge here (Tranquil) continues prosperous. Your Magazine is in constant use. We shall have some new subscribers to commence with the next volume. We hope, also, then to commence a library. At the annual election of officers of our Lodge, holden on the 17th inst., the following Brethren were elected:—Geo. W. Chase, W. Master; Josiah Little, Jr., S. W.; Archibald Lindsay, J. W.; Hiram Adams, Treas.; Jacob Herrick, Sec.; Rev. Joseph Hutchinson, Chaplain; Wm. Parcher, Marshal; Robert Martin, S. D.; Augustus Callihan, J. D.; John W. Farnham, S. Steward; Horatio G. Garcelon, J. Steward; Dan Read, Jr., Tyler.

Respectfully and fraternally,

JACOB HERRICK.

MASONIC INTELLIGENCE.

FOREIGN.

FRANCE.

Paris.—The Grand Lodge of France have acknowledged the Republic. Bro. Bertrand, President of the Chamber of Commerce, and Commander of the Legion of Honor, has been appointed Deputy Grand Master, and was installed on the 30th April last. The Grand Orient numbers now three hundred and fiftyfive subordinate Lodges.

Toulouse.—A Masonic congress was held here June 23d, and the four following days. Three hundred members attended. Essays and lectures on six various subjects connected with the history or work of the Craft were read. W. Bro. Squirier presided.

GERMANY.

It having been decreed that all Lodges in Germany must be under a Grand German Lodge, the Frankfort Eagle has placed itself under the most liberal and consistent, the Grand Lodge of Hambro. This event has occasioned great sensation on the continent, holding warrant, as that Lodge did, under France. It is determined (to legalize the new association) that a new consecration must take place, and the 2d of April was named for the ceremony. Upwards of four hundred Brethren had sent notification of their intention to be present, some from a distance of two hundred miles. Among the most important appointments of delegates are three from the Eclectic Union, the most uncompromising opponents hitherto to the admission of Jews to German Lodges, but which has yielded to the pressure from without.

The new Book of Constitutions has been published at Hambro, and circulated with an introductory address, stating, among other remarks, "that the intention of Freemasonry is not to create a church within the church nor a state within the state; but to consolidate all the better and kinder feelings of man—to improve the inferior passions, to elevate, and to induce him to regard virtue as a virtue, and to love all who entertain the same feelings."

PRUSSIA.

Berlin.—The Grand Lodge Royal York had sent circulars to its subordinate Lodges, notifying them that in accordance with the decision of the united Prussian Grand Masters, on the regulation prohibiting the admission of Jews, those Lodges would "in future ascertain that visitors are provided with properly attested certificates from a recognized Grand Lodge, and require *nothing more*."

The Grand Lodge of the Three Globes, (Berlin,) had signified its intention of adopting the same course with respect to the obnoxious regulation, at the next periodical revision of its statutes. This G. Lodge has under it at present, ninety-six working and fifteen dormant Lodges, the number of subscribing members being eight thousand six hundred and forty. It distributed in charities last year, the sum of 2536 thalers, or about 1900 dollars.

Bernburg.—The Lodge Alexius here has become famous for the many charitable works it has from time to time undertaken, and the institutions it has founded. This year, in consequence of the great distress prevailing in the town and neighborhood, it has opened a public soup kitchen, to the great joy and thankfulness of the inhabitants.

Beacon.—The Lodge of Friendship has been universally spoken of for its kind efforts during the late unfortunate period. It has maintained entirely at its own cost the past winter, forty poor families, and on the day of its festival dinner, distributed upwards of a thousand pounds of bread amongst the poor.

UNITED STATES.

SOUTH CAROLINA.

The Grand Lodge of South Carolina held its annual communication in December last. From the Annual Report of the Grand Secretary we extract as follows:

With but a single exception, to which he will hereafter allude, the Grand Secretary is gratified in being able to state that the most perfect harmony continues to exist among the various bodies to whom are entrusted the care and government of the Craft in the different States of the Union.

The Grand Lodge of Maryland has sustained by a solemn vote the regulation that a separate ballot should be had on each degree, and that application should be made for them separately, and also that the provisions relating to rejections for initiation, apply also to rejections for applications for the second and third degrees. The Grand Secretary recapitulates this act of the Grand Lodge of Maryland for the purpose of adverting to the fact that a similar regulation, which he has no doubt is in accordance with the ancient Constitutions of Masonry, has always existed, so far as his knowledge extends, without exception, in the country Lodges of this jurisdiction, although its form if not its spirit, has been generally abandoned in the practice of the city Lodges. It would, perhaps, be as well that the declared voice of this Grand Lodge should give a settled uniformity to the practice in this matter, and prevent the possibility of future dispute.

During the last year there was some disturbance given to the Masonic harmony of Illinois, by the admission of a colored person into one of the Lodges of that State. I am happy to say that that question has been completely and happily put to rest by the solemn declaration of the Grand Lodge of Illinois, that she is "unqualifiedly opposed to the admission of negroes or mulattoes into Lodges under her jurisdiction."

The Grand Lodge of Arkansas, following what I cannot but think is the injudicious advice of the Baltimore Masonic Convention at its last annual communication, adopted a resolution levying a tax on all Masons who were not members of Lodges in its jurisdiction, and subjecting them on refusal, to pay the penalty of suspension or expulsion. I am gratified, in condemning such a proceeding as this, to find myself supported by the respectable authority of the Committee on Correspondence of the Grand Lodge of Maryland, who very properly observe that

the object of Masonry never was to extort money from its votaries, compulsive membership at once depriving it of its titles of Free and Accepted."

The Grand Lodge of Ohio has, by the adoption of the report of a Committee, decided that it is proper for the member of a subordinate Lodge, to appeal from the decision of the Master, and for the Lodge to reverse the Master's decision. This palpable violation of the rights and duties of the Master, and of the ancient usages of the Order, which is unknown to this, and I believe every other jurisdiction, except that of Ohio, must result, wherever practised, in the entire subversion of Masonic discipline.

The Grand Lodge of Texas, though the youngest in the Union, appears to be in a prosperous condition, having twenty-six subordinate Lodges working under its jurisdiction. It has taken the laudable object of education into consideration, and adopted resolutions preparatory to the establishment of a Masonic College in the State. It has abandoned the system of Grand Lodge Certificates, and adopted a rule that in applications for initiation, one black ball shall reject the candidate for one year, two black balls shall reject for two years, and three or more for four years. This is evidently contrary to all Masonic usage, and a contravention of that article of the ancient Constitutions which declares, that the Grand Lodge shall pass no law imposing a member on a Lodge, without the unanimous consent of the Brethren.

The Grand Secretary regrets to say, that an unfortunate collision has occurred between the Grand Lodges of Louisiana and Mississippi, which for a time at least, has destroyed the harmony that should exist between these illustrious bodies, but as that matter has already been laid before this Grand Lodge, and placed in the hands of a Committee every way competent to investigate the merits of the question, I shall refrain from saying anything upon the subject.

From so painful a theme, it is pleasant to advert to the fact, that the subject of education has been receiving from several of the Grand Lodges, that attention which its importance demands. There is at Lexington a flourishing Masonic College, under the jurisdiction of the Grand Lodge of Missouri; another in Tennessee, supported by the Grand Lodge of that State; and respectable Masonic seminaries established by the Masons of Alabama and Kentucky. It is to be hoped that the time is not far distant, when our own Grand Lodge, being relieved from the pecuniary claims which now so much confine her exertions, will be enabled to offer to the destitute orphans of the Craft, those advantages of extended instruction which the imperfect state of our common school system does not at present permit them to receive.

The important subject of a General Grand Lodge, has at length been officially brought before the Masonic Fraternity of this Union, and it will become incumbent on this Grand Lodge, at no distant period, to deliberate and determine on the expediency or in expediency of such a body. * * I cannot refrain from urging upon my Brethren the calm and intelligent consideration of the question of expediency in relation to the establishment of this body, which, if its powers be confined to the adjudication of all differences between Grand Lodges, without affecting the supremacy of each in its own jurisdiction and over its own subordinates, and to the establishment and preservation of a uniform mode of work, would be, perhaps, the means of doing much good, and removing a large amount of evil.

In our own jurisdiction, I am gratified to say, that the light of Masonry continues to burn with bright and steady effulgence. Harmony exists between the Grand Lodge and all its subordinates; the ancient landmarks continue to be preserved with wonted vigilance; no gross crimes have been committed to soil the purity of the Masonic character; and Masonry, as a *scientific* institution, begins to be duly appreciated, and strenuously studied by many of the Fraternity; and during the past year, the number of contributing members has been largely increased. May this happy picture of prosperity and harmony continue from year to year, to present its encouraging outlines to our view.

ALBERT G. MACKAY, M. D.,
Grand Secretary.

GEORGIA.

The Grand Chapter of Georgia held its annual communication at Augusta, in May last. The G. H. Priest, M. E. Comp. Wm. T. Gould, submitted a communication, from which we extract the following spirited report of his mission as delegate to the triennial meeting of the Gen. Grand Chapter:

The matter requiring most special notice, is the order passed at our last annual communication, requiring me to see that this Grand Body should be represented in the then ensuing meeting of the General Grand Chapter of the U. States. In pursuance of that order, I proceeded to Columbus, Ohio, in September last, and attended the Gen. Grand Chapter in person. It was well I did so. On reaching Baltimore, I called on the Gen. Grand Secretary, and learned, to my great surprise, that there was no record on the books of the Gen. Grand Chapter, *of our Masonic existence*, nor had the Secretary any official notice of it. I can account for this most extraordinary omission only from the fact that, at the Gen. Grand Communication in 1826, the one next following the organization of this Grand Body, the then Gen. G. Secretary did not attend, but sent in his written resignation. As the turning over of his records and documents to his substitute, and afterwards to his successor, necessarily produced some confusion, it is probable that our returns, which must have been made to him, were then mislaid. I say that our returns *must* have been made,—because, after I had been a day in Baltimore, the present Gen. Grand Secretary, on further diligent “search among the rubbish of his office,” found a forgotten printed sheet, more than twenty years old, containing an official list of the Grand Chapters under the General Grand Jurisdiction, in which the entry appeared, “Grand Chapter of Georgia, Daniel Hook, G. Secretary, Louisville.” This was conclusive that we must have been returned to, and recognised by, the Gen. Grand Chapter; but, in the fever of antimasonry, which soon after swept over the land, regular returns were neglected, new Gen. Grand Officers came into power, and our existence was forgotten.

At the General Grand Chapter, I presented my credentials, and took my seat as Grand High Priest. A special committee was appointed in reference to our Grand Chapter, who reported that they found “documentary evidence in the hands of the Gen. Grand Secretary, to show that the Grand Chapter of the State of Georgia is a constituent member of this Grand Body; although said Grand Chapter has not been represented or made returns to this Gen. Grand Chapter since the year 1822.” This report was agreed to, and our Grand Body thus once more recognized as in full Masonic fellowship. I trust the punctuality of our returns in future, and the very accurate business habits of the present Gen. Grand Secretary, will prevent any doubt from arising hereafter, as to our regular standing.

In connection with this subject, I beg leave to remark, that my observation of the proceedings of the Gen. Grand Chapter, has convinced me more than ever, of the necessity of sustaining and strengthening the authority of that body. Repeated efforts have been made to abolish it: at this moment there is a strong disposition to do so, especially among our Western Brethren. I am disposed to believe that, though political discussions are excluded from the halls of Masonry, political sympathy has a great deal to do with the efforts referred to. The hostility felt by a great portion of our citizens to the concentration of political authority in the General Government, has a tendency to make them jealous of centralizing power in any shape—and this feeling extends to the Royal Arch organization. While this is not the place to discuss, or even give an opinion upon the political views alluded to, I may be allowed to remark, that there is a difference, radical and essential, between the operations of government and those of our Fraternity. Government must suit its action to the wants and wishes of the people for the time being; and hence, abused and misapplied as the term has been, all government becomes more or less *progressive*. But, to borrow the sentiment of a distinguished Companion at Columbus, from *progressive Masonry* let us pray to be delivered. We are bound to stand by the ancient landmarks—neither

time nor change must move them. In the reports of some of the committees of the Gen. Grand Chapter, you will see noticed efforts towards innovation, which must be checked, or our foundations will be swept away, and which cannot be checked without some acknowledged controlling power.

I saw, during the session at Columbus, repeated indications of a disposition to break down established usage, and substitute the popular feeling of the moment. If such a system prevails, the unity of our Order is gone forever; its time-honored Wisdom will give place to impulsive folly; its Strength become weakness; and of its Beauty, marred and broken, nothing will remain but ruins.

I call your attention, by way of illustrating my remarks, to the proceedings of the Gen. Grand Chapter on the subject of Royal Arch Masonry in Louisiana and Texas. You will there see a specimen of the total disorganization which must ensue, if the popular will, which governs in politics, is to become omnipotent in Masonry; and these are only specimens.

The disposition to popularize all Masonic action—to throw wide open the doors of our sanctuary—to bring in “the lame, the halt and the blind, that our house may be filled”—is growing and alarming. In my opinion, our first duty to our Order is to preserve its respectability and purity. An indiscriminate increase of members, without reference to their qualifications, must destroy both. An adherence to our principles, unyielding under any circumstances, can alone sustain us; and this adherence is only to be secured by following the counsels of wisdom and experience, and teaching to the neophyte of yesterday, deference to the grey hairs of the patriarch.

I am constrained to believe that these conservative principles would be placed in imminent peril, were the wholesome restraints of our General Grand Body withdrawn; and I do trust that this Grand Chapter, organized under the authority, and always acknowledging the jurisdiction of the Gen. Grand Chapter of the United States, will be the last to sanction encroachments on that authority, or restraint of that jurisdiction.

The committee to whom was referred the communication of the G. H. Priest, submitted a report, which was adopted, and in which they say—

Your committee, believing that the present organization for the government of Royal Arch Masons, is as good as can be desired, would most respectfully recommend to the various bodies of Royal Arch Masons to aid, support, and uphold the General Grand Royal Arch Chapter, in the proper enforcement of its rules and regulations, so that it may prevent all innovations on the Royal Art.

On motion of Comp. Frierson, the following preamble and resolution was adopted:

Whereas, it has become a practice too common, in some of the subordinate Chapters of this State, to confer the degrees on ministers of the gospel, free of charge, be it therefore

Resolved, That this Grand Body declares such a course a violation of the Grand Constitution—(Art. IV. Sec. 3d.)

MISSISSIPPI.

The Grand Chapter of Mississippi held its annual communication at Jackson, in January last. From the proceedings we extract as follows:

The Grand Secretary reports that by direction of the Grand Chapter, at its last Grand annual convocation, Charters have been issued to the following Chapters, previously working under Dispensations, to wit: Magnolia, No. 7; Lexington, No. 9; Canton, No. 10; Macon, No. 11; De Witt Clinton, No. 12. Also, to Yazoo Chapter, No. 8, said Chapter having been working under a written permit since the convocation of Chapters held at Vicksburg, in May, 1846, at which time a Charter was granted to said Yazoo Chapter.

Since the last convocation of this Grand Chapter, Dispensations have been issued under the directions of the Grand High Priest, for the organization of two new Chapters, viz.: one known as "Euphemia Chapter," in the town of Aberdeen, and one at Fayette, called "Fayette Chapter."

Charters were subsequently ordered to be granted to these two Chapters.

Comp. Mellen made the following

REPORT:

The committee on Foreign Communications, have had before them the copies of the proceedings of the M. E. Grand Chapters of Maryland, Missouri, Alabama, Kentucky, Indiana, Virginia, Connecticut, Georgia, Ohio, Tennessee, and the proceedings of the General Grand Chapter of the United States. They have had also before them the proceedings of a body, calling itself the Grand Chapter of Texas, but as said Grand Chapter has been declared by the Gen. Grand Chapter to be illegally formed, it cannot be recognized by this Grand Chapter. The committee are pleased to find that the Acacia has again found root among the green mountains of Vermont, a soil for a long time rendered sterile and desolate by the sirocco of antimasonry. By resolution of the G. G. Chapter, Burlington Chapter, No. 12, in Vermont, was authorized to resume its labors under the charge of its last elected High Priest, E. Comp. Nathan B. Haswell, whose name we mention, because he bore the banner of Masonry unflinchingly, at the head of the very few in that State who remained true to their principles, and did not even bend to the storm, nor desert a cause which they knew to be good, and in the prosperity of which the human family had an interest.

The Gen. G. Chapter passed a resolution at its last triennial meeting, by which "the association holding its meetings in the city of New Orleans, and assuming to exercise the functions and authority of a Grand Chapter of Royal Arch Masons, is an irregular and unauthorized Masonic body; and by which it was disowned and repudiated, as spurious, clandestine and illegal; and that Masonic intercourse, as well public as private, was interdicted and forbidden between the Grand and Subordinate Chapters owing allegiance to the Gen. Grand Chapter and the aforesaid spurious association, its adjuncts, and all Royal Arch Masons acknowledging the authority of the same." This interdict is, of course, binding upon the Chapters and Royal Arch Masons within this jurisdiction.

The subject which is of the most interest to Royal Arch Masons, which we find in the above mentioned communications, is that of jurisdiction over the degrees of Royal and Select Master. The Grand Chapter of Virginia exercises this jurisdiction; and other Grand Chapters in those States in which there is no Grand Council, are authorized by the General Grand Chapter to assume the jurisdiction over those degrees.

If this were a question, whether a division of jurisdiction over the degrees of Mark and P. M., M. E., R. A., and R. and S. should be now made; that is, that separate Councils had in no instance exercised authority over any of them, we should certainly decide against such a division; for it has been, at least with some of us, always a matter of right that any division of jurisdiction had been made relative to any of the degrees of Ancient Freemasonry; for there was none according to the original organization, and that organization is not even now changed in England. The Grand Master of Masons there, is really such as his title imports. All the degrees and all Masons should, properly, have remained under the jurisdiction of the Grand Lodges. But it has been thought advisable in the United States, to separate the Chapter from the Lodge, and make it an independent body, with exclusive jurisdiction over four of the degrees, with the exception of Past Master, over which, under some circumstances, a concurrent jurisdiction is acknowledged. It was probably subsequent to this separation, that Grand Councils exercised exclusive jurisdiction over the Royal and Select degrees—by what authority your committee are not informed. This authority, however, has been acknowledged in a majority of the States, and by the General Grand Chapter, as before mentioned, in those States in which Grand Councils exist. It is

certainly unfortunate that there should be two bodies differently organized, and with different governments, who exercise, concurrently, supreme power over the last mentioned degrees. But so it is; and it is manifest that the Grand Chapters and Grand Councils of States, being subordinate bodies to their respective Gen. Grand Chapter and Gen. Grand Council,* have not the power to remedy the evil by any direct exercise of authority; but the remedy, if any, must be brought about by negotiation between those G. G. bodies.

Three new Grand Chapters have been formed, under the sanction of the G. G. Chapter, during the past year, viz: Florida, Missouri, and North Carolina. This fact, with many others set forth in the communications referred to this committee, shows that Royal Arch Masonry has taken deep root, and is flourishing in all parts of our Union.

A resolution declaring that suspension or expulsion of a Comp. by a Lodge, is a suspension or expulsion also from R. A. Masonry, and that he can be restored to his rights as an R. A. Mason, only by virtue of his restoration to the standing of a Master Mason by the Lodge, was offered and adopted.

Obituary.

At a regular meeting of Massillon Encampment, No. 4, held in Masonic Hall, in Massillon, Ohio, May 26th, 1848, the committee to whom had previously been referred the communication received bearing the intelligence of the decease of our Brother Sir Knight, BELA LATHAM, submitted the following resolutions, which were unanimously adopted:

Having received intelligence of the lamented decease of our beloved Bro. Sir Kt. BELA LATHAM, Grand Commander of the Grand Encampment of Ohio, which mournful event occurred on the 21st day of April, 1848, and being desirous of expressing our feelings of sorrow caused by this painful dispensation of Providence, as well as of bearing our testimony to the many Masonic and Christian virtues uniformly exhibited in the life of the deceased,—Therefore,

Resolved, That we regard the loss of our esteemed Brother and Companion, as an afflictive calamity to the Order at large, and that in his death, Masonry has occasion to mourn the extinguishment of a "burning and shining light," society has been deprived of a most invaluable member, and a large circle of friends have suffered a bereavement which will long be realized with feelings of deepest regret.

Resolved, That by this painful appointment of an allwise Providence, the Grand Encampment of Ohio has been deprived of the talents, the wisdom, the bright example of our honored Commander, and that a void is left in the place of most eminent distinction, which few can fill with equal ability.

Resolved, That we, as Brethren and Companions of the deceased, do hereby bear our testimony to his pure and upright character, in whatever relations to society we view it, and that we mingle our regrets with those of our Brethren at large, that we can no longer testify our approbation of his distinguished merit, by bestowing upon him the highest honors of the Order.

Resolved, That we tender to the family of our departed Companion, our most affectionate sympathies, and that we commend to them the consoling re-

*We are not aware of the existence of such a body as the "Gen. Grand Council." Where is it?—Ed. Mas.

section that, through faith in the merits of a crucified, ascended Saviour, he whom they and we mourn, has, as we trust, been admitted into the asylum above, and that his enfranchised spirit now rests in the peaceful abodes of the blessed.

Resolved, That a copy of these proceedings duly attested, be forwarded to the family of the deceased, and also published in the "Freemasons' Monthly Magazine," and the "Masonic Review."

Attest.

P. P. CAIN, *Recorder*.

At a meeting of St. John's Lodge, No. 36, held at their Hall, in the city of Richmond, on Tuesday evening, May 16th, A. L. 5848, the following preamble and resolutions were unanimously adopted :

Whereas, it has seemed good to the Eternal Governor of the Universe to call our friend and Brother, RICHARD H. TOLER, to join those who have forever departed from the scenes of this life, and as it is proper that we, his Masonic Brethren, who have assembled to pay our last tribute of respect to his earthly remains, should express our opinion of his worth as a man and a Brother,—

Resolved, That we have always, in our intercourse with the deceased, found him to be governed by a firm and unflinching devotion to his principles; but uniting with this firmness a degree of kindness and amenity to others which caused him always to be beloved, even by those who in opinion were separated from him; and that to this he added an accuracy and extent of knowledge, and acuteness and strength of mind, which commanded the respect of all, and enabled him to fill the high stations to which he has been called with honor to himself and usefulness to his country.

Resolved, That, in his intercourse with us as a Mason, he has, by the practice of the charities of our Institution, endeared himself to us, and left a place in our affections and esteem which cannot be easily filled.

Resolved, That we sincerely sympathise with his afflicted widow in the trying circumstances of her bereavement, and humbly and earnestly invoke for her the protection and blessing of Him who hath wounded, and who alone can heal.

JAMES EVANS, *Master*.

Copy—Tests, JOHN K. MARTIN, *Sec. p. l.*

EXPULSIONS.

At a regular meeting of Clinton Encampment, No. 4, held at their hall in Mt. Vernon, Ohio, the following resolution was unanimously adopted :

Resolved, By Clinton Encampment, that *John W. Davis* be, and he is hereby, expelled from all the rights and benefits of the Order of Knights of the Red Cross, Knights Templars and Knights of Malta, for gross unmasonic conduct.

A true copy. Attest,

G. W. WILLIAMS, *Rec.*

At a regular communication of Missisquoi Lodge, East Berkshire, Vt., held March 13th, 1848, *Thomas Child, Jr.* was expelled from said Lodge for unmasonic conduct.

Per order.

RALPH STEBBINS, *Sec'y.*

REGISTER OF OFFICERS.

GRAND LODGE OF CONNECTICUT.

M. W. Avery C. Bahcock, G. Master.
 R. W. Benoni A. Shepherd, D. G. M.
 " William E. Sanford, S. G. W.
 " David Clark, J. G. W.
 " Benjamin Beecher, G. Treas.
 " E. G. Storer, G. Sec.
 " Rev. T. P. Abel, G. Chaplain.

GRAND CHAPTER OF CONNECTICUT.

M. E. William E. Sanford, G. H. Priest.
 E. George Giddings, D. G. H. P.
 " Theodore Spencer, G. King.
 " Chauncey Burgess, G. Scribe.
 " Benjamin Beecher, G. Treas.
 " E. G. Storer, G. Sec.
 " Rev. T. P. Abel, G. Chaplain.
 " Cyrus Goodell, G. Marshal.

GRAND CHAPTER OF MASSACHUSETTS.

M. E. Charles W. Moore, G. H. Priest.
 E. Gilbert Nurse, G. King.
 " Joel Talbot, G. Scribe.
 " John Hens, G. Treas.
 " Thomas Waterman, G. Sec'y.
 " Hugh H. Tuttle, G. Marshal.
 " Rev. Geo. M. Randall, } G. Chapl'ns.
 " Rev. Albert Case, }
 " Winslow Lewis, Jr., } G. Stewards.
 " Lucien B. Keith, }
 " Simon W. Robinson, } G. Lecturers.
 " Robert Keith, }
 Comp. Josiah Baldwin, G. Tyler.

BOSTON ENCAMPMENT.

John R. Bradford, G. Commander.
 Samuel Pearce, Generalissimo.
 Hugh H. Tuttle, Capt. Gen.
 Addison Searle, Prelate.
 Albert H. Kelsey, S. W.
 Gilbert Nurse, J. W.
 Ebenezer Smith, Treas.
 Calvin Whiting, Rec.
 F. C. Raymond, Sword Bearer.
 Charles Williams, Standard Bearer.
 Hamilton Willis, Warder.
 George Tucker, }
 Joseph Bernard, } Guards.
 Wm. W. Baker, }
 Wm. C. Martin, Sentinel.

ST. JOHN'S LODGE, BOSTON.

Daniel Harwood, Master.
 Charles Robbins, S. Warden.
 Lewis Rice, J. Warden.
 Freeman C. Raymond, Treas.
 Calvin Whiting, Sec'y.
 Rev. E. M. P. Wells, Chaplain.
 Frederick S. Ainsworth, Marshal.
 Robert W. Crossett, S. Deacon.
 Henry D. Wakefield, J. Deacon.
 John K. Hall, }
 Francis Gardner, } Stewards.
 Wm. C. Martin, Tyler.

BOSTON COUNCIL R. AND S. MASTERS.

Charles W. Moore, M. Ill. G. Master.
 Robert Keith, R. Ill. D. G. Master.
 Hugh H. Tuttle, Ill. G. M. of the Work.
 Joshua Holden, M. of the Exchequer.
 Thomas Waterman, Recorder.
 John R. Bradford, Conduc. of the Council.
 Edwin Baross, M. of the Guards.
 Constant Southworth, Sentinel.
 Wm. C. Martin, Door-keeper.

ST. ANDREW'S CHAPTER, BOSTON.

Peter C. Jones, High Priest.
 Smith W. Nichols, King.
 Jonathan Emerson, Scribe.
 William Eaton, Treas.
 Thomas Waterman, Secretary.
 John McClellan, R. A. Capt.
 Hugh H. Tuttle, Capt. of the Host.
 Wm. W. Baker, Prin. Suj.
 Albert H. Kelsey, M. of 3d Veil.
 Thomas Restieux, M. of 2d "
 George Tucker, M. of 1st "
 Rev. Thomas F. Norris, Chaplain.
 Levi Bates, Sen. Steward.
 Henry Davis, Jun. "
 Wm. C. Martin, Tyler.

ST. PAUL'S CHAPTER, BOSTON.

Stephen Lovell, High Priest.
 Freeman C. Raymond, King.
 Nahum Ball, Scribe.
 Joseph Barnard, Treas.
 Calvin Whiting, Secretary.
 George Leighton, R. A. Capt.
 John K. Hall, Capt. Host.
 Charles Bates, P. Suj.
 Gilbert Nurse, }
 Sam'l W. Gleason, } M. of Veils.
 John Bigelow, }
 William Orne, } Stewards.
 Jas. J. Harrison, }
 Wm. C. Martin, Tyler.

AMICABLE LODGE, CAMBRIDGEPORT.

L. R. Paige, W. Master.
 Charles R. Metcalf, S. W.
 George B. Lothrop, J. W.
 Nathan Fiak, Treas.
 Charles Tufts, Sec.
 Benjamin F. Noarse, S. D.
 Henry Earle, jr., J. D.
 Rev. T. F. Norris, Chaplain.
 Wm. P. Butterfield, Steward.
 John Poor, Tyler.

ASYLUM LODGE, STONINGTON, CT.

Francis Amy, W. Master.
 Etisha Faxton, Jr., S. W.
 George E. Palmer, J. W.
 Benjamin Pendleton, Treas.
 J. M. Willey, Sec.
 K. H. Van Rensselaer, S. D.
 Benj. Pomeroy, J. D.

GRAND CHAPTER OF GEORGIA.

M. E. Wm. T. Gould, G. H. Priest.
 E. P. T. Schley, D. G. H. P.
 " J. W. Castens, G. King.
 " G. W. Adams, G. Scribe.
 " Lemuel Dwelle, G. Treas.
 " W. K. Kitchen, G. Sec.
 " Rev. C. W. Key, G. Chaplain.
 " W. H. Maharrey, G. Marshal.

BOSTON GR'ND LODGE OF PERFECTION.

Enoch Hobart, Th. Ill. Sub. Gr. Master.
 Chas. W. Moore, Sub. S. G. Warden.
 J. A. D. Worcester, Sub. J. G. Warden.
 Gardner Greenleaf, G. Treas.
 John McClellan, G. Sec.
 F. C. Raymond, M. of Ceremonies.
 Geo. Leighton, Capt. of the Guards.

GRAND COUNCIL OF PENNSYLVANIA.

A. McCammon, M. E. G. Puissant.
 W. W. Wilson, M. E. D. G. P.
 James S. Hoon, Ill. G. M.
 James Stevens, Ill. P. C. of W.
 Thomas Sargent, G. Treas.
 S. M'Kinley, G. Sec'y.
 A. G. Reinhart, G. C. of G.
 Philip Ross, G. S.
 S. B. Cooper, G. T.

MOUNT LEBANON LODGE, BOSTON.

Charles Bates, Master.
 George Leighton, S. Warden.
 Albion K. P. Cooper, J. Warden.
 William Eaton, Treasurer.
 Thomas Waterman, Secretary.
 Rev. Stephen Lovell, Chaplain.
 Moses A. Getchell, Marshal.
 John H. Redington, S. Deacon.
 Edward D. Bell, J. Deacon.
 Dexter Bowker, S. Steward.
 William Orne, J. Steward.
 Wm. C. Martin, Tyler.

MIDDLESEX LODGE, FRAMINGHAM, MS.

Edward Holbrook, W. Master.
 Malachi Babcock, S. W.
 Charles E. Horn, J. W.
 Emlyn Leland, Treas.
 Thos. F. Hammond, Sec.
 Daniel Parmenter, S. D.
 Sylvius Holbrook, J. D.
 Ziboon Hooker, Marshal.
 Nabum Goodnow, S. Steward.
 Elijah P. Leland, J. Steward.
 Jesse Balknap, Tyler.

WARREN LODGE, M'INNIVILLE, TEN.

James P. Thompson, W. Master.
 Nicholas Oldham, S. W.
 H. M. Burton, J. W.
 Chatham Coffee, Treas.
 J. F. Colville, Sec.

MOBILE COUNCIL R. AND S. MASTERS.

Rufus Greene, Th. Ill. G. M.
 Doric S. Ball, Ill. Dep. G. M.
 Henry S. Levert, P. C. W.
 James McBride, Treas.
 Edwin Rust, Rec.
 Samuel M. Todd, Capt. Guard.
 Edward Brown, G. Steward.
 Lewis Ayers, Sent.

MOBILE CHAPTER, NO. XXI.

Rufus Greene, H. Priest.
 John C. Hodges, King.
 Ellison R. Smith, Scribe.
 Cyrus Gill, Treas.
 Edwin Rust, Sec.
 Samuel M. Todd, R. A. Capt.
 John G. Ulrich, Capt. of the Host.
 Henry S. Levert, Prin. Soj.
 Thomas Holland, M. of 3d Veil.
 Charles Bancroft, M. 2d "
 Percy Walker, M. 1st "
 Jesse Carter, "
 Albert M. Quigley, } Stewards.
 Lewis Ayers, Tyler.

HOWARD LODGE, MOBILE, ALA.

John Bowen, W. Master.
 Frederick Stewart, S. W.
 Charles Bancroft, J. W.
 James F. McBride, Treas.
 Samuel M. Todd, Sec.
 Rev. John E. Jones, Chaplain.
 Albert M. Quigley, S. D.
 James Walsh, J. D.
 Richard F. Knott, Marshal.
 Nelson Parker, } Stewards.
 Edwin D. Coleman, }
 Lewis Ayers, Tyler.

MOBILE LODGE, MOBILE, ALA.

Henry S. Levert, W. Master.
 John G. Ulrich, S. W.
 D. R. W. Davis, J. W.
 John Johnson, Treas.
 James A. Miller, Sec.
 Joseph C. Calhoun, S. D.
 Israel J. Jones, J. D.
 Rev. Francis W. Dorman, Chaplain.
 Thomas Holland, } Stewards.
 Richard H. Redwood, }
 Lewis Ayers, Tyler.

WESTERN STAR LODGE, JANEVILLE,
WIS. TEN.

F. Whitaker, W. Master.
 A. H. Smith, S. W.
 C. G. Gillett, J. W.
 S. Stoughton, Treas.
 S. S. Henny, Sec.
 H. Taylor, S. D.
 W. T. Cobb, J. D.
 G. H. Beak, Tyler.

MASONIC CHIT CHAT.

RECOMMENDATION OF THE MAGAZINE BY THE GRAND LODGE OF MISSISSIPPI.—We acknowledge ourselves under new obligations to the G. Lodge of Mississippi for the following cordial expression of their favorable opinion of the Magazine, and avail of the opportunity to renew our assurance to that distinguished body, and to our Brethren generally, that no exertions on our part shall be spared to render the future numbers of the work eminently useful and worthy of their continued patronage:

On motion of Bro. Doty—
Resolved, That the "FREEMASONS' MAGAZINE," a periodical published in Boston, Mass., and edited by our distinguished Bro., CHARLES W. MOORE, is a work pre-eminent-ly entitled to command the respect and patronage of the whole Masonic Fraternity.

Resolved, That the Lodges subordinate to this jurisdiction, be earnestly recommended to take the above mentioned periodical, as the best means of enlightenment on questions of Constitutional Law, as well as on account of the vast amount of other interesting and useful matter it contains.

The general proceedings of the Grand Lodge shall be noticed in our next.

☞ We acknowledge the receipt of a Circular report made to Columbus Lodge, Ohio, on the 9th May, on the Circular of the Grand Master, in relation to the innovations alleged to have been introduced into the Lodges in that State, referred to in our last number. The committee of Columbus Lodge assume that the Grand Master has full authority in the premises, and declare the readiness of the Lodge to meet him with the other Lodges in council, if he shall see proper to summons or request them to do so. They do not, however, feel the propriety of recommending him to call such a council, believing that such a recommendation would be inconsistent with the dignity, if not indecorous to the office of Grand Master. We believe this to be the right view of the matter.

EXPULSIONS.—Leander J. S. Turney was expelled from Masonry on the 16th April, by Monroe Lodge, No. 22, at Bloomington, Indiana, and the expulsion has been confirmed by the G. Lodge of the State.

Joel Winship, of South Reading, was expelled by the Grand Lodge of this State, on the 14th ult.

☞ We have not received the Constitution referred to by our New Orleans correspondent.

CHARITABLE.—At a Masonic Convention composed of delegates from the different Lodges of North Alabama, recently held at Tusculumbia, to consider the propriety of establishing in that section of the State an institution of a high order, for the purposes of female education, a committee to whom the subject had been confided, reported in favor of the project, which was accepted with great unanimity by the Convention. The seminary is to be called the North Alabama Masonic Female Institute. It is proposed to endow it, independently of the cost of the building and furniture, with the sum of \$100,000.—*Arch. pap.*

A similar institution for boys and girls is about to be established at Selma, Alabama, by the Lodge and Chapter at that place. A large portion of the requisite amount of funds has been raised, and the success of the project is not doubted.

☞ We regret to be obliged to say to our correspondent at Aberdeen, Miss., that we have not a copy of the work he desires. We will, however, make an effort to procure one for him. He had better request some person from Aberdeen, who may be visiting this city, to call on us, and if we succeed in our efforts, we will send it to him. The expense of sending as he intimates, would be very high.

We have no evidence of the "genuineness" of the degree to which he refers. It is of French origin, and of very little consequence.

We are happy to learn that the different branches of Masonry are flourishing in Aberdeen, and that there is a prospect that a Council will soon be opened there.

☞ It is of course understood that we do not subscribe to the correctness of all the opinions that are advanced in such portions of the proceedings of Grand Lodges as we from time to time give in our pages. If it were understood that we endorse all that we publish in this department of our selected intelligence, we should occasionally be liable to the charge of inconsistency.

☞ Notice of the Celebration of the 24th at New Bedford, is necessarily deferred till our next. We would be obliged for accounts of celebrations in other places.

THE
FREEMASONS'
MONTHLY MAGAZINE.

VOL. VII.]

BOSTON, AUGUST 1, 1848.

[No. 10.]

THE CELEBRATION AT NEW BEDFORD, MASS.
JUNE 24, 1848.

THE Nativity of St. John the Baptist was celebrated, under the immediate auspices of STAR-IN-THE-EAST LODGE, at New Bedford, on Saturday, the 24th of June last. A general invitation had been extended to the different Masonic bodies throughout the Commonwealth, and ample arrangements had been made for their reception and accommodation. But in consequence of the anniversary falling on Saturday, and the uncertainty of Brethren from the interior towns being able to return to their homes on the same day, the attendance was not so numerous as was anticipated, nor as it otherwise would have been. There was, however, a full average attendance. About two hundred and fifty ladies and gentlemen went from this city on the morning of the day, in a special train of cars, which had been engaged for the purpose. There were probably about four hundred Brethren in the procession. There were also about one hundred ladies present, who were formed in procession, under the direction of Marshals, and marched from the hall provided for their accommodation, to the church, where the public exercises took place; after which, they were again formed as before, and marched to the City Hall, where the tables had been spread for dinner. By this arrangement, they were relieved from the fatigue of marching about the city, in the general procession. And it was a fortunate arrangement; for it would have been utterly impossible for them to have marched one-half the distance, or to have borne one-half the fatigue, that was required of the gentlemen in attendance. And it may as well be said here as elsewhere, that the committee are justly chargeable with a very great mistake in this respect. Many of our aged Brethren are accustomed to attend these celebrations; but they are not accustomed, nor have they the physical strength required to perform, in midsummer

and beneath the enervating heat of a cloudless sun, a march of three or four miles through the public streets. And this must not in future be required of them, unless we wish to deprive them of the pleasure and ourselves of the honor of their presence. We attach no particular blame to our Brethren at New Bedford on this account. It is a common error, into which they very naturally fell; the consequence of which was, however, that before the procession had reached the dining hall, several of the elder Brethren broke entirely down, while others were so much exhausted that they were rendered unfit for the enjoyment of the remaining festivities of the day. We trust that this matter will hereafter be more considerably managed.

The procession was formed by the Chief Marshal, W. Br. T. INGRAM, and his assistants. Separate halls had been assigned for the different orders; in which they were respectively organized, under their proper officers. The Boston Encampment, (which, in the absence of Sir John R. Bradford, fell under the command of Sir SAMUEL PEARCE,) had been invited to perform escort duty for the procession. They accordingly left their quarters at about 11 o'clock, accompanied by the New Bedford Brass Band, and marched to the Parker House, where, with the proper salute, they received the Princes of Jerusalem, under the command of Sir EDWARD A. RAYMOND, and escorted them to the Masonic hall, where they in like manner received the Grand Lodge and the celebrating body. The Chapters were next received, and after them the various Lodges, according to their respective ranks,—all of which was executed with strict military propriety, and without confusion or disorder. The whole procession then took up the line of march, and proceeded through so many of the beautiful streets of one of the most pleasant Atlantic cities in the Union, that it is very doubtful if there were any "more of the same sort left" through which it could proceed. It arrived at the Unitarian church at about 1 o'clock, where the exercises took place as follows:—

1. VOLUNTARY ON THE ORGAN, with the 133d Psalm—

BEHOLD, how good and how pleasant it is for Brethren to dwell together in unity!

It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments;

As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore.

2. ODE—from Br. POWER'S Masonic Melodies:

HAIL! gentle Charity!
Long may thy precepts be
Dear in our land:
May He who formed our kind
Bless to the troubled mind
Each gentle tie designed
In Friendship's hand.

CHORUS.—May He, &c.

When waves of trouble flow,
Then may a Brother's woe
Touch every heart;
Let Pity's kind decree,
Where'er the wretched be,
Bid, in sincerity,
All grief depart.

CHORUS.—Let Pity's, &c.

Should e'er a footstep stray,
Lost in its darkened way,
Hope still be near :
Eyes for the wandering blind,
Love, every wound to bind,
Truth, still to guide mankind,
Be ever here.

CHORUS.—Eyes for, &c.

Blessed in a FATHER'S love,
Beaming from Heaven above,
Our Faith shall rise ;
That, in a brighter day,

Each voice shall join the lay,
When life shall pass away,
Above the skies.

CHORUS.—That, in, &c.

Hail ! gentle Charity !
Loag may thy precepts be
Dear in our land :
Each heart a sacred shrine,
Hallowed with Light divine
Improve the great design
While time shall stand.

CHORUS.—Each heart, &c.

3. PRAYER—by Rev. Br. STEPHEN LOVELL.

4. ODE—from the same Melodies :

Your voices lend, to hail the friend
We welcome with delight,
For Friendship's chain, with Brothers true,
Is seen more fair and bright ;
And hours that kindness treasures here
The anthem still shall find,
While every heart shall catch the strain
That tells of thoughts most kind.

CHORUS.

And kindly thus shall Brothers know
True hearts will joyous be,
Where notes of love responsive rise,
In hours of social glee.

O, who, with thought and heart so cold,
The joyous hour would miss,

That brings, amid time's changing scenes,
The truest source of bliss !
One whispered word shall kindly tell,
One gentle hand shall bear,
A pledge that time shall never waste,
That changes ne'er impair.
CHORUS.—And kindly thus, &c.

When dreams of other days return,
And mark departed joys,
We'll treasure then their brightest forms,
That distance ne'er destroys :
Though other climes their charms disclose,
And newer hopes may bring,
Our memory then shall trace, once more,
The welcome friends now sing.
CHORUS.—And kindly thus, &c.

5. ORATION—by R. W. and Rev. PAUL DEAN.

6. ODE—from the Melodies :

Now, Brothers kindly met,
Kindly we part :
Dear is the true regret
Pressed on each heart :
Joys here so fondly known
Time shall renew ;
Brothers all, Brothers all,
Kindly, adieu !

CHORUS.—Joys here, &c.

When other scenes shall bring
Pleasures most dear,
Then in each heart shall spring
Joys gathered here.
Hope gives its promise now,
Faithful and true :
Brothers all, Brothers all,
Kindly, adieu !

CHORUS.—Hope gives, &c.

Still let the world behold
True ones so bound ;
Ne'er can the ties be told
Friends here have found.
Scenes of our peaceful hours
Fancy ne'er drew :
Brothers all, Brothers all,
Kindly adieu !

CHORUS.—Scenes of, &c.

When marked our final close,
Time's changes o'er,
May all at last repose
On Heaven's fair shore !
Bound to that holy clime
Hope brings to view,
Brothers all, Brothers all,
Kindly adieu !

CHORUS.—Bound to, &c.

7. BENEDICTION—by Rev. Br. DEAN.

The exercises at the Church were of a highly interesting and excellent character. The Oration was well adapted to the occasion, and we believe gave entire satisfaction to all who had the pleasure to hear it. The speak-

er occupied about three quarters of an hour, and commanded the undivided attention of his large audience.

The Prayer by Rev. Br. LOVELL, who was unexpectedly called upon to discharge the important and interesting duty of Chaplain, after his arrival in the city in the morning, was an appropriate, fervent, and acceptable performance.

The music for the occasion was arranged by our talented Brother, T. A. THORUP, (formerly of New Bedford, but at present of this city,) who presided at the Organ, with a taste and finish that it would be difficult to excel, and that did honor to his reputation as one of the most skilful and scientific of his profession.

The execution by the Choir, under the direction of Br. THOS. B. WHITE, was a subject of general remark and praise. It was of surpassing excellence, and added much to the interest of the occasion.

On the conclusion of the exercises at the church, the procession was again formed and marched to the City Hall, to which the ladies had been previously conducted, and where the company, to the number of about four hundred, sat down to one of the best public dinners of which it was ever our happiness to partake. The tables were handsomely spread, and, in epicurian phrase, literally groaned under the weight of the excellent viands with which they were overloaded. The caterers were the Messrs. S. PACKARD & SON, of the City Hotel; and the arrangement throughout, as well in the preparation as in the choice and abundance of the materials, does them the highest credit. It was a model dinner for such occasions, and our only regret is that the number present was not so large as had been anticipated.

W. Br. TIMOTHY G. COFFIN, Esq., presided at the tables with signal ability and aptness. He was efficiently assisted by Br. JOHN A. KASSON, Esq. as Vice President, and Br. HIRAM WEBB, Esq., as toast-master,—by the latter of whom the regular toasts were prepared, and announced as follows :

REGULAR TOASTS.

1. *The Day we Celebrate*—Sacred to the memory of the Holy Baptist, our illustrious patron. Air—*Pleyel's Hymn*.
2. *The M. W. Grand Lodge of Massachusetts*.

This sentiment was responded to in appropriate terms by the M. W. SIMON W. ROBINSON, who, in conclusion, gave a sentiment complimentary to Star-in-the-East Lodge, which was eloquently replied to, on behalf of the Lodge, by the President of the day, in a speech of great beauty and appropriateness. We had hoped to lay it before our readers, but have not been furnished with a copy. And we may as well say here, that we were altogether too much exhausted by the long march, to take notes of

any of the occurrences of the day ; and are obliged, therefore, to rely entirely upon our memory for the particulars here given. This will account for any deficiencies or errors that may occur.

3. *The President and Vice President of the United States*—Honored by the people in their high positions—beloved by us as Brethren of the Fraternity.

4. *Freemasonry*—The synonyme of Brotherly Love, Relief and Truth. "In hoc Signo Vinces."

5. *The Memory of Washington*—"First in war, first in peace, first in the hearts of his countrymen," and first in the affections of his Brethren, the Freemasons of the United States. "*Washington's March*."

This sentiment was happily responded to by R. W. C. GAYTON PICKMAN, Esq., as follows :

It is now, Worshipful Master, some thirtyone years since I first received the Masonic light ; and I had intended to trouble you with my reminiscences of our Institution. But, Sir, a day or two since, a friend happened to send me the subscription book for the purchase of Washington's Library, and therefore I thought I would speak to you of the Masonic character of Washington.

During the Morgan excitement, when our enemies lived on lies as their daily food, it was said by some that Washington, long before his death, had lost his interest in the Institution, and this assertion was founded on the fact that Mr. Sparks found but two letters on Masonry among his papers. The first, a letter from him as Commander-in-Chief, returning the Regalia of a British travelling Lodge to its lawful owners ; the other, a letter in answer to some inquirer, to the effect that he had not for some years been in a Lodge, but that he had no reason to suppose that the Masonic influences were exerted to any bad purposes. Now as to the facts on the other side. He is well known to have been early initiated ; he is well known, ere yet the burthen of his cares in saving his country made the thing impossible, frequently to have attended our meetings. In a book published soon after his death, called "*Washington's Political Legacies*," is a letter from a member of the Lodge at Alexandria, who attended his funeral. He was, then, buried with Masonic honors, which he could not have been, unless either by his own request, or unless the Lodge at Alexandria well knew his attachment to our Order. And now, sir, who and what was the man whom we justly claim as a Brother ? I wish you to observe, that I make this claim in no spirit of vain-boasting. A feeling of awe, rather, comes over me when I think of such a man as our *Brother*. If he, such as he was, thought our Order worthy of his confidence, and so continued to think until his death, what must that Order be, and how hard must we feel it to live up to its requirements ! But who was Washington ? One whose greatness is almost unparalleled in history. Who ever lived—I mean of mere mortal men—who more uniformly had learned to subdue very strong passions,—holding himself, in appointments to office, and at all other times, wholly above and beyond any personal feelings. I remember hearing the late Col. Pickering say that when he himself received the appointment of Post Master General, he knew that Washington rather disliked him ; but then it is very certain that he was admirably qualified for that department of public duty, and therefore he was appointed. The very remarkable manner in which Washington allowed Mr. Jefferson and Col. Hamilton to balance, as it were, his cabinet for so long a time, is another proof of great sacrifice to his sense of duty to his country. I met, in my boyhood, sir, with one expression regarding Washington, in a summary of the old Salem Gazette, then owned by Cushing & Carlton, and edited to some extent by our late Brother, the Rev. William Bentley, well worthy to be quoted for its elegance. Speaking of Washington, after his retirement from the Presidency, and before Mr. Adams offered him the command of the army of '98, when he was, for the moment, without any office, Dr. Bentley says, "Honor sits silent at his feet, having nothing more to offer him." Sir, Honor has much to offer now. Every

year since his death has but added a new strength to his greatness, by proving through our later experience, how wholly unequalled was the enduring lustre of that greatness. "Already," says Ames, "his name is hung up in History, as conspicuously as if it sparkled in one of the constellations of the sky." Of the characters of Washington, I think the two best may be found in Alison's History of Europe, and in a letter of Mr. Jefferson, addressed, I think, to a Dr. Short, and to be found in the fourth volume of his works.

Washington gave to our Order his full confidence; and, indeed, that Order is well worthy of his and our full confidence. We will not vainly boast, but let our *deeds* speak for us. I had hoped that the lying spirit which so wickedly attacked us, had died out; but I was mistaken. Even the wise and good, some of them, at least, speak harshly of us. I was waiting, Sir, the day before our last Thanksgiving, to attend a deputation of the Grand Lodge to Chelsea, when a clergyman of the city of Boston, (then newly inducted into the Rectorship of Grace Church, and whom I had long known in another town,) happened to call on me, and when I mentioned my evening engagement, he expressed some surprise that I was a Freemason, and then asked leave to tell me that, in his opinion, the Masonic obligations were wholly inconsistent with the Christian religion. And this, when he well knew me to have been a communicant in the Episcopal Church about as long as I had been a Mason. Was I a fool, Sir, who could not judge of the influence of Masonry upon my christian character?—or, was I a knave, who had only put on Christianity? Sir, this well-bred speech was made by a gentleman, and, I believe, a christian. If such men think thus of us, what must be the opinion of the knaves and fools? Sir, it is my opinion that men, of whatever station, should be taught that they have no right to judge of others, without at least some slight show of evidence to sustain their judgment. But enough of this.

I had one other reason, Sir, to speak to you of Washington. I now have in my hand a ring containing some of Washington's hair, and it is fit that I should tell you the evidence of its authenticity. My mother's youngest brother (Mr. Richard C. Derby,) married in early life Miss Coffin, of Portland. This lady, being much at the South, formed an acquaintance with the grand-daughter of Mrs. Washington, and this lady gave to my aunt a lock of Washington's hair. Mr. Derby had three rings made to contain it, and gave one of them to my mother. At her death, it was given to me. I thought it might gratify you to see it, and I brought it here.

Sir, I will detain you no longer than to give as a toast—

Our Country—May she always be worthy the name of WASHINGTON.

6. *Our American Republic*—Its pillars shall never be shaken while Masonry shall inscribe upon them Strength and Beauty. "*Hail Columbia*."

7. *The Christian Ministry*—Masons are proud to be their coadjutors in all their works of fraternity and charity. "*Our lodging's on the cold ground*."

In answer to this sentiment, Rev. Comp. STEPHEN LOVELL, H. P. of St. Paul's Chapter, of this city, spoke, substantially, as follows:

Mr. President,—I have hesitated to reply to the sentiment just offered, in hopes that there was some other clergyman present who would perform that duty more acceptably. But as I hear no response from another source, you will allow me to offer a brief reply. The sentiment refers to the union of Masons with the Christian ministry, in the work of friendship and charity. I, Sir, am a clergyman by profession: I am also a Mason; and I know that the two can unite in such noble works. But I am led to ask, why are there so few clergymen here to-day? From the position you have allowed me to occupy, I cast my eye over the house, to see if I could recognize among the members of the Fraternity, Brethren of my own profession. But in the large assembly, I saw but one or two. Why is it so? It was not so once. You, Sir, can recollect, when in such an assembly as this, nearly every tenth man would be a clergyman! And now I may well ask, in the language of scripture, "Were there not ten cleansed? but where are the nine?"

Why are so few clergymen found among us? Has religion changed? Has Masonry changed—unless it be for the better? Why, then, are they not among us as much as formerly? I can imagine a reason, and I regret to be obliged to attribute their course, or at least the course of many of them, to the motives which I fear have governed them. But those motives I need not name. One thing I know, Sir: they do not stand aloof because there is a discrepancy between Christianity and Masonry. Is Christianity built upon the Holy Scriptures? So is Masonry. Indeed, Masonry is strictly a Biblical institution. No human institution has drawn so largely from the Scriptures of truth. In fact, the work and lectures of Masonry are replete with Scripture citations; and they are used for the purpose of making men better, in the same sense that Christianity uses them. The two do indeed seek their object in different ways, but the object itself is the same; and in promoting this object there is harmony between the two; so that the clergyman with Christianity in one hand and Masonry in the other, can accomplish the work of benevolence and human happiness.

The Christian minister is, or should be, a biblical student; and if he is also a Mason, and understands what Masonry is, he will be struck with the fact, that Masonry blazes out everywhere with scripture readings, and in turn communicates light. Sir, if the Scriptures were swept from the earth, Masonry might be the means of restoring a large portion of the Bible again.

In the days of Christ, some of his disciples were disposed to forbid others from casting out devils, because they did it not in their own way. Shall Christian ministers of these days be guilty of the same spirit? If so, they do it under the rebuke of their heavenly Master.

Mr. President, I am here reminded of the first visit that I ever paid to this city, then the town of New Bedford. It was seventeen years ago. I was then called here by a respectable committee of a respectable church, to take the pastoral charge thereof. Those were antinasonic days; and one of the first questions proposed to me by that committee was, "Are you a Mason?" My reply was, "I am." I was then asked, "Are you willing to renounce Masonry?" And my reply was, "No: I have never seen anything wrong in it; it has always used me well, and I shall speak well of it. As a minister of a peaceful gospel, for peace sake I have for some time refrained from meeting with the Lodges; but I can never renounce nor denounce the Institution." And now, Sir, I stand here to-day, on my last visit to New Bedford, to give a practical reply to the question proposed at my first visit, "Will you renounce Masonry?"

Allow me, Sir, in closing, to offer the following sentiment:

Christianity and Freemasonry—the two oldest institutions in existence. Though not identical, yet both, when engaged in their legitimate work, are employed in making men better.

8. *The Gentle Sex*—Always in practice what Freemasons are in theory—ministers of relief to sorrow. "*Home, sweet home.*"

9. *The Knights Templars*—They aided in the defence of the ancient Temple; they are now the protection of those who rebuild the latter one. "*Bonaparte's March.*"

This call was suitably responded to by Sir SAMUEL PIERCE, acting Commander of the Boston Encampment.

10. *The Lodges of Massachusetts*—They have passed through the furnace, and their faith abides the test of fire.

11. *Our Order*—Its origin in the morning of time—its extent, wherever civilized man is found—its duration co-equal with time—its object, relief and truth.

12. *Our Guests*—Heartily welcome:—"small cheer and great welcome make a merry feast." "*Fisher's Hornpipe.*"

13. *The Orator of the Day.*

VOLUNTEER TOASTS.

By T. G. Coffin, Esq. *The Youngest members of our Order*—We transmit to them the Ancient Landmarks of our Order. May they perpetuate them in all their purity.

This toast was ably and eloquently answered by Bro. John A. Kasson, Esq., who gave as a sentiment, (alluding to Burns's poetical farewell to his Lodge)—

"A last request permit me here —
When yearly ye assembled a',
O'er round, I ask it with a tear,
For him, the Bard that's far awa'."

The Fame of that good Mason and glorious Bard, Robert Burns.

By a Visiting Brother. *The City of New Bedford*—The daughter of the seas and light of the world. Her streets are groves, her houses palaces. God bless the fathers of the city.

This toast was responded to in an excellent speech by Alderman NYE, who gave as a sentiment—

The Masonic Order—"Esto perpetua."

By J. A. Kasson. *The Press*—Dispenser of intelligence and advocate of freedom. The world has none worthier than the Press of New England.

A happy response was made to this toast by BENJ. LINDSEY, Esq., Editor of the New Bedford Mercury, who gave as a sentiment—

The Supporters of a Free Press—An intelligent and magnanimous people.

By Hiram Webb—*The Apron of the gallant Warren, the Hero of Bunker Hill*—To him it was the badge of a Mason; to the present possessor, Capt. Sturgis, it is a badge of honor.

This toast called up our gallant friend and Brother, Capt. JOSIAH STURGIS, Esq., of the Revenue Service, who exhibited the Apron to the company, and in a brief but pertinent speech, related its history; from which we gathered that it formerly belonged to the late Maj. Benj. Russell, who received it from one of the Masonic associates of Gen. Warren, but whose name we did not learn.

The gallant Captain then passed the Apron to Br. C. W. MOORE, who briefly reviewed the Masonic life and character of Gen. Warren—referring to his initiation, his connection with the Lodges attached to the foreign regiments stationed in Boston prior to the breaking out of the revolution, and his known intimacy with many of the younger officers of those regiments, who were Masons,—to his agency in obtaining a Charter from the Grand Lodge of Scotland for a new Lodge in Boston, (St. Andrew's,) of which he was for many years an active member,—to his subsequent appointment as Grand Master for New England, and to the organization of the second Grand Lodge in Boston, of which Gen. Warren was the presiding officer at the time of his death. He also spoke of his attachment to the Institution, and of his constant attendance at the Grand Lodge during his presidency—from the meetings of which he was never once absent. He

then alluded to the manner of his death, and to the effort of his friend and Brother, Maj. Small, to save his life, while he was slowly retreating from the redoubt on Bunker Hill.

The speaker next adverted to the présence of a lock of the hair of Gen. Washington, taken from his head after his death, as noticed in the remarks by R. W. Br. Pickman, and proceeded to speak briefly of the connection of that ever to be honored Brother with the Masonic Fraternity,—referred to the place of his initiation, to the fact of his being one of the petitioners for the Charter of the Lodge at Alexandria, which Charter was granted by the late Gov. Randolph, then Governor and Grand Master of Virginia. He also spoke of the Masonic regalia sent by Gen. Lafayette to Gen. Washington, after the return of the former to France, and of the interesting circumstance that the Sash and Apron, which were once rich and beautiful, were the work of the hands of Madame Lafayette.

He then noticed the peculiarly interesting and gratifying incident that there were present at the table two of the oldest Masons in Massachusetts—perhaps in New England,—Capt. ROLAND CROCKER, of New Bedford, and Capt. WINSLOW LEWIS, of Boston. The former was initiated in 1793 and the latter in 1794—thus having been, the latter *fiftyfour*, and the former *fiftyfive* years members of the Masonic Fraternity! These Brethren had been associated together in Lodges in foreign countries, had sailed together, and had both, while at sea, experienced the practical advantages of Masonry, under circumstances of peculiar interest. They had been active Masons for more than *half a century*, and were then present, publicly manifesting their attachment to the Institution and bearing their testimony to the purity of its principles. The speaker concluded with a sentiment complimentary to these aged Brethren, to which the whole company returned a hearty and feeling response.

The reply was made by Capt. Lewis, in appropriate terms, and was listened to by his Brethren with the respectful attention due to his estimable character as a gentleman, and to his faithfulness as a Mason.

By George Randall. *The Rev. Paul Dean*—He bore a conspicuous part in the consecration of Star-in-the-East Lodge and the installation of its officers. May he long be spared as a shining ornament to the desk and the halls of Masoury.

Br. DEAN made a happy and pertinent response to this sentiment. Twentyfive years had elapsed since the consecration of the Lodge, and as that was the first, the present was probably the last, time he should ever have an opportunity to address its members in their associate capacity. He concluded by wishing them continued prosperity and happiness.

By Capt. Josiah Sturgis. *The Order*—The efforts to destroy its benevolence and usefulness have been as futile and vain-glorious as the task of him who attempted to mar the brightness and splendor of the sun by throwing mud at it.

By Br. Hiram Webb. *The Freemasons' Magazine*—A Magazine well stored with ammunition; yet our cry is ever for *Moore*.

By Col. A. D. Hatch. *The Institution of Masonry*—While charity is its motto, and peace and good will are its principles, what honest heart can be turned against it, what honest hand be raised?

Salem—Once famed for her *witchcraft*, then noted for her business-craft, and now loved for her *fellow-craft*.

The Monument City of Charlestown—Her soil stained with Warren's patriot blood—her Masonic hall consecrated by his hallowed name.

By Timothy Ingraham, Esq., W. M. of Star-in-the-East Lodge. *Our Beloved Institution*—The rains of persecution descended, the floods of malice came, and the winds of slander blew and beat upon it, but it still stands, for it is founded on the rock of faith and cemented by the brotherly love of its members.

By James H. Crocker. *Boston*—The star in the East, shining over all New England. The academy of intellect and the fountain of enterprise. Honor to her sons.

By John Fuller. *Rhode Island*—Though embraced by the arms of old Neptune, yet he brings large tribute to her feet. She is small but smart.

In reply to a toast by J. A. Kasson, Esq., complimentary to the Army and Navy of the United States, L. P. Ashmead, Esq., of Philadelphia, responded and gave—

Capt. Sturgis—The worthy Masonic representative of the Revenue Service.

By Hiram Webb. *Nantucket and New Bedford*—The emblems of their commercial pursuits are the Hook and the Line, the Harpoon and the Lance—the emblems of their Masonic faith, the Square and Compass.

Freemasonry—Founded in Truth, it possesses inherently the power of self-perpetuation, and will flourish "When man's best monuments are dust."

Our Brethren from abroad—Come again. "Welcome ever smiles and farewell goes out sighing."

Woman—Though she claims not the *Wisdom* nor the *Strength* arrogated by the coarser sex, she has the charm of *Beauty*—more potent than either, and often the conqueror of both.

Toasts were given by the President and others, copies of which we were not able to obtain.

Several letters from Brethren who had been invited to attend the celebration, were read by the President. We have room only for the following:

From M. W. CHARLES GILMAN, G. M. of Maryland:

Baltimore, June 20, 1848.

BRETHREN,—I have received your letter kindly inviting me to be present on the approaching anniversary of St. John, and to participate with the Brethren of "Star-in-the-East Lodge," in the festivities of the day. I thank you for the attention, and very much regret my engagements will not permit me to be with you.

Connected with the Institution, as I have been, from early life, its principles, its objects and its ends have become familiar to my mind, and dear to my heart. The fanatic may rave, and the skeptic sneer: but the intelligent Freemason, looking beyond the outward adornment of our emblems to the inward meaning, learns to pity the one and despise the other.

I pray you commend me to the Brethren of your Lodge, and believe me

Fraternally, yours,

CHAS. GILMAN.

Bros. L. B. Keith, T. Ingraham, and others, Committee, &c.

From R. W. N. B. HASWELL, P. G. M. of Vermont:

Burlington, Vt., June 12, A. L. 5848.

BRETHREN,—In behalf of many Masonic Brethren in this State, and particularly for myself, I return you thanks for your kind invitation to meet the Brethren of your Lodge, and other distinguished Masonic bodies, who are to assemble at New Bedford, to celebrate the approaching Festival of St. John the Baptist. I regret to say, that it will be out of my power to be with you on that occasion.

While the *North* is Masonically termed a place of *darkness*, (and such has been partially our State for years past,) still we thank God that Masonic light is again beaming upon us. Your "*Star in the East*," with its "*Morning Star*," together with other Masonic luminaries, are gilding our mountain tops, and shedding light in our vallies, thus cheering us on in the path of our Masonic duties.

Having, at the last annual festival participated in the celebration by "Morning Star Lodge," at Worcester, and on various other occasions met many valued Brethren of the Fraternity in Massachusetts, many of whom may be with you, a visit to your delightful city, on the 24th, would give me an opportunity to personally acknowledge what I beg now to do by this communication, my renewed thanks for the many kind Masonic civilities extended to me, and to our Brethren of the Green Mountain State.

May each returning anniversary find us more faithful followers of our distinguished Patron, St. John the Baptist.

With kind salutations, I am fraternally, yours,

NATHAN B. HASWELL.

To BRS. L. B. Keith, T. Ingraham, and others, Committee, &c.

From R. W. Jos. R. CHANDLER, P. G. M. of Pennsylvania:

Philadelphia, June 19, 1848.

BRETHREN,—Your kind invitation for me to join "Star-in-the-East Lodge," in celebrating the anniversary of St. John the Baptist, was duly received, and, for a time, I hoped to be with you. But I find that the Brethren in Hagerstown, Md., depend upon me to deliver an address to them on that day; so that I must respectfully decline the favor you proposed to me.

I most cordially salute the Brethren of Star-in-the-East Lodge, and their guests, and wish them, on the approaching festival, all delights that spring from the cultivation of social affection, and all those pleasures that please on reflection.

I am, Brethren, with deep respect, yours fraternally,

Jos. R. CHANDLER.

To BRS. L. B. Keith, T. Ingraham, and others, Committee.

The company left the tables at about five o'clock. And thus closed one of the most agreeable festivals we have ever attended. Great credit is due to the committee for the completeness of their arrangements, and to the gentlemanly Chief Marshal and his assistants, for the excellent manner in which they were carried out. Nothing like confusion or irregularity was observable. On the contrary, all parties seemed to know what was expected of them, and how to do it, and did it. If the members of Star-in-the-East Lodge were gratified with the results of the day, their visiting Brethren were equally so. With the exception of the mistake already noticed, all things deserved, as they received, the hearty commendation of all present. The procession was a very fine one. Its appearance in the streets seemed to awaken an interest, and it most certainly received the respectful regards of the citizens.

LAYING THE CORNER-STONE OF THE WASHINGTON MONUMENT.

SINCE the year 1800, when the seat of the general government for the United States was removed to the District of Columbia, the capital of the nation has not presented a scene of such surpassing grandeur and magnificence as that which it presented on the late Anniversary of our National Independence. That day had been selected as appropriate to the commencement of a National Monument to the memory of him who was "first in war, first in peace, and first in the hearts of his countrymen."

The weather was most propitious: a heavy rain falling early on the previous day, had cooled the earth and the air, and, giving place to a clear and brilliant sky, seemed gladly to lend its aid to the joy and grandeur of the occasion. The ordinary cars proved insufficient to bring the multitudes, and extra trains being added to meet the emergency, these, too, were crowded, and continued to deposit load after load of visitors, who spread themselves, all eye and ear, into every quarter of the city. The hotels were all full; and the various avenues were literally crowded with men, women and children of all ages. It is estimated that there were at least ten thousand strangers in the city.

The procession was formed at about 11 o'clock, and consisted of the President and Vice President of the United States, the Heads of Department, the Senate and House of Representatives, Foreign Ministers, distinguished strangers, Civil and Military. There were also present eighteen handsome and well trained volunteer companies, (one of which was from Boston, and eight from Baltimore,) and a body of one hundred and eighty marines. The fire companies of Washington and Baltimore, also, constituted a very distinguishing feature in the procession, adding much by their splendid and brilliant apparatus, their handsome costume and regular movements, to the beauty of the pageant.

The Masonic Fraternity, the Independent Order of Odd Fellows, the Order of Red Men, Rechabites, and other Temperance and Benevolent Societies, were present in large numbers and full regalia, presenting to the eye a spectacle of imposing grandeur, and in keeping with the great event which had brought thousands from different parts of the Union to witness it. But our business is not so much with the civil, as with the Masonic ceremonies of the day.

The Grand Lodge of the District of Columbia had been invited to lay the Corner Stone of the Monument, in accordance with ancient Masonic usage, and had accepted the invitation. It was very properly regarded by that body as a high and honorable compliment to the whole Masonic Fraternity of the Union. GEORGE WASHINGTON was their Brother, and it was fitting that they should lay the first stone of a National Monument to his memory. The invitation was accordingly extended to the several Grand Lodges and other distinguished Masonic bodies throughout the country. The attendance was as large as had been anticipated, and constituted a brilliant and imposing part of the pageant. The Grand Lodge of the District of Columbia, the visiting Grand Lodges, and other distinguished Brethren, assembled at the Masonic Hall, at 9 o'clock. Visiting Brethren met at the Baptist Church at the same hour. The procession was then formed, under the direction of Bro. J. B. THOMAS, Esq., Grand Marshal, in the following order:

Tyler, with drawn Sword ;
 Tyler of the oldest Lodge, with drawn Sword ;
 Two Stewards of the oldest Lodge, with white Rods ;
 Entered Apprentices ;
 Fellow Crafts ;
 Master Masons ;
 Past Junior Wardens ;
 Past Senior Wardens ;
 Junior Deacons ;
 Senior Deacons ;
 Treasurers ;
 Secretaries ;
 Junior Wardens ;
 Senior Wardens ;
 W Masters ;
 Alexandria Lodge, No. 22 ;
 Fredericksburg Lodge, No. 4 ;
 Past Masters ;
 Most Excellent Masters ;
 Royal Arch Masons ;
 Knights of the Red Cross ;
 Knights Templars ;
 Music ;
 Grand Tyler, with drawn Sword ;
 Visiting Grand Lodges ;
 Grand Stewards with white Rods ;
 Past Master with Cornucopia containing Corn ;
 Two Past Masters with silver vessels, one containing Wine and the other Oil ;
 Grand Secretary and Treasurer ;
 Light borne by a Past Master ;
 Holy Bible, Square and Compass, borne by a Master of a Lodge, supported by
 two Stewards, on the right and left ;
 Two large Lights borne by two Past Masters ;
 Clergy who are Masons ;
 Grand Chaplain ;
 Grand Wardens ;
 Deputy Grand Master ;
 The Master of the oldest Lodge, carrying the Book of Constitutions on a
 Velvet Cushion ;
 Grand Deacons with black Rods ;
 Grand Master ;
 Two Stewards with white Rods ;
 Grand Sword Bearer.

Of the Lodges of the
District of Columbia.

The procession, formed as above, took its place in the general procession, and proceeded through the principal streets of the city to the Monument grounds, where the ceremonies took place as follows :

Silence having been proclaimed, the Rev. Mr. McJILTON, G. Chaplain of the Grand Lodge of Maryland, made the following beautiful and appropriate

PRAYER :

Great and Glorious God ! Ruler of nations and of men ! Thine eye of watchful vigilance surveys the vast universe of Thy creation, and by thy hand of power is meted out the blessings of Thy creatures. In Thy sight, the globe we inhabit is but an atom, and the centuries of its history but a passing moment. Between Thy character and ours, as between the habitation of Thy Holiness in heaven and our dwelling-place in the dust of the earth, there is immense disparity. Great and wonderful is Thy condescension in stooping to behold us, and in bending down from Thy lofty throne to preserve, protect and bless us.

In the movements of the multitudes of our race, nations have arisen and flourished and fallen before Thee. Thou hast been the witness of their deeds of good and evil ; the good in which they were prosperous and happy, the evil in which they were un-

fortunate and by which they were overthrown. Amid the revolutions of empires and the crumbling of kingdoms upon a distant hemisphere, Thou didst raise up a people and plant them upon these shores, far away from the confusion and conflict, where they might be happy in the possession of peace and in the enjoyment of the abundance the land was capable of affording. Amid the continued convulsions of that distant clime, while its revolutions have been prolonged and its kingdoms perpetuated in decay, Thou hast preserved Thy people and permitted them to grow and prosper. At the present hour, while the tongue of revolution is telling its tales of trouble and sorrow, we are happy in our possessions and highly prosperous. Thou hast hedged us in on every side, and from no human power have we any thing to fear.

In our prosperity, O God! we recognise Thy hand of mercy, and we acknowledge the obligations we are under to obey Thy commandments and to serve Thee with perfect hearts and with willing minds. The arm of Thy mysterious Providence is seen, not only in raising us up from nothing to be a mighty nation, but also in the events of our history, which Thou hast overruled for the advancement of our interests and for the increase of our fame.

As Thou didst with Thine ancient people, in raising up prophets and princes and leaders in times when their services were needed, so hast Thou done with us in providing us with men for the emergencies and trials through which as a nation we have had to pass. It was Thy wisdom that directed the great discoverer of modern years in his search after the shores of this western world, and it was by Thine arm of power that his adventurous band were protected during their perilous journey over the ocean, and preserved among the savages of the wilderness. It was through Thee that the daring efforts of those adventurers were successful in revealing unknown treasures to the world, and in giving an almost limitless territory to the industry and enterprise of man.

By Thee our fathers were directed to the land of beauty thus disclosed. Encouraged by Thy smiles and favor, they colonized upon these shores. They spotted them over with flourishing cities, and converted the gloom of the wilderness into the habitation of happy multitudes. In peace Thou wast their protector; in war their firm, unshaking friend. When the yoke of servitude was presented to their necks, Thou didst break it in the hands of the oppressor. When the fetters of tyranny were forged to enslave them, by Thee they were snapped asunder before they were bound upon their arms. It was under the notice of Thine approving eye that they hurled resistance to the tyrant's law, and in the face of the Revolution, determined to be free. In a day of peril they declared their Independence and proclaimed their Federal Constitution to the world. That Declaration and that Constitution they manfully sustained at the risk of fortune, life and sacred honor; and in sustaining them they presented gloriously before the powers of the earth the anomaly of nations—a Free Republic.

Fiercely and swiftly upon the Decree of Revolution the storm of war came down. When clouds and darkness hung upon the shores of Columbia, amid the lightning's flame Thy hand was seen—amid the thunder's peal Thy voice was heard. It was Thou, the Almighty King of Heaven, that didst lead Thy favored people of the earth in safety through the storm. It was Thou that didst conduct them through the gloom of their dark and bloody trial to the place of honor and renown.

In that time of trouble, Thou didst provide men for the performance of peculiar offices that were necessary to the nation's security, and, anointed with Thy blessing, they went forth for the accomplishment of glorious purposes. Thy gracious presence was with the first Council of the Federal States, when they announced their Declaration of Independence, and when, in preparing the Constitution for the Government, they presented the young American republic to the view of mankind. That young republic stood up mighty in Thy strength. It was like the stripling David, with his shepherd's bag and sling, and stone that he had taken from the brook. And the enemy that opposed was the Goliath of power, inured to war, and bearing the sword, the shield and the spear. In the result the word of the Highest was fulfilled. The race was not to the swift, nor the battle to the strong. The giant fell before the stripling's arm, and the nations were made to know that there was a God in Israel.

As swept the tempest on its raven wing, at thy command appeared the greatest and most successful of human warriors. Called by his country to occupy the post of danger, foremost and uppermost stood the fearless, the intrepid, the matchless WASHINGTON!—without his purple, mightier than Cæsar; without his sceptre,

greater than Alexander. It was in Thy name, O thou Ruler of all things, that the first American General took his place at the head of his undisciplined troops. In the name of God he fought his country's battles, and in the name of God he conquered. In preparation for the great work he had in hand, he invoked protection from on High, and, clothed with the panoply of Heaven, he was invincible. It was not for the purple of power, nor for the glittering diadem, that the sword of Washington was unsheathed. He drew the steel for Liberty—for the protection of human right from the tyranny of human power. He fought that millions might be free.

As directed by Thee, O Lord of Hosts, Columbus made the discovery of the New World, so under the sanction of Thy Divine will and aid, our illustrious chief procured its freedom. We view him as the instrument of Thy power in the accomplishment of Thy glorious designs; and in the honors that we would heap upon his memory, we would but honor *THEE* the more. Most devoutly do we thank Thee for the gift of the great, the good, the glorious Washington; and when in our pride, we would tell of *his* renown, it is our pleasure in the deed to speak *Thy* praise.

In the peace of death the patriot sleeps, but deeply in the hearts of his countrymen his name and character, and deeds are enshrined. With the occupation of the warrior he mingled the character of the Christian; and, although his form has been laid in the dust, we hope and believe that his spirit has returned to the God who gave it, and is happy in the place of the departed. In memorial of his character, his virtues, and his fame, we come this day to rear a costly cenotaph—a monument that shall proclaim his praise to ages yet to come, to millions yet to be. We plant in earth the shaft that points to heaven. We rear the pile that silently, yet eloquently, tells the story of his valor to the world below, while it lifts its lofty head on high as if it would direct mankind to the haven of bliss—the future home of the faithful and the good. Here, in the capital of his country, that bears his name, would we build the monument of stone in honor of the illustrious dead; and do thou, O Lord, look down from heaven and bless the deed. May this memorial of marble, in this metropolis of freedom, be an instrument of Thine in the performance of Thy wonderful works among the sons of men. It tells of Christian virtue and of patriotic devotion. May it encourage American youth in the cultivation and practice of these holy principles! It tells of pure and honorable motive, and high and chivalrous character. May it inspire the American citizen with holy ardor to emulate the same! It tells of an ennobling sense of duty and zeal for its discharge, of lofty aims and purposes, and the meed of renown to be gained in their pursuit. May its influence be effective in the extension of like sentiment, and in the elevation of men in character and practice! May it animate the hearts of freemen to imitate the example of Washington the good, that each in his respective sphere may be like Washington the great.

And now, O Lord of all power and majesty, we humbly beseech Thee to let the wing of Thy protection be ever outspread over the land of Washington! May his people be Thy people! May his God be their God! Never from beneath the strong arm of Thy providence may they be removed; but, like their honored chief, may they acknowledge Thee in peace and in war, and ever serve Thee with a willing, faithful, acceptable service! Hear our prayer, we beseech Thee, that the glory of this nation may never be obscured in the gloom of guilt; that its beauty may never be so marred by the foul impress of sin that the light of its religious character shall be dimmed. Open the eyes of the people, and let them see that it is their true interest to study Thy laws, to seek Thy favor, and to worship Thee with a faithful worship. Teach them and deeply impress upon them the important political truth that opinions and personal feelings, private advantages and sectional interests, are all as nothing when compared with the great interest that every American has in the UNION OF THE DIFFERENT STATES OF THE REPUBLIC. Let them know and feel that, as Americans, they are a common brotherhood, a single family—and that any principle, or proposition that would regard the interests or advantages of the few to the detriment of the many, is not American in its character, but is hostile to American institutions, and must be destructive of our peace. May the watchword of the nation ever be "UNION," and let the prayer ascend from every American heart, that it may ever be preserved! May this pile, sacred in memorial to the Father of his Country, be the central point of union for the North and the South, the East and the West! And when the people of every section of the land shall look upon it, or think of it, may they feel that they are Americans, fellow-citizens with the venerated Washington, and strike hands and hearts together in the pledge that every thing shall fall before the Federal Union of the States shall be dissolved!

Direct us, O Lord, in all our doings with Thy most gracious favor, and further us with Thy continual help. While we acknowledge Thee to be the Lord our God, and offer Thee the services of our lips, may our hearts be devoted to Thee, that we may bring forth the fruits of holiness in our lives, and show by our deeds that we are Thy faithful servants. Be pleased to perpetuate our free government, and continue its blessings to mankind. When the men of the present generation shall have passed away, may it be firmer and stronger than it was when committed to their hands, and so may it continue, in the succession of perpetual generations, the blessing of the American people, the envy and admiration of the world. Endue us with wisdom and innocency of life, and, when we shall have served Thee in our generation, may we be gathered to our fathers, having the testimony of a good conscience; in communion with Thy church; in the confidence of a certain faith; in the comfort of a reasonable, religious and holy hope; in favor with Thee our God, and in perfect charity with all the world. All these mercies and blessings we ask in the name and mediation of Jesus Christ, our most blessed Lord and Saviour. Amen!

A hymn, to the tune of "Old Hundred," was then sung by the assembled multitude.

The Hon. ROBERT C. WINTHROP, Speaker of the House of Representatives, then rose and delivered an Oration, which, in the language of another, for eminent propriety, and appropriateness to the occasion, for classic purity of diction, unaffected grace and ease in the delivery, manly, heartfelt, thrilling eloquence and patriotic fire, has perhaps never been surpassed. He was followed by the M. W. BENJ. B. FRENCH, Esq., G. Master of the G. Lodge of the District of Columbia, in the following eloquent, interesting and spirited

ADDRESS.

My respected Brethren of the Masonic Fraternity, and Fellow-Citizens: Why have we assembled here to-day? What means this immense crowd around us? For what, beneath a July sun, on this anniversary of the birth-day of a nation, has this vast multitude come up, as came Israel of old to the dedication of the Temple of the Lord?

We are here to perform a duty which, were it possible, twenty millions of people would, without a whisper of dissent, assemble here to-day to witness, for it would be but the homage due to the memory of one whose name shall live in every American bosom as long as our great and glorious Union shall exist.

We are about to lay the foundation stone of a National Monument, here in the city that bears his name, at this seat of the General Government which his exertions established, to be consecrated to the memory of GEORGE WASHINGTON.

"The world—the whole civilized world"—says a most worthy and eloquent writer, in an address on the Masonic character of Washington, "bows with admiration to that name as the exponent of all that is great in patriotism and lovely in public example. The farthest nations of the earth take up praise when that name is syllabled in their ear, as if his virtue were their inheritance. The broadest empires of Europe, while they shut out the light of republican truths, acknowledge the lustre which our country's father has thrown around the name of MAN; and the little republic of San Marino, situated above the clouds that play about the mid-height of Mount Urbino—a republic too poor to have jewels—too small to boast of a treasury—she cherishes, among the valuables of her public possessions, the name and simple portrait of Washington."

It is peculiarly appropriate that the solemn and interesting ceremony of laying this corner stone should be performed by us, my Masonic Brethren, for he whose name is to make it a great national landmark for all future time, was a Freemason. The soldier, the statesman, the great and good man, upon all proper occasions, clothed himself in the regalia of our Order, took his place among the Craft, and avowed to the world his affection and regard for our ancient institution.

We have all about us, my Brethren, the evidences that Washington was a Mason, and of his devotion to the Craft. The Lodge from Fredericksburg, Vir-

ginia, is present, and its members bear with them the ancient and interesting records of their proceedings, wherein is recorded the entering, passing, and raising of "Mr. George Washington," and upon which may be seen the handwriting of the Father of his Country. This apron and this sash, which I now have the honor to wear, were Washington's, and were worn by him while President of the United States, at the laying of the corner stone of the Capitol, at which ceremony he used this gavel, which I shall use in the ceremony of laying this corner stone. The chair upon the stand opposite, which has been occupied by the gifted orator who has just addressed you in words of eloquence which shall be as immortal as the fame of him whom he has so nobly eulogized, is the property of Alexandria Washington Lodge No. 22; it was purchased for that Lodge by Washington, and occupied by him during the time in which he presided over its deliberations. These sacred and invaluable relics are owned, the gavel by Potomac Lodge, in Georgetown, the other articles by Alexandria Washington Lodge.

We come here, then, to-day, on this Sabbath of our national existence, not only in the presence of this immense concourse of human beings, but in the presence of the Almighty whose blessing we have invoked, to commence, in behalf of a great nation, the performance of a duty which that nation owes to the memory of Washington.

The superstructure which is to rise above this corner stone will bear such emblems as shall be calculated to remind the millions who may look upon it hereafter, not only of the Father of his Country, but of the country of which he was the father.

A circular colonnade is to form the main feature of the structure, from which, pointing to heaven, will spring a plain obelisk, five hundred feet in height. Near the apex of that obelisk is to be placed, in alto relievo, a single star. Like that star of old which gathered the wise men at Bethlehem, in Judea, may this be the guiding point to gather together the wise men of this land, should danger ever threaten the existence of our beloved and cherished Union!

I feel, my fellow-citizens, while standing here on this consecrated spot, set apart, as it has been, by the Congress of the United States for a sacred purpose, as if I were almost inspired by the spirit of prophecy when I say, that this Union shall be perpetual; for here in this vast crowd, among all these banners that are floating and waving about me, nothing is seen but the emblems of union. The glittering arms that flash back the sunlight are for protection and defence. Men of all parties and all Christian creeds here stand side by side, shoulder to shoulder, a single brotherhood, ready to defend this Union in one united mass, should ever that defence be necessary. Who, then, can doubt its perpetual integrity? Who shall dare to predict that our constitution, fraught with so many blessings to mankind, will ever be broken in fragments and scattered abroad? If there be a single speck upon our political horizon—if the faintest shadow of portending danger is to be seen, there are in the North, in the South, in the East, and in the West, patriots, statesmen, great and gifted and good men, the descendants of the fathers of this Republic, who will stand by and defend, and preserve this citadel of liberty whole, entire, perfect, as it now is, to be the glory of after ages, as it is of this.

First, in the name of the Most High, and next, in that great human name, to manifest respect to which we have met here to day—in the name of George Washington—let us, all here assembled, as the voice of one man, pledge ourselves anew to maintain the constitution which Washington so powerfully aided in establishing; and let us also implore upon our common country, perpetuity, happiness, and peace.

It is very common, upon the erection of monuments to the dead, to say that they are erected to commemorate the persons whose name they bear and, in most instances, this is said with truth. But the erection of a marble monument for no other purpose than to perpetuate the memory of Washington, would be a vain and useless task. He has a monument that can never die, where his name

shall never be forgotten: it *was* indelibly engraven upon the hearts of five millions of people; now it *is* upon the hearts of twenty millions; hereafter it shall be upon the hearts of hundreds of millions.

We shall all be gathered to our fathers, as the generations which have preceded us have been gathered to theirs. They taught us to pronounce and venerate the name of the Father of his Country. It was a holy lesson—and I say it with the utmost reverence, and with a profound conviction of the immensity which should ever separate the name of Him whom the heaven of heavens cannot contain, from the purest and best of mortals—but still I say it was a holy lesson, and second only to that one, so much more holy, which teaches us to say “Our Father who art in heaven.” We will teach it to our children, and they shall teach it to theirs; and upon that glorious monument of human hearts it shall be borne onward until Time shall be no more. We erect not, then, this monument of marble to enable us, or those who may succeed us, to remember Washington, but we erect it as a mark of our affection, our veneration for the memory of the great and good man whose name it bears; and it shall hereafter be viewed by an admiring world as the evidence to all future time that this republic is not ungrateful. We commence here a great, a patriotic, a glorious work; and when it shall have been completed, who that shall visit this city but will come to this spot, and while contemplating the monument of a nation’s affection, but will feel his bosom warm and his heart expand with the holy fire of patriotism? His thoughts will not recur to him alone whose name it shall bear, but also to that galaxy of great names who not only pledged every thing, but resigned every thing, that we might stand here this day in the proud position which we occupy before the world.

Is there, then, a single individual among the millions who hail this as their common country, who, possessing the ability, will refuse the proffered honor of being permitted to contribute his mite to so noble, so patriotic an enterprise? I trust not one!

The Fraternity of Freemasons can recur, with proud satisfaction, to our revolutionary struggle, when they remember that every general officer of the American armies, save one, was a Freemason—at least the pen of history has so made up the record, and he, whose eyes never beheld

“That hieroglyphic bright
Which none but Craftsmen ever saw,”

died a traitor to his country!

This grand and imposing assemblage is, at this moment, graced and honored with the presence of the Royal Arch apron, owned and worn by General Joseph Warren, who fell at the battle of Bunker Hill, the first heroic martyr of high rank, who poured out his blood in the cause of American liberty.

General Warren was Grand Master of Freemasons in America. The apron to which I have alluded is now in the possession of a worthy Brother of the Craft, who has journeyed from Boston to this city to join in these ceremonies, and has brought with him that sacred relic of the past, that the name of Warren, immortalized by his patriotism, his valor, and his early but glorious death, might be associated here in the never-to-be-forgotten ceremonies of this day, with the name of Washington! Wreath them together in your memories, my Brethren, in an unfading chaplet, and wear them in your hearts!

Our most worthy Brother, from whose eloquent address on the Masonic character of Washington, I have before quoted, after alluding to his retirement and death, pours out, as it were, from his soul, the following tribute to his memory, which will not be out of place here:

“He has gone indeed, but the brilliant track of his pathway shall know no darkness. The zodiac through which he took his course shall be bright in the lustre of his greatness; and star after star may go out in every constellation of the political heavens, but where he went the brightness shall be eternal; and the upturned faces of admiring mortals shall catch a reflection of that lustre from the very power of appreciating its purity.

No more Washingtons shall come in our time. Mount Vernon shall not give

back its sacred deposit to bless a nation, and that human form has not yet been shaped to receive the ethereal fire to make it another Washington. But his virtues are stamped on the heart of mankind. He who is great in the battle field looks upward to the generalship of Washington. He who grows wise in counsel feels that he is imitating a Washington. He who can resign power against the wishes of a people has in his eye the bright example of Washington. The husbandman toiling in his field is proud in the thought that Washington too was a farmer. The Mason, in the midst of his labors, remembers with pride that Washington was a Mason; and the man, struck down by misfortune, solitary and unaided, who has no special claim of association with that great one, warms his heart and strengthens his resolution in the recollection that Washington too was a man."

True virtue and true valor never go unrewarded by a virtuous and patriotic people.

This republic is proud of her jewels. She forgets not her statesmen and her heroes, but delights to honor them while living, and to commemorate them when dead.

Were the scroll which contains the record of all the great and good men of the Republic, now to be unrolled before us, at its head, surrounded by a halo of undying glory, would stand in living light, pre-eminent above all, the name of **GEORGE WASHINGTON**.

"He burst the fetters of the land,
He taught us to be free,
He raised the dignity of man,
And bade a Nation be."

The Most Worshipful Grand Master then descended to the corner-stone, and having applied the square, level, and plumb to the northeast corner thereof, pronounced it well-squared, level, and plumb; well laid, true, and trusty. Then, having deposited in the cavity the several articles furnished, he said:

I shall now proceed to place upon this stone the ancient Masonic elements of consecration, the corn, wine, and oil.

This may appear to many an unmeaning ceremony; if such be the case, I can only say to those who thus view it, that to them hundreds of other ceremonies and emblems must appear equally so. The water which is sprinkled upon the face of the infant; the solemn rite by which age comes visibly before the world and announces its faith in the redeeming power of a Saviour; the flag which floats at the head of the military column; the plume that dances amid the charge of warring hosts: the christening of the ship as she glides for the first time into her destined element, without which no sailor could be found to trust himself upon her deck—these are all *ceremonies and emblems*, but they are such as are solemnly recognised by the world. "The tabernacle in the wilderness and all its holy vessels were, by God's express command, anointed with oil; Aaron and his two sons were set apart for the priesthood with the same ceremony, and the prophets and kings of Israel were consecrated to their offices by the same rite."

To the reflecting mind all these ceremonies have a deep and abiding meaning.

In placing upon this stone this corn, I invoke the blessing of plenty to the nation whose monument this is to be. May bread, that great staff of our physical existence, never be wanting to feed the hungry!

In pouring upon it the wine, permit me to express a hope that the wine of joy may ever be found in our broad land, and that happiness may be a dweller in every hamlet from the Rio Bravo to the Bay of Fundy, from the Pacific to the Atlantic oceans.

In pouring upon it the oil, I invoke for all who may be in affliction the healing oil of consolation.

This corner-stone is now ready to receive the superstructure which is to rise above it. May no accident attend its erection, and may the cap-stone that an-

nounces its completion, be laid under circumstances as happy and as favorable as this foundation stone has now been placed !

The Grand Master then presented to the architect, ROBERT MILLS, (who is a Freemason,) the working tools of his profession, remarking, as he did it :

I now present to you, my Brother, the *square*, *level* and *plumb*, which are the working tools you are to use in the erection of this monument. You, as a Freemason, know to what they morally allude : the plumb admonishes us to walk uprightly in our several stations before God and man, squaring our actions by the *square* of virtue, and remembering that we are travelling upon the *level* of time to that "undiscovered country from whose bourne no traveller returns." Never forgetting this sublime moral lesson, you are here to use them practically in your profession. Look well to the erection of this national monument ; see that every stone is well *squared*, and that it is placed in its position both *level* and *plumb*, that the noble offering of a nation to commemorate greatness, patriotism, and virtue, may stand until the end of time.

The grand honors were then given ; after which an original National Ode was sung in a most excellent and spirited manner, by a Brother, whose name we have forgotten—the Fraternity joining in the chorus.

The Benediction was pronounced by the Rev. Mr. McJilton. After which the Masonic procession was again formed, and marched to Apollo Hall, where an excellent and bountiful collation had been provided by the Grand Lodge of the District, for the refreshment of their Brethren. About an hour was occupied in this part of the ceremonies, when the Brethren separated, eminently compensated for the fatigues of the day, by the conscious satisfaction of having discharged their duty, as Masons, to the memory of him who labored for and with their predecessors while living, and the influence of whose spotless name and character shall prove a shield to their Institution, while moral principle and expansive benevolence shall be esteemed as virtues worthy to be cultivated by mankind.

Thus closed the ceremonies and festivities of this interesting day. The Masonic portion of the procession, though not so large and imposing as we have witnessed on other occasions, was highly respectable in point of numbers and appearance. Ten Grand Lodges, exclusive of the Grand Lodge of the District, were represented. Representatives were also present from the General Grand Chapter and General Grand Encampment of the United States, and from several of the State Grand Chapters and Encampments. The Jewel of the General Grand Encampment was worn by our venerable and respected Brother, JOSEPH K. STAPLETON, Esq., of Baltimore. And although neither was officially represented, there were members present from both of the Supreme Grand Councils of the 33d degree, for the United States, viz : R. W. Bro. E. A. Raymond and C. W. Moore, from the Northern, and Maj. Gen. Quitman, from the Southern Jurisdiction. The Grand Lodges present were :—The Grand Lodge of Massachusetts, represented by R. W. E. A. Raymond, C. W. Moore, W. Lewis, Jr., and A. H. Kelsey ; the Grand Lodge of Rhode Island, by M. W. Wm. Field ; the Grand Lodge of New York, by M. W. J. D. Willard, and R. W. Ezra S. Barnum and Robert R. Boyd ; the Grand Lodge of Pennsylvania, by R. W. James Page, and a full delegation ; the Grand Lodge of Delaware ; the Grand Lodge of Maryland, by M. W. Charles Gilman, and a full delegation, with banners ; the Grand Lodge of Virginia ; the Grand Lodge of South Carolina ; the Grand Lodge of Georgia, and the Grand

Lodge of Texas. We regret that we are not able to give the names of all the representatives.

The Grand Lodge of the District of Columbia appeared in full numbers, with its zealous and intelligent Grand Master, BENJ. B. FRENCH, Esq., at its head, wearing the *Masonic Regalia* which was once owned and worn by the illustrious BROTHER, the first stone of a National Monument to whose memory he was then about to lay. It was an appropriate badge for the occasion, and it was worthily worn. As we have elsewhere said, the dress was a present from Gen. Lafayette, and was the work of the hands of Madame Lafayette. When the General was last in the United States, he recognized it,—to use his own words, as related to us by one in whose hearing they were spoken,—as that which he had “sent as a present to his dear Brother Washington.” On that occasion, he spoke of the circumstance, and of the dress, as having been made by the hands of his beloved wife, with deep feeling. The moment is represented to us as one of affecting interest. The good old General, holding the several articles in his hands, spoke of the early associations connected with them, until his feelings were wrought up to a state of excitement that rendered the scene oppressive to the witnesses. All present were deeply affected, and most sincerely did they sympathise with him in the manifestation of his great and abiding love for the memory of his “dear Brother.” He was subsequently induced by the Brethren of Alexandria to wear the dress in a public procession in that city. It is the property of Alexandria Lodge, of which Washington is said to have been Master, and will ever be regarded by the members of that body as a sacred inheritance, to be transmitted to their successors, from generation to generation, so long as there shall a shred of it remain.

The Grand Master also carried in his hand, and used in the ceremonies of the day, the marble Mallet, or *Master's Gavel*, that was used by Gen. Washington, at the laying of the Corner Stone of the National Capitol, which was laid in Masonic form. It is the property of the Lodge at Georgetown.

The large Master's Chair, purchased by Gen. Washington for the use of Alexandria Lodge, and which he is said to have once filled as Master, was likewise present in the Grand Lodge, and was subsequently placed on the staging from which Mr. Speaker Winthrop delivered his elegant oration. It is of unusual capacity, and was originally covered with green morocco, but has at present a covering (over the original) of red moroen. Its first cost was thirty dollars, and the bill for it, receipted, is still on file in the Lodge at Alexandria, whose property the Chair is.

There was also present in the Grand Lodge, and we had an opportunity to gratify a long cherished desire personally to examine, the old “Ledger,” or Book of Records, of Fredericksburg Lodge, No. 4, held at Fredericksburg, in Virginia.

The question as to what particular Lodge belongs the honor of having initiated Gen. Washington into the Masonic Fraternity, has given rise to no inconsiderable discussion in the Masonic and other periodicals, both in this country and in Europe. Our English Brethren have, with great confidence, and no doubt in full belief of their correctness, claimed that he was initiated in Lodge No. 227, on the Register of Ireland, during the services of the 46th British regiment in America,—to which the Lodge referred to was attached. It was stated in the London Quarterly Review in 1834, as was said, on the authority of the “annals of the

Lodge." We ourselves believed it to be true, and frequently so stated it, until 1841, when we detected the error, and made the correction in this Magazine. Our correction, however, rested on oral testimony, and was subsequently met by a denial from a Brother in Canada, who professed to have seen the record of Washington's initiation in the books of Lodge No. 227. Here we allowed the matter to rest,—not having the means at hand to prove our own position, nor to disprove that of our correspondent. And as late as June last, we admitted into our pages an article from the *Montreal Herald*, giving an account of the re-organization in that city, of the old Military Lodge, No. 227, and reciting, in connection therewith, an interesting anecdote, in which the statement of Washington's initiation in that Lodge, is again repeated. A personal examination of the old records of Fredericksburg Lodge, enables us now to set the matter at rest.

This Lodge was originally organized at Fredericksburg, under a Dispensation from the Grand Lodge of Massachusetts. The records do not give the date of the Dispensation, nor have we any means of knowing how long it continued. Contrary to the usual course of proceeding in such cases, the Lodge did not take its Charter from the Grand Lodge of Massachusetts, but from the Grand Lodge of Scotland. It subsequently enrolled itself under the Grand Lodge of Virginia; from which body, we believe, it received its present Charter. It is one of the oldest Lodges in that ancient Commonwealth, and bears upon its records the autographs of some of the ablest and most distinguished sons of the "old dominion." Among them, we observed those of Brig. Gens. Hugh Mercer, (who fell at Princeton,) George Weeden and William Woodford, of Col. John Jarnigan and Maj. Gustavus Brown Wallace, all distinguished officers in the revolutionary war. Gen. Edward Stevens, Gov. Spotswood, Col. McWilliams, and the late Chief Justice Marshall, were also members of this Lodge. But above all, it bears the name and autograph, and has the high honor of having initiated "Mr. GEORGE WASHINGTON" into the rites of Freemasonry. In proof of this, we present the following extracts, copied by myself, from the ancient "Ledger," as it is called, or Record Book, of the Lodge:

"Nov. 4, 5752—Received of Mr. GEORGE WASHINGTON, for his Entrance, £2 3."

"March 3, 5753—George Washington passed Fellow Craft."

"Aug. 4, 5753—George Washington raised Master Mason."

This definitely settles the question, not only as to the place where Washington was initiated, but as to the Lodge in which he received all the Masonic degrees he is supposed to have ever taken; unless, indeed, it be that of Past Master, which he probably received, if at all, in the Lodge at Alexandria.* The *Bible*, owned and used by Fredericksburg Lodge, at his initiation, is still preserved. We saw it in the Grand Lodge of the District of Columbia, on the 4th ult. It is a small quarto volume, beautifully printed in minion type. It bears on its title page the imprint, "1668—Printed at Cambridge, by John Field—Printer to the University." The Lodge is justly proud of its possession.

It has been said by the enemies of the Masonic Institution, that Washington,

*Our English Brethren probably fell into the error of supposing that Washington was initiated in Lodge 227, from having seen his name recorded in the records of that Lodge *visiter*.

if a Mason at all, which some of them have gone so far as to question, was indifferent in his Masonic relations, and that in his farewell address, he warned his countrymen against the secret influence of the Institution. The allegation is not entitled to any particular consideration; but the following extracts from his Masonic correspondence, while they furnish an unanswerable refutation of the assertion, will be interesting to such of our readers as may not have before met with them. They are taken from a collection of Washington's Masonic letters, made and published by the editor of this Magazine, about twenty years since.* It will be recollected that Washington died Dec. 14, 1799.

The two following letters were copied from the originals, now in the possession of the Lodge at Alexandria, Va. We give them entire. They explain themselves:

Mount Vernon, 26th Dec. 1783.

Gentlemen:—With a pleasing sensibility, I received your favor of the 26th, and beg to offer you my sincere thanks for the favorable sentiments with which it abounds.

I shall always feel pleasure when it may be in my power to render any service to Lodge No. 39, and in every act of Brotherly kindness to the members of it; being with great truth,

Your affectionate Brother, and obt. Servt.,

GEO. WASHINGTON.

ROBT. ADAM, Esq., Master, and Wardens, and Treasurer, of Lodge No. 39.

Mount Vernon, June 19, 1784.

Dear Sir,—With pleasure I received the invitation of the Master and members of Lodge No. 39, to dine with them on the approaching anniversary of St. John the Baptist;—if nothing unforeseen at present interferes, I will have the honor of doing it;—for the polite and flattering terms in which you have expressed their wishes, you will please accept my thanks.

With esteem and regard,

I am dear Sir,

Your most obt. servt.

WM. HERBERT, Esq.

GEO. WASHINGTON.

The following is from Gen. Washington's answer to an address from King David's Lodge, Newport, R. I., dated Aug. 17, 1790:

* * *Being persuaded that a just application of the principles on which the Masonic Fraternity is founded, must be promotive of private virtue and public prosperity, I shall always be happy to advance the interest of the Society, and to be considered by them as a deserving Brother.* My best wishes. Gentlemen, are offered for your individual happiness.

GEO. WASHINGTON.

In answer to an address from the Grand Lodge of South Carolina, dated May 2d, 1791, he writes as follows:

Gentlemen,—I am much obliged by the respect which you are so good as to declare for my public and private character. I recognize with pleasure my relation to the Brethren of your Society; and I accept, with gratitude, your congratulations on my arrival in South Carolina.

Your sentiments on the establishment and exercise of our equal government, are worthy of an association whose principles lead to purity of morals, and are beneficial of action.

The fabric of our freedom is placed on the enduring basis of public virtue, and

*The entire letters are given in this Magazine, vol. i. p. 225 to 233. They were deposited in the corner stone of the Monument at Washington.

will, I fondly hope, long continue to protect the prosperity of the architects who raised it.

I shall be happy on every occasion to evince my regard for the Fraternity. For your prosperity individually, I offer my best wishes.

GEO. WASHINGTON.

The following is his answer to an address from the Grand Lodge of Massachusetts, dated Dec. 27, 1792:

Gentlemen,—Flattering as it may be to the human mind, and truly honorable as it is, to receive from our fellow-citizens testimonials of approbation for exertions to promote the public welfare, it is not less pleasing to know, that the milder virtues of the heart are highly respected by a Society, whose LIBERAL PRINCIPLES ARE FOUNDED ON THE IMMUTABLE LAWS OF TRUTH AND JUSTICE.

To enlarge the sphere of social happiness is worthy the benevolent design of the Masonic Institution, and it is most fervently to be wished, that the conduct of every member of the Fraternity, as well as those publications that discover the principles which actuate them, may tend to convince mankind that the grand object of Masonry is to promote the happiness of the human race.

While I beg your acceptance of my thanks for the "Book of Constitutions" which you have sent me, and for the honor you have done me in the dedication, permit me to assure you that I feel all those emotions of gratitude which your affectionate address and cordial wishes are calculated to inspire. And I sincerely pray, that the Great Architect of the Universe may bless you here, and receive you hereafter in his Immortal Temple.

GEO. WASHINGTON.

The following is from his answer to an address from the Grand Lodge of Massachusetts, dated March 21, 1797:

"No pleasure, except that which results from a consciousness of having, to the utmost of my abilities, discharged the trusts which have been reposed in me by my country, can equal the satisfaction I feel from the unequivocal proofs I continually receive of its approbation of my public conduct; and I beg you to be assured that the evidence thereof, which is exhibited by the Grand Lodge of Massachusetts, is not among the least pleasing or grateful to my feelings.

In that retirement, which declining years induced me to seek; and which repose, to a mind long employed in public concerns, rendered necessary; my wishes, that bounteous Providence will continue to bless and preserve our country in peace, and in the prosperity it has enjoyed, will be warm and sincere; and my attachment to the Society, of which we are members, will dispose me always to contribute my best endeavors to promote the honor and interest of the Craft.

For the prayer you offer in my behalf, I entreat you to accept the thanks of a grateful heart; with assurances of Fraternal regard, and my best wishes for the honor, happiness and prosperity of all the members of the Grand Lodge of Massachusetts.

GEO. WASHINGTON.*

The following is in answer to an address from the Grand Lodge of Pennsylvania, the date of which, in copying from the original, we accidentally omitted:

Gentlemen and Brethren,—I received your kind congratulations with the purest sensations of Fraternal affection; and from a heart deeply impressed with your generous wishes for my present and future happiness, I beg you to accept my thanks.

At the same time I request you will be assured of my best wishes and earnest prayers for your happiness while you remain in this terrestrial mansion; and that we may hereafter meet as Brethren in the eternal Temple of the Supreme Architect.

GEO. WASHINGTON.*

*The original of this letter, and also the Apron worn by Washington on the occasion of his appearing in the Grand Lodge of Pennsylvania, as a visitor, are framed and hang in the G. Lodge room in Philadelphia.

When at Alexandria, some years ago, we had an opportunity to see the original Charter of Lodge No. 22, and from it we made the following extract, being all that was then, or is now, essential to our purpose. The Charter is dated the 28th of April, 1788, and is in a good state of preservation :

"I, EDMUND RANDOLPH, Governor of the State, and Grand Master of the Grand Lodge of Virginia—Do hereby constitute and appoint our Illustrious and well-beloved Brother, GEORGE WASHINGTON, late General and Commander-in-Chief of the forces of the United States of America, and our worthy Brothers — Mc Crea,* William Hunter, Jr., and John Allison, Esq., together with all such other Brethren as may be admitted to associate with them, to be a just, true and regular LODGE OF FREEMASONS, by the name, title and designation of the Alexandria Lodge, No. 22." &c. &c.†

"Attest,

WM. WADDILL, G. Secretary."

The letters from which we have made the preceding extracts, are a rich legacy to the Masonic Fraternity. They embody the opinions of WASHINGTON, on the character and principles of FREEMASONRY. They demonstrate, beyond controversy, his attachment to the Institution—the high estimation in which he held its principles—his conviction of its ability to promote "private virtue and public prosperity." And they place beyond all doubt, his "disposition always to contribute his best endeavors to promote the honor and interest of the Craft"—a disposition which he continued to manifest, and on all proper occasions to avow, to the latest period of his life. He was a true, consistent, and faithful Mason; and his memory and his virtues will live enshrined in the hearts of his Masonic Brethren, so long as there shall live a Freemason with a heart capable of appreciating the ennobling virtues of love and gratitude.‡

*In the hurry of copying, we accidentally omitted the baptismal name of this Brother.

† On the 9th Dec. 1805, the Grand Lodge of Virginia granted permission to the members to change the name to "Washington Alexandria Lodge." And this is the Lodge over which Washington is said to have presided as Master. He certainly headed the petition to Gov. Randolph for the Charter, and is the first Brother named in it. By the general usages of Masonry, the true inference from this fact would be, that he was the *first Master*; and it is probably true that he was so elected; but we are not certain that he was ever actually installed and took the chair. Our Brethren at Alexandria may be able to solve this doubt.

‡The civil character of Washington has rarely, perhaps never, been more truthfully and comprehensively written, than in the following extract from Alison's history of Europe. It is the passage referred to by R. W. Br. Pickman, in his remarks at New Bedford :

"Modern history has not so spotless a character to commemorate. Invincible in resolution, firm in conduct, incorruptible in integrity, he brought to the helm of a victorious republic, the simplicity and innocence of rural life; he was forced into greatness by circumstances, rather than led into it by inclination, and prevailed over his enemies rather by the wisdom of his designs, and the perseverance of his character, than any extraordinary genius for the art of war. A soldier from necessity and patriotism, rather than disposition, he was the first to recommend a return to pacific counsels when the independence of his country was secured; and bequeathed to his countrymen an address on leaving their government, to which there is no composition of uninspired wisdom that can bear a comparison. He was modest without diffidence; sensible to the voice of fame without vanity; independent and dignified, without either asperity or pride. He was a friend to liberty, but not licentiousness; not to the dreams of enthusiasts, but to those practical ideas which America had inherited from her English descent, and which were opposed to nothing so much as the extravagant love of power in the French democracy. Accordingly, after having signalized his life by successful resistance to English oppression, he closed it by the warmest advice to cultivate the friendship of Great Britain; and by his casting vote, shortly before his resignation, ratified a treaty of friendly and commercial intercourse between the mother country and its emancipated offspring. He was a Cromwell without his ambition; a Sylla without his crimes: and, after having raised his country, by his exertions, to the rank of an independent State, closed his

Not a few of the enemies of Freemasonry have professed to believe, and some of them have been bold enough to declare, that if the Institution has not wholly ceased to exist as an organized body, it has so fallen in the public esteem, that it must soon take its place among the things that were, and are not. At the head of this latter class, was the late Mr. John Q. Adams,—a man of strong points, and weak ones—of vast reading, and wonderful memory—of great credulity, and strong prejudices,—among the latest acts of whose life it was to proclaim the extinction of Freemasonry,—an Institution which he hated as few men *can* hate.* He hated it, as he did many other things, not for any harm that he had received from it, or personally knew respecting it; but because his credulity had been wrought upon, and his prejudices excited against it, by dishonest and selfish politicians, who were anxious, at any sacrifice to him, to avail of the influence of his commanding talents and position in public life, to sustain them in the disreputable work in which they were enlisted. In his weakness, he lent himself to them. He united his energies to theirs in an impracticable and unworthy cause. The result was a signal failure. The connection has left a blot on his fame which an age will scarcely be long enough to erase; while the benevolent Institution which he sought to destroy, at this hour stands higher, and prouder and *firmer*, than at any former period since its first introduction in this country. At no time since the earlier days of the Revolution, have there been more of the public men of the nation enrolled among its members—more of the talent, and learning, and respectability of the country, engaged in sustaining its interests and advancing its prosperity. In proof of this, we need only appeal to the presence and character of those distinguished men and Masons who participated in the ceremonies we have been describing, and who are known to be firm in their Masonic attachments. It is sufficient to say that among them were the President and Vice President of the United States, members of the various departments of government, of the National Senate and House of Representatives, officers of the Army and Navy, and eminent citizens from every section of the country, and of all political creeds.

At no time, perhaps, since the first organization of our government, have there been a larger number of Masons in Congress, or a stronger interest felt by the eminent men of the nation in the success and well-being of the Institution.

career by a voluntary relinquishment of the power which a grateful people had bestowed. If it is the highest glory of England to have given birth, even among transatlantic wilds, to such a man; and if she cannot number him among those who have extended her provinces or augmented her dominions, she may at least feel a legitimate pride in the victories which he achieved, and the great qualities which he exhibited, in the contest with herself; and indulge with satisfaction in the reflection, that that vast empire, which neither the ambition of Louis XIV. nor the power of Napoleon, could dismember, received its first shock from the courage which she had communicated to her own offspring; and that, amidst the convulsions and revolutions of other States, real liberty has arisen in that country alone, which inherited in its veins the genuine principles of British freedom."

*The following is an extract from "Letters on the Masonic Institution"—a work prepared by Mr. Adams just before his death, and which has been since published, and *gratuitously* distributed to the public libraries, and among the distinguished men, of the country:

"The code of 'Moloch homicide,' embraced in the laws of Freemasonry, will pass to its appropriate region in Pandemonium, and one of the sources of error and guilt prevailing in our land will be exhausted and forever drained. For my feeble contributions to effect this happy consummation, your approving voice is to me a precious reward."—Letters, as above, page 210.

And we are assured, on credible authority, that the several Masonic bodies in the city of Washington have, during the last and present seasons, been almost constantly engaged in initiating, and advancing through the higher degrees, gentlemen of both branches of the national legislature, and other departments of the public service.* Surely this does not argue much for the bold assertion of its enemies, that the Institution has so fallen in public repute, that it must soon cease to exist. Nor does it tell much for the boasted prescience of Mr. J. Q. Adams, who, just before his own death, performed the rites of burial over its remains! Fallen into disrepute, indeed! The Smithsonian Institute is a *national* institution. Its managers were appointed by Congress; and in the work entrusted to them, they represent and stand for the nation. The Washington Monument now about to be erected, is a *national* Monument. The President of the United States is *ex-officio* President of the Board of Managers, and associated with him are some of the most distinguished men in the Union. If the Monument is ever to be finished, it is to be done mainly by funds from the national treasury. Both these great undertakings are, therefore, *national works*. And the Corner Stones of both have been laid by the Masonic Fraternity, and with the forms and ceremonies peculiar to Freemasonry. This has been done, too, at the special invitation of their respective Boards of management, and in the presence, and with the sanction, of the entire federal government of the Union. The compliments thus bestowed upon the Institution are honorable to it, and they will be rightly appreciated by its members throughout the length and breadth of the land. But in the face of this testimony to its high and exalted character, and of this manifestation of the appreciation in which it is held by the nation, through their representatives, how stand the allegations of its enemies? How does the present position of the Institution contrast with that which it occupied when Mr. John Q. Adams first began to pour out upon it the bitter gall of his malignant nature? What has been the result of his vituperation, and of the slanders of those associated with him in the work of detraction? The facts above detailed, furnish a sufficient answer to these inquiries. And here we leave them.

In the preceding account, we have limited our remarks principally, to the extent to which the Masonic Fraternity participated in the ceremonies. More than this we have not deemed necessary—more we could not have done without exceeding the limits of our pages, and transcending the rule which we have prescribed to ourselves in the management of this work. And we will here merely add to what we have before said, that the civil and military display was brilliant and imposing, and eminently worthy of the occasion. The whole procession is computed to have been a mile and a half in length. It was arranged and conducted with strict propriety, as were all the ceremonies of the day. One of the many striking and interesting features in it, was the presence of Indian delegations from the Cherokee, Chickasaw, Choctaw, Creek and Stockbridge nations. These chiefs, McLoughlin, Pitchlynn, Taylor, McCoy, Pe-ta-wn, and their associ-

*One or more new Lodges have been established in Washington within the last two or three years; besides which, both the Chapter and Encampment have been revived. Among the former is the "National Lodge," over which the gallant Gen. Shields recently presided as Master. It is at present under the Mastership of Gen. McCalla, and is in a prosperous condition.

ates, were assigned seats near the orator of the day, and listened with ~~rept~~ attention. Some of them bore images of Washington on medals inscribed 1787.

To the Masonic Fraternity, the occasion was one of strong and peculiar interest. It formed an epoch in the history of their Institution—such as is presented but once in a century—such as, indeed, viewed in all its relations, many centuries may not again present. It was an occasion in which every Grand Lodge in the country, might appropriately and profitably have participated. The recollections of the past and the hopes of the future prompted to this end. The season of the year, however, was not wholly favorable to such a result. The invitations were not, in some instances, seasonably received. Most of the Grand Lodges in the Western States had previously held their annual communications and adjourned; special meetings could not conveniently be called. Under these circumstances, and indeed under any circumstances, the representation was honorable to the character and patriotism of the Brotherhood. A larger number of Grand Lodges were present than were ever before assembled together on any similar occasion, in this country or in Europe. And with this fact, we close our hastily written and imperfect narrative of these imposing ceremonies, and take our leave of the subject, with the full conviction that the events which signalized this memorable occasion, will tend, in an eminent degree, to heighten and extend the fair fame of our honored Institution, and conduce to the promotion of its future prosperity, through a long period of succeeding time.

CELEBRATION AT PORTSMOUTH, N. H.

We are indebted to M. W. Br. John Christie, of Portsmouth, N. H., for the following account of the celebration in that place on the 24th June. The crowded state of our pages obliges us to omit the toasts:—

The solemn and impressive ceremonies of consecrating, &c. the new Lodge of Free and Accepted Masons, named St. Andrew's Lodge, No. 56, were performed in this town on the 24th inst., the Festival of St. John the Baptist.

The Fraternity having assembled in the morning at the time and places designated, a procession was formed, consisting of the M. W. Grand Lodge of New Hampshire; the new Lodge; and a large number of Brethren and Companions from various parts of this, and the adjoining States of Maine and Massachusetts, comprising several Masonic bodies, and delegations of Lodges, Royal Arch Chapters, Encampments of Knights Templars, the Portsmouth Ineffable Grand Lodge of Perfection, and many individual members of the Brotherhood.

The procession, accompanied by the Boston Cornet Band and the Portland Band, marched through several of the principal streets to the North Church, which had been prepared for the occasion by the erection of a platform in front of the pulpit, for the Grand Lodge.

After a voluntary on the organ, prayer was offered to the Supreme Architect of the Universe, by R. W. and Rev. Br. O. E. Morrill, of Portsmouth, G. Chaplain, and an ode was sung.

An excellent, judicious and appropriate address was then delivered by R. W. and Rev. Br. Thomas R. Lambert, of Dover.

St. Andrew's Lodge, No. 56, was then consecrated, dedicated, and constituted in ample form, by the M. W. Grand Lodge of N. H.

Another ode having been sung, the officers of the new Lodge were duly in-

stalled. Prayer was again offered by Rev. Br. Cummings, of Westbrook, Me.; and the services were concluded with the doxology, "From all that dwell below the skies," and the Benediction.

The fixed and silent attention of the numerous audience in the church, bore decisive testimony to the interesting character of the various services and ceremonies of the occasion.

The procession was again formed, and having passed through several streets, returned to Masonic and Jefferson Halls, where it was dismissed.

The Brethren and their ladies then assembled at the Rockingham House, where a sumptuous dinner was served up by Br. Coburn, in a pavilion erected for the purpose. About 250 ladies and gentlemen partook of the feast; the richness, abundance and variety of which, (if additional evidence were necessary), proved most conclusively the high qualifications of Br. Coburn as a host.

The party broke up at a seasonable hour, with thankfulness to the Great Author of all Good, for the pleasures of the day.

CELEBRATION AT DAYSVILLE, CONN.

The anniversary of the Patron Saint of Masonry, was duly observed by Putnam Lodge, at the above place. The day was fine, and the Brethren, to the number of near a hundred, many of them among the oldest men in the community, turned out to welcome their visitors, and to enjoy the festivities of the occasion. The Brethren from Norwich and the adjacent towns, came in. Morning Star Lodge, of Worcester, appeared in full ranks, beside many Brothers from Sutton and Webster, and a representation of the Worcester Encampment of Knights Templars. The procession consisted of about four hundred, Masons and ladies. The oration was by Br. Edward Rodgers, Esq., a member of Putnam Lodge. It was a fine production, and eloquently delivered. The dinner was prepared by Br. Webster, of the Daysville Hotel, and was as good as was prepared in town, ville, or city. It was far superior to the dinner provided at the celebration last year by Mr. Wood, of the Worcester House.

Jabez Amsbury, Esq., W. Master, presided. The music was by the Killingby Brass Band. After dinner, sentiment, song and speech took up the time for two hours or more. Among the speakers were R. W. and Rev. Albert Case, of Worcester, and E. Rodgers, Esq., the orator of the day. The celebration was a happy one. Br. Cook, the conductor, arranged the price of passage to suit the Brothers of Worcester. He is a faithful and gentlemanly conductor. The Brethren and their ladies left for home at half-past 6. The Worcester company came with the "Leonard Express," and of course arrived in good season. We had a happy festive occasion.

Putnam Lodge "never surrendered." It held its meetings regularly during the antimasonic tornado, and the faithful grey-haired Masons rejoice that they have lived down the opposition, and that the Institution is now prosperous and respected.

The sword used by the Tyler is the one formerly worn by the patriot General Putnam, from whom the Lodge derived its name. It is proper that his sword should guard the entrance to the altar erected by a Lodge bearing his name.

(Original.)

OH COME, BROTHERS ALL.

BY E. W. H. ELLIS.

AIR—"O come, come away."

I.

Oh come, Brothers all, from toil and care reposing,
 Upon the Square
 To meet, prepare
 Your true Brothers all.
 Come, lay aside the toils of life,
 Its vanities, vexations, strife,
 And seek joys rich and rife,
 Oh come, Brothers all!

II.

Oh come, Brothers all, who by the Plumb are acting;
 In friendship true,
 Your pledge renew,—
 Oh come, Brothers all;
 Let Charity and Union prove
 The strength of mystic faith and love,
 Which point to yon Heav'n above,
 Oh come, Brothers all!

III.

Oh come, Brothers all, ere yet the day is dawning,
 The toast shall be,
 "Blest Masonry"—
 Unite, Brothers all.
 While Wisdom, Strength and Beauty join
 To prove the workmanship divine,
 We'll act by the Plumbet's line,
 Oh, yes, Brothers all!

IV.

Oh come, Brothers all, the orient light 's appearing;
 In parting song
 The notes prolong,
 Oh come, Brothers all;
 And pray the Power that worlds can move,
 That we may meet in joy and love,
 In His Grand Lodge above—
 Oh come, Brothers all!

Obituary.

Pepperell, July 15th, 1848.

SIR KR. MOORE,—“A great man hath fallen in Israel.” Died in Boston, July 12th, Dr. AMOS BANCROFT, of Groton, Mass., in the 82d year of his age. While crossing near the head of State street, he was knocked down by a horse and carriage, the approach of which, being very deaf, he did not hear—and the injury thus received resulted in his death within a few hours. He was a son of Capt. Edmund Bancroft, of Pepperell—the man who sent his sons and journeymen to fight the battles of their country, for the sacred cause of freedom. Amos, being quite a lad, and not old enough to wield a musket, was kept on the farm. One day, while riding a horse to plough, the horse took fright, and went at the top of his speed, with the plough attached to him, until he came to a high fence, and stopping suddenly, threw him a number of feet on a heap of rocks. He was taken up for dead, but by skillful treatment, soon recovered.

To this incident in his life he owed his education. He graduated at Harvard College in 1791; studied medicine under Dr. Oliver Prescott, sen., of Groton, and Dr. Hurd, of Concord; practised in that profession at Westford and at Weston; removed to Groton in 1811, where he lived until death summoned him from the terrestrial Lodge below, to repose on the bosom of his Maker in the celestial Lodge above. He received the degrees of Freemasonry in Middlesex Lodge, Framingham, Mass. He always spoke in the highest terms of the Masonic Institution, and during the antimasonic excitement, he stood like a tower of strength in defence of the Masonic flag. Thanks be given to the Almighty Architect, that flag is still floating on the battlements, where it will remain until the consummation of all things. As a Physician, for judgment and skill in the healing art, he had not a superior in New England. He was for many years a counsellor in the Massachusetts Medical Society. A large circle of relatives and friends are left to mourn his sudden death:

"Catch, oh catch the transient hour,
Improve each moment as it flies;
Life's a short summer, man a flower—
He dies—alas! how soon he dies!"

Yours, fraternally,

LUTHER S. BANCROFT.

Jackson, Miss., June 26, 1848.

COMP. C. W. MOORE.—At a meeting of Mississippi Encampment, No. 2, assembled on the evening of the 24th inst., the following preamble and resolutions were unanimously adopted:

Whereas, this Encampment has heard with sincere regret of the death of our late illustrious Companion and eminent Sir Knight, HENRY TOOLEY, Past Grand Commander of Encampment No. 1, late at Natchez, and honorary member of Mississippi Encampment, No. 2, at Jackson, who expired at his residence in Natchez, greatly beloved and deeply regretted by all to whom he was known,—and whereas, in the life of this distinguished Companion, we were instructed how to live as Christians and Masons, performing all the duties enjoined upon us in reference to our Creator and our fellow-creatures, and more especially those duties inculcated by our ancient and honorable Order, by an exemplification of patience, endurance and charity seldom equaled,—and as by his example, "he taught us how to live," and in the calmness and resignation of his last moments, with a strong and living faith in the merits of his Redeemer, has "taught us how to die,"—Therefore,

Resolved, That we very sincerely sympathise with the family and friends of our deceased Companion, and offer to them the consolations of that faith of which his life was a brilliant example.

Resolved, That the members of this Encampment wear the usual badge of mourning for thirty days.

Resolved, That this Encampment will do every thing in its power to aid and assist the bereaved family of our late Companion.

Resolved, That the Recorder communicate a copy of the foregoing, with a suitable letter of sympathy on behalf of this Encampment, to the family of the deceased.

Resolved, That the Recorder be instructed to forward, also, a copy of the foregoing to Sir Kt. C. W. MOORE, of Boston, with the wish that he would publish the same in his Magazine.

Yours, fraternally,

HENRY E. SIZER,

Rec. of Miss. Encampment, No. 2.

MASONIC CHIT CHAT.

"A CURIOUS TROPHY."—Our excellent Bro. Wm. P. Mellen, Esq., G. Sec. of the Grand Lodge of Mississippi, presents with his last annual report, a copy of the proceedings of that Grand Body for the year 1829, endorsed as follows: "Taken from the archives of the State Department in the National Palace of the City of Mexico, on the 3d day of Oct., A. D. 1847." (Signed) "G. T. M. Davis, A. D. C." The "trophy" was received from Gen. Quitman, who was G. Master at the time the copy above named was issued.

We could almost wish that it might be endorsed, handsomely bound, and returned to the archives. The day is not very distant when Masonry will be more highly appreciated throughout Mexico than it now is; and when this trophy, with its history, could not fail, if returned and preserved, as it probably would be, to be an object of singular interest to the Brethren there, as well as to our Brethren of the G. Lodge of Mississippi,—and, indeed, to all under whose eye it might in after times fall.

☞ We have received a full account of the ceremonies attending the establishment of a new Lodge of Perfection and Council of Princes of Jerusalem, at New Haven, Conn., on the 4th July, together with the addresses delivered on the occasion; but the crowded state of our pages precludes the possibility of our doing any thing with either, the present month. In our next, we will endeavor to publish the whole or such parts as we may be able to find room for.

☞ We have occupied so much space with the celebrations at New Bedford and Washington, that we have none left for other matters. We think our readers will hardly complain of this, however, in view of the interest and importance of the latter. The account we have given, will form an interesting chapter in the future history of our Institution in this country, and we should have been derelict in our duty, had we omitted or slightly passed it over.

☞ We have so frequently been obliged to record instances of bigotry against Freemasons on the part of the Catholic clergy, that we are particularly gratified to record an instance of an opposite character. At the funeral of the Tyler of the Lodge of Concord, at Treves, (Prussia) not only did M. Kremer, the Catholic priest, sanction the burial of the Brother, but attended himself, and delivered a suitable discourse speaking also in favor of the Craft. The Masons subsequently waited on the noble-minded priest, to thank him for his kindness and truly disinterested charity.

☞ A large number of letters, many among them proposing inquiries for discussion, and others asking for information of various kinds, have been received since our last, but are necessarily laid aside till next month; when we shall endeavor to dispose of a part of them, at least,—though August is not the most favorable month in the year for either intellectual or physical labor.

☞ A correspondent asks if a republication of Dr. Oliver's "Landmarks," would not be a source of profit to us and of convenience to the Fraternity? We doubt whether the demand for the work would be sufficient to repay the expenses of publication. The work is really valuable only to Brethren who are desirous of pursuing the study of Masonry as a science. These are few. To the mass of the Fraternity, there are other works of more value and importance. Besides *the work belongs to Dr. Oliver*. He alone has an equitable claim to the profits arising from its sale, in this country, as well as in England. To this source he looks for compensation for his great labor in preparing it, and for the means of subsistence for himself and family in his declining years. To us, this consideration presents an insuperable objection to its republication in this country. There are other reasons which render the undertaking inexpedient, but this is sufficient, at least with us; and we cannot doubt that our correspondent will so esteem it.

☞ Br. Crandall, of Peoria, Ill., is informed that the money referred to in his letter of June 17, was duly received, and a receipt for the amount forwarded to the firm in Philadelphia with whom it was deposited, as per request.

☞ Br. Thatcher, of Shreveport, La., is informed that his arrangement in regard to remittance, is satisfactory.

THE
FREEMASONS'
MONTHLY MAGAZINE.

Vol. VII.]

BOSTON, SEPTEMBER 1, 1848.

[No. 11.]

PROCEEDINGS IN CASES OF EXPULSION—RE-
CONSIDERATION OF DOINGS.—RENEWAL OF
CHARGES.—APPEAL FROM THE MASTER, &c.

WILL Bro. MOORE oblige several Masters of Lodges by answering the following in the Magazine?

1st. If charges are preferred against a member of a Lodge, for fraud and falsehood, and he be duly tried and expelled by a vote of two-thirds, and the usual notice given by the Secretary to the Grand Secretary,—has the Lodge a right to reconsider the whole matter, at the next regular meeting, and dismiss the case, although the evidence upon which he was convicted has not been contradicted, nor any other evidence produced to establish his innocence, and at the same time an appeal from the expelled member is in the hands of the D. G. Master, to lay the same before the Grand Lodge at the next annual communication?

2d. If the Lodge has this right, has the same Lodge a right to renew those charges, or would it be proper to lay the whole proceedings before the Grand Lodge, supposing additional testimony can be produced against the accused?

3d. Should such a member apply for a Diploma, and it is granted by a majority of the Lodge, is the Master in duty bound to sign it, and thus certify that the holder is a worthy Brother, when he, (the Master) knows to the contrary?

4th. Has a Lodge the right to appeal from the decision of the Master to the Lodge? See page 280, No. 9, of Magazine.

5th. Should a member of a Lodge be guilty of a misdemeanor and no Brother prefers charges against him, is it the duty of the Master to prefer them? and, if it is, can he properly preside on the trial?

6th. If a member of a Lodge be sentenced to imprisonment by a court of justice upon his own confession, for a crime that would expel him from the Fraternity; is a Lodge justifiable, in expelling him without summoning him to trial in the usual way?

7th. Is an extract from the minutes of either a civil or ecclesiastical court, sufficient upon a Lodge to expel a member, allowing the crime to be worthy of expulsion?

Yours, fraternally,

C.

(1.) A Lodge is undoubtedly fully competent to reconsider its proceedings, and to reverse its decisions, so long as the subject of its action remains in its possession. But when that has passed from before it, by appeal or otherwise, it no longer has control over it, and the power to re-

consider ceases ; for there is then nothing upon which to predicate further proceedings.

In the case stated by our correspondent, the charges had been duly investigated, and the delinquent formally expelled by the required vote. This terminated the proceedings on the part of the Lodge. But had notice been then given that a motion for reconsideration would be submitted at the ensuing meeting, the proceedings would have been continued, and the Lodge would have retained entire control over the case. No such notice was given. The case, therefore, stood thus : The Lodge had definitely passed upon the matter before it,—it had recorded its final decision, and the record of it had been sent up by the proper officer to the Grand Lodge, for approval or other action by that body. This clearly removed the whole case from before the Lodge, and transferred the jurisdiction over it to the Grand Lodge. Our opinion, therefore, is, that the Lodge could not reconsider the vote of expulsion at its ensuing meeting. It had transferred its jurisdiction in the premises to the superior body.

(2.) Having decided that the Lodge had not the right to reconsider its vote of expulsion, the second inquiry of our correspondent would seem to be answered. But, suppose the Lodge had reserved and exercised the right to reconsider ? The case would then stand thus : The delinquent had been arraigned, tried, proved guilty, and expelled on the charges against him. In this condition of the case, the Lodge reconsiders its vote of expulsion. The effect of this would undoubtedly be to enable the accused to resume his former standing in the Lodge. The question then arises,—Can he be again arraigned on the same charges ? The rule at common law is, that a man shall not be twice put in jeopardy for the same offence. The experience of ages has proved the wisdom of this rule in judicial, and we do not perceive any sufficient reasons why it should be disregarded in Masonic, proceedings. But before the defendant can claim exemption under this rule of law, he must have obtained a verdict of acquittal, or paid the penalty of his offence, and received a discharge. A disagreement of the jury, nor a dismissal of the case by the plaintiff, before the rendition of the verdict, does not constitute such a legal condition of the case as is contemplated by the rule in question, nor as to preclude any of the rights of the plaintiff. By a statute of this Commonwealth, the defendant, if acquitted upon the ground of a variance between the indictment and the proof, would not be able to plead such acquittal in bar of any subsequent prosecution for the same offence. But if tried and *acquitted* upon the facts and merits of the case, such a plea would avail him,—not otherwise. In the case under consideration, the defendant was *convicted* upon the facts and merits of the case. The reconsideration of the vote through which the verdict was rendered, did not discharge him ; because, the effect of a

reconsideration is to bring the proceedings back to the precise condition in which they stood before the vote reconsidered was declared. No verdict had *then* been rendered. The reconsideration of the subsequent rendition, left the case as an accusation untried and undisposed of. In this stage of the proceedings, the case was dismissed ; and the plaintiff and defendant were left in the positions they respectively occupied before it was commenced. The rights of neither party were affected by the result.

(3.) The Master of a Lodge would not be at liberty to sign a Diploma, while charges were pending against a member, nor after his conviction. But he would be bound, if the Brother to whom it had been voted stood unimpeached before the Lodge, either to sign it, to present his objections in the form of charges, or to resign his office. Refusal by the Master to sign a Diploma for any Brother entitled to receive it, would be an implication of his standing as a Mason, to which he cannot be required, and ought not, passively, to submit. If, by any possibility, a case of reconsideration like that supposed in the preceding answer, should occur, and the Master were to give the Lodge notice of his intention to carry the subject before the G. Lodge, that circumstance might perhaps justify him in withholding his signature, until the decision of that body could be had ; but no longer, whatever personal views he might entertain in regard to the moral character of the candidate. His duty would then be to submit to the decision of the Grand Lodge.

(4.) The reference here made by our correspondent, is to the report of the G. Sec'y of the G. Lodge of S. Carolina. It contains the following paragraph, on the subject of appeal from the decisions of the Master of a Lodge :

"The G. Lodge of Ohio has, by the adoption of the report of a committee, decided that it is proper for the members of a subordinate Lodge to appeal from the decision of the Master, and for the Lodge to reverse the Master's decision. This palpable violation of the rights and duties of the Master, and of the ancient usages of the Order, which is unknown to this, and I believe every other jurisdiction except that of Ohio, must result, wherever practised, in the entire subversion of Masonic discipline."

We are not aware of the existence of any written authority or settled usage, which would justify an appeal from the decision of the Master to the Lodge. "Every national scheme of government," says our learned English Brother, Dr. Oliver, "is invigorated with a *supreme ruler*, either elected or hereditary, to whose authority all the members are necessarily subordinate. In domestic life, children are placed by nature under the control of their parents ; the Brethren of the Lodge, in like manner, are under the dominion of its Master ; who, in his turn, though *supreme in his own Lodge*, is amenable to the *Grand Lodge* for every *undue and improper* exertion of power."

The Master of a Lodge is under special obligations, in addition to those which rest upon the members, and of which they are not generally supposed to be cognizant. For the faithful discharge of these obligations, he is answerable to the G. Lodge, only. And on an impeachment before that body, for official neglect of duty, or for malpractice, the plea of having been overruled by the Lodge, would not avail to his justification; because, he might have averted the evil by closing his Lodge. This he was bound to do, rather than submit to the necessity of violating his conscience or the regulations of the G. Lodge. If a Lodge, or any member, feel aggrieved by the decisions of the Master, he or it has a remedy in an appeal to the G. Master, in the interim, or to the G. Lodge, in session.

The preceding remarks are based on, and relate to, what are strictly the duties of a Lodge, and the powers of the Master in respect to those duties, as recognised and defined by the Constitutions of Masonry. If a Lodge, for its own convenience, or by the will of a majority of its members, with the consent of the Master, assumes other duties, they constitute exceptions to its legitimate duties, and may, perhaps, excuse the temporary application of a rule more immediately adapted to their requirements. But we doubt whether any such rule can ever be rightfully applied to legitimate Masonic government or ritual, or to questions growing out of the edicts or regulations of the Grand Lodge.

(5.) It is always desirable that charges should be preferred by a member, rather than by the Master of a Lodge. But in this respect, the Master and other members stand on a common level. What is the duty of the one is the duty of the other. If the offence be known only to the Master, or better known to him than to another, it is his duty to prefer the charges. In this case, or when he is to be used as a witness, it might not be proper for him to preside at the trial, though we do not know of any existing regulation that would deprive him of the right, if he chose to exercise it. A sense of delicacy, however, would induce him to resign the Chair to some old and experienced Past Master. That the accuser should not sit in judgment on the accused, is a generally conceded proposition.

(6.) The general rule is, that "a Lodge shall not exclude *any* member without giving him due notice of the charge preferred or complaint made against him, and of the time appointed for its consideration." There may be cases when a departure from this rule might be justifiable, as, where it would be impossible to comply with it. For example: when the accused has absconded to parts unknown, and his expulsion is required as a protection against imposition upon the Institution. But in cases like that suggested by our correspondent, it would be proper to delay the proceedings until the offender is discharged from prison, and then comply with the requirements of the rule.

We are sensible that any decision that can be given on this and the following inquiry, may be liable to objections. Very strong cases might be cited to embarrass it. And yet, there is nothing more clear than that the accused is entitled to a trial by his peers, and under the laws, in derogation of which the offence is alleged to have been committed.

(7.) Extracts from the minutes of a civil or ecclesiastical court, may furnish sufficient grounds on which to predicate charges against a member; but they can hardly be considered sufficient, of themselves, to justify expulsion. As our correspondent suggests, that which an ecclesiastical body would regard as a high offence, might be considered in a much less criminal light by a Masonic tribunal. So also in judicial proceedings. A Brother may be guilty of a technical offence, which, at common law, would subject him to fine or imprisonment; and yet not such an offence as would necessarily subject him to expulsion from a Lodge. But suppose the crime in either case was such as to be "worthy of expulsion"? We reply, that convictions in civil and ecclesiastical courts are not always to be received as conclusive of guilt. They furnish strong presumptive, but not always conclusive evidence of moral turpitude in the offender; and though the evidence were sufficient, under the iron rule of law, to produce conviction, it might not, under the milder rule of an Institution whose first lesson is Charity and Love, call for a higher punishment than reprimand or suspension. The safest, and the only strictly Masonic course in all such cases, is to comply with the universally recognized law of the Fraternity, as given in the answer to the preceding inquiry. The delinquent is accused before his Lodge, if accused at all, for dereliction of Masonic duty, and on such a charge, he has an imprescriptible right to be tried before a Masonic tribunal, and according to Masonic law and usage.

Natchez, Miss., July, 1848.

Bz. MOORE,—In your July number, page 283, in the 5th line of the last paragraph, you have printed the word "*right*" for "*regret*," which should be "a matter of *regret*" to you, as it entirely changes the meaning, or, rather, makes nonsense of the whole sentence. You, however, are not in fault, as you followed the printed copy; and the copy attempted to follow an illegible manuscript. From the whole, nevertheless, we may learn this lesson, that it is sometimes *wrong* to print "*right*." M.

The error, as stated by our correspondent, is in substituting the word *right* for *regret*. It is so palpable a blunder, however, that the reader will readily detect and correct it. The report in which it occurs having been copied from the printed proceedings of the Gr. Chapter of Mississippi, we did not personally examine the proof-sheet; and the printer followed copy,—in doing which, though he were *right*, the *wrong* occurred, to the *regret* of all the parties interested.

ARE PROXIES MEMBERS OF G. CHAPTERS?

Natchez, Miss. July, 1848.

Permit me to call your attention to your April No., page 182. Comp. D. N. Barrows, in his letter to you, states, that "at the last communication of the Gr. Chapter of Mississippi, he was present as proxy of the High Priest of Vicksburg Chapter, and was elected Grand Secretary." The Constitution requires that the Grand Secretary shall be elected from among the *members* of the Grand Chapter; and the members of the Grand Chapter are those prescribed by the Constitution of the Gen. Grand Chapter, to wit: G. H. P., D. G. H. P., G. K., G. Scr., G. Tr., G. Sec., G. Chap., G. Marshal; and likewise of the High Priests, Kings and Scribes for the time being, of the several Chapters over which they shall respectively preside, and of the P. G. H. P., P. D. G. H. P., K. and S. of said G. Chapter.

That the proxy has a right to appear, vote, and take part in the proceedings, there is no doubt; but the question was, "Is a proxy entitled to the privilege of being elected to office?" If your note to Comp. Barrows' letter, *answers* his question, of which there is some doubt, your opinion is, that he was eligible. If that be truly your opinion, then I differ from you. And I pray you to suffer me to suggest *why* I differ from you.

When a High Priest appoints a proxy to attend a Grand Chapter, he still remains High Priest and entitled to all the privileges as such. Among these privileges is the one of taking his seat in the Grand Chapter, at any moment of the session, and upon his taking his seat, the proxy would, of course, be excluded. If, however, it should be doubted that the High Priest had the power, by that, or other means, to annul his letter of attorney, it cannot be questioned that he is still eligible to office, though his proxy were occupying his seat at the same time in the Grand Chapter. And then, we might have this anomaly: the High Priest and his proxy, both elected, perhaps, to the two highest offices, by virtue of the *same* seat, and so with the King and Scribe, and thus six offices filled by one Chapter. Can there be *two* members by virtue of the *same* office? The High Priest is a member of the Gr. Chapter, by virtue of his office, and the proxy by virtue of the same office! Can one member create another member? It may be that such things have been practised in loosely-governed Lodges and Chapters, and have been suffered because the question has never been examined by them; but, surely, it cannot stand the test of the application of any principle; and I can scarcely think that it has the support of antiquity; but if it has, all I can say is, that, although I am opposed to "progressive Masonry," I have as little veneration for an ancient error, as I have for one just issued from the press. The truth is, the proxy is the mere *locum tenens* of his principal, and, for *him*, votes and acts for the moment, without acquiring any personal rights or privileges for himself, and is no more entitled to hold office than any Companion who is a member of a subordinate Chapter, without other pretensions. The three principal officers of a Chapter are presumed to be men of intelligence, character, and Masonic experience, (though I must admit it is sometimes presuming a good deal,)—and it was doubtless the intention of the framers of the Constitution of the Gen. Grand Chapter, that the Grand Chapter should be composed of Companions who had been honored by being exalted to those high stations, that none but the most experienced should legislate for, and guard the interests of Royal Arch Masonry—the State Grand Council to be composed of the Grand Councils of each Chapter, *and of those only*, for its permanent members.

These are my views, and the reasons which governed my decision in the case of Comp. Barrows. I should be glad to listen to the argument, if there be any, upon the other side, and to adopt its conclusions if it have the strength. And in the mean time, I am

R. W. BR. MOORE.

Truly, yours,

. P. M.

Our correspondent reasons fairly. We have no fault to find with him in this respect. The main difficulty lies in his premises. Comp. Bar-

rows stated, that in the election of officers, it was objected to him as a candidate, that he could not hold an office in the Grand Chapter, "being only a member of that body by proxy." Our reply was, that "a proxy is as much a member, for the *time being*, as would be the principal, if present," and that "he is so recognised by the Constitution of the General Grand Chapter." The third section of the first article of that instrument, in enumerating the persons who "shall *compose* the General Grand Chapter," recognises the "proxies" of certain officers. The General Grand Chapter is usually supposed to consist of persons who are, at least for the time being, *members*. These are of four classes, viz. : 1. Those holding office in the body itself, by virtue of election. 2. Permanent members—made so by virtue of having held one of the first four offices. 3. Representatives or delegates—made so by virtue of the offices they hold in State Grand Chapters, or subordinate Chapters under the jurisdiction of the General Grand Chapter. 4. Proxies—made so by individual appointment, or by election in open Chapter. These several classes of persons, and these only, the Constitution declares "shall *compose* the General Grand Chapter." When the body is assembled, they all stand upon the same footing—are all invested with the same privileges, (except such as are official,)—may exercise the same rights—are privileged to make propositions, speak to them, vote for them—may serve on committees, make reports, and be appointed temporarily, or elected, to fill vacant offices. This is the law and established practice of the General Grand Chapter. Are these several classes members, or not? May any others than the *members* of a legislative body, claim the privileges and exercise the rights of members of such a body? May a *visiter* exercise the rights of a *member*, in the Grand Chapter? Certainly not. A *proxy* may exercise those rights. He is, therefore, not a *visiter*. What is he? Our correspondent says he is "the mere *locum tenens* of his principal," that is, of the officer he represents. But does he not represent the *Chapter*, not the officer? What would the officer represent, if present? Certainly not himself, but the body from which he derives his powers. The proxy is his *locum tenens*, his substitute, as the representative of the *Chapter*. Suppose the proxy were elected by the Chapter, as authorised by the Constitution of the Gr. Chapter of Mississippi? Whose *locum tenens* would he then be? What would he then, and in that case, represent? The officer, or the Chapter?

The simple theory of this whole matter is, that the Fraternity, having become so numerous that it is impracticable for them, *as formerly*, to meet in "General Assembly,"—to which all were admitted,—they have been compelled to resort to the principle of representation as a means of relief. They now assemble together by delegates, chosen from their own number. These delegates, however chosen or appointed, represent and

stand for the *whole* body, and constitute the *members* of the assembly. It matters not whether they derive their powers directly from the constituent body, or indirectly through certain officers who, in a specified contingency, are authorised to delegate it. It is originally derived from the same source, and is to the same effect. It is on this principle, that a subordinate Chapter annually elects three representatives to appear for it in the Grand Chapter. These representatives are its first three officers. They are the regular delegates of the Chapter. But in the event that anything shall occur to prevent their personal attendance, the Grand Chapter has vested in them, or, as in Mississippi, in the Chapter itself, the power to appoint one or more substitutes, or proxies, to represent that, which, if present, they would themselves represent ; to wit, the *Chapter*.

But this was not the question. Comp. Barrows, being a proxy, was objected to as ineligible to office. His inquiry was, if the objection were valid ? He referred us to the Constitution of the Grand Chapter of Mississippi. Not recollecting, nor presuming, the existence of any extraordinary or unusual provision in that document, we did not refer to it ; but answered the inquiry on general principles, and according to the established usages of Royal Arch Masonry, as practised by the General Grand Chapter and all its cognates, so far as we now recollect. We accordingly assumed, in our reasoning upon the subject, that any Companion, who is a member of a subordinate Chapter under the jurisdiction, possessing the requisite qualification as to his advancement in Royal Arch Masonry, is eligible to any office in the Grand Chapter of the State in which he resides, whether he be, at the time of his election, a member of that body or not. And this is the general principle. It was on this principle that the Grand Chapter of Mississippi, at its organization in 1846, elected its own officers. It could not otherwise have done it. And it is on this principle, too, that the General Grand Chapter triennially elects its officers. Comp. Dunlap, who was elected General Grand High Priest at the last meeting of that body, was not, at the time, either a member, or representative. This was also true in the election of Comps. Livingston and Poinsett. This then is the general principle and the established usage, as recognised by that body. Any other would forever exclude from our Grand Chapters, from places in which their presence is most desirable, and in which they have been and can be of the greatest service to our Institution and Fraternity, the best and ablest Companions among us,—“men of intelligence, character, and Masonic experience”—such as “it was doubtless the intention of the framers of the Constitution of the General Grand Chapter,” should compose our State Grand Chapters, and fill the principal offices in its own body. They would have otherwise introduced into that instrument a prohibitory regulation, that is not now to be found in it.

But, as our correspondent has very "little veneration for ancient error," and probably less for modern, we will not trouble him any farther with authorities on this point.

To return to the case of Comp. Barrows. Our correspondent says, "the Constitution,"—meaning the Constitution of the Grand Chapter of Mississippi,—“requires that the Grand Secretary (the office to which Comp. Barrows was elected,) shall be elected from the *members* of the Grand Chapter.” The Constitution of the Grand Chapter of Mississippi was adopted in May, 1846, amended in January, 1847, and published with the proceedings of that year. It was under this Constitution that Comp. Barrows was elected in January, 1848. It was to this that he referred us in his letter of March last, as published in the April number of this Magazine; and it is to this that our correspondent now refers, and which, he says, contains the restrictive provision above stated. This Constitution is comprised in six articles, embracing, collectively, thirteen sections. We have carefully read, and as carefully examined, every article and section, separately and together, and feel constrained, as we are authorised by this careful examination, to say, that it does not contain one syllable or word that restricts or limits the elections to, or “requires that the Grand Secretary,” or any other officer, “shall be elected from among the members of the Grand Chapter.” The only provision that has any bearing whatever upon the election of officers, is contained in the third section of the second article, and is as follows :

ART. 2. Sec. 3.—“The Grand Principal Sojourner, Grand Royal Arch Captain, the Grand Captains of the Veils, Grand Captain of the Host, and Grand Orator, *may* [not *shall*] be elected from members of the subordinate Chapters; and the Grand Lecturer and Grand Sentinel *may* be elected from the Companions at large.”

This is the only section in the Constitution that has any bearing upon the question of elections; and this is a mere nullity. It stultifies itself. It has neither validity nor binding force. It neither restricts, prohibits, nor requires anything. It provides that certain officers *may* be elected from the members of the subordinate Chapters; but it does not provide that they shall *not* be elected from the Companions at large. It provides that certain other officers *may* be elected from the Companions at large; but it does not provide that they shall *not* be elected from any other source. It leaves the Grand Chapter free and untrammelled to elect *all* its officers from whatever source it may determine to be most expedient and proper. It may take them from its permanent members, representatives, proxies, members of Chapters, or from the Companions at large. It does not even require that they shall be members of Chapters. It requires nothing—it prohibits nothing—it is good for nothing. This is the basis on which

our correspondent has rested his objections to the election of Comp. Barrows. We find no fault with his reasoning. It would be irresistible were his premises as sound. But they are not. He has assumed a provision that does not exist, and a distinction, the opposite of which is manifestly recognised by the Constitution of his own Grand Chapter. If the provision did exist, it could be productive of no good. It would be embarrassing, and could not too soon be erased.

We leave the argument here ; because its premises have failed, and we cannot spare time to pursue it unnecessarily. But there are one or two points in the Constitution of the Grand Chapter of which our correspondent is a talented and estimable member, to which we wish, briefly, to call his attention.

The 2d sec. of the 1st art. provides, that "the *members* of the Grand Chapter shall only be those *prescribed* in the Constitution of the General Grand Chapter ; and *none others* [than *members*] shall be permitted to *vote*." Our correspondent says *proxies* may vote. Are they *members* ? But this is not the point. The officers *prescribed* by the Gen. Grand Constitution, do not descend below the Grand Marshal. The Grand Chapter of Mississippi has at least eight officers subordinate to the Grand Marshal. These are doubtless authorised, but they are not *prescribed*—that is, set down, enumerated, in the Gen. Grand Constitution. Are they members and entitled to vote ? Unquestionably they are ; but the phraseology of the Mississippi Constitution is defective.

Again. The 2d sec. of the 4th art. provides, that each Chapter shall have *three* votes, and each *member*, "other than delegates or *proxies*," one vote. Are proxies and delegates members ? How many votes have they ?

Again. Sec. 3, same article, provides that the first *three* officers of a Chapter may appoint "proxies or a proxy, to represent *them*, or their *Chapter*," [which ?] at the annual meeting of the Grand Chapter. The same section further provides, that "no *member* of this Grand Chapter, as such, has a right to constitute a proxy ; but, that right is *exclusively* vested in the *three* first officers of each subordinate Chapter, or in the *Chapter* itself." Is the High Priest of a subordinate Chapter a *member* of the Gr. Chapter ? The 2d sec. of the 1st art. declares him *to be so*. May he individually, and without the concurrence or co-operation of his two associates in office, appoint a proxy ? Comp. Barrows, says our correspondent, (and Comp. B. says the same thing,) "was present as proxy of the *High Priest* of Vicksburg Chapter—not of the *three* officers, nor of the *Chapter*. Was he legally appointed ? Was he a proxy, at all ? Finally, are there not some defects in the Constitution that require correction ?

COUNCILS OF ROYAL AND SELECT MASTERS.

Natchez, Miss., July, 1848.

R. W. BR. MOORE,—If the Report [of the Committee on Foreign Communications of the G. C. of Mississippi.] inserted in your number for July, on page 283, had not been written very hastily, in a crowded room, and without an opportunity for revision, I should probably have saved you the trouble of making your note to that portion of it which alludes to the "*Gen. Grand Council*." Our subordinate Councils derive their Charters from the Grand Council of the Princes of Jerusalem, who derived their Charter from a body claiming "*general jurisdiction*," called the "Supreme Grand Council of the 33d degree," and which holds its communications at Charleston, S. C. It was to this body that I referred, not caring whether it was called a General or Supreme Grand Council, in the argument I was making. The State Grand Chapters and the State Grand Councils have their superiors, and these superiors have the question of jurisdiction to settle.

How these Supreme Grand Councils of the 33d degree, being, I believe, of the order of Scotch Masonry, acquired jurisdiction over the Royal and Select Degrees of Ancient York Masonry, or how Ancient York Masons obtained these Scotch degrees, I must leave you, the Gr. Secretary General of the Supreme Grand Council for the States "north of Mason and Dixon," to decide—for I must confess my ignorance of the matter. I do not see them mentioned in your list of degrees, as published in your last number. Does your Supreme Council authorize the conferring of the Royal and Select degrees, or not? As "*Wisdom reigns*" in your Supreme Council, we will be thankful this way for a small *shower*, that we may be better informed upon this subject.

Truly, yours,

W. P. M.

Our correspondent's explanation of his inadvertent use of the phrase, "*Gen. Grand Council*," is well enough; but his attempt to justify its correctness on the ground that Grand Councils of Princes of Jerusalem, which have issued charters for Councils of R. and S. Masters, derive their authority from the Supreme Grand Council of the 33d degree, is a little "too far-fetched." That body exercises a "*general jurisdiction*" only over degrees appertaining to its own organization; and it has long since ceased to exercise a general or exclusive jurisdiction over the Royal and Select degrees, if indeed it ever claimed such jurisdiction. We are not aware that it ever recognised any such body as a "*Gen. Grand Council*" of Royal and Select Masters, or that such an organization has ever existed in this or any other country.

The degrees are undoubtedly illustrative of what is generally received as York Masonry; but how either the York or Scotch Masons became originally in possession of them, is now as difficult to determine, as it would be to prove that our ancient Brethren who composed the Grand Lodge at York, ever knew or heard of anything respecting them. In this Magazine for April, 1847, we gave what we believed to be the history of their introduction and promulgation in this country. And the views we

*The note was in the following words: "We are not aware of the existence of any such body as the '*Gen. Grand Council*' [of R. and S. Masters.] Where is it?"

then expressed are measurably confirmed by the fact stated by our correspondent, in respect to the source whence the Councils in Mississippi derived their authority. In the article referred to, we said, that for many years after their first introduction among us, they were conferred as the "detached degrees" of Lodges of Perfection. They were never regarded as the regular degrees of such Lodges; but as degrees which they were legally authorised to confer, if they thought proper to do so. These Lodges derive their Charters from the Grand Councils of Princes of Jerusalem. These Councils, therefore, having original jurisdiction over the Royal and Select degrees, at least in this country, might undoubtedly authorise the establishment of separate and independent Councils for the conferring of them, or invest this power in Lodges of Perfection, as they should determine. It seems, from the statement of our correspondent, that the Southern Councils formerly did both. We are not informed as to their present practice; but they do not probably now do either. The Councils of Princes of Jerusalem and Lodges of Perfection in the Northern Jurisdiction, have not for many years interfered with them. They have, whether wisely or otherwise, it is not now important to inquire, left them to the care of those who have assumed the control of them. That their present position is an unfortunate one, cannot be denied; and it bids fair to be a source of much vexation to the Fraternity, particularly in the Southern and Western States. A General Grand Council might perhaps afford the required remedy, if the matter were taken in hand in a right spirit, and in a firm determination to abide by its decisions. To such a body, we doubt not the General Grand Chapter would readily surrender what jurisdiction it may now possess in the premises. The most important question to be settled, would be the order in which the degrees should be conferred. This could be easily and properly determined by a Convention of intelligent and experienced Companions. And if the delegates to the ensuing triennial meeting of the General Grand Chapter, were empowered to move in the matter, the object might perhaps be attained at small expense. We think it is sufficiently manifest from the frequent agitation of this subject, that the time has come when the good of the Institution requires that it should be definitely adjusted. We do not regard the *manner* of doing this as of so much importance, as that it be immediately done; for the difficulties growing out of the present loose condition of the subject, are evidently on the increase,—the breach is continually growing wider and deeper, and by and by it will be difficult to repair—at least more so than at present.

INEFFABLE MASONRY IN CONNECTICUT.

Constitution and Installation of the Ineffable Lodge of Perfection and of the Council of Princes of Jerusalem, at New-Haven, Conn.

ON the 4th of July, at 2, P. M., according to previous notice, the Brethren of Hiram Lodge, and other Masonic bodies of this city and other places, met at the Lodge room in the Temple, to witness the installation of the Ineffable Lodge of Perfection and Council of Princes of Jerusalem, to be established in the State of Connecticut,—the following members of the Supreme Council of S. G. I. G., being present for the purpose: Ill. Bra. Giles F. Yates, Archibald Bull, and K. H. Van Rensselaer.

The audience were called to order by Br. E. G. Storer, Master elect of the new Lodge of Perfection, and the members of the 33d were introduced by the Master of Ceremonies. Br. Yates took the chair, and opened the exercises by an eloquent address, appropriate to the day and occasion that had brought us together.*

After this address, the ceremony of Installation began, when the following Brethren, who had been previously elected officers by the members of the newly constituted Lodge, were installed according to prescribed form, by Br. Archibald Bull, viz.:—Eliphalet G. Storer, Sub. G. M.; Wm. E. Sanford, Sen. G. W.; Justin Redfield, Jr. G. W.; Anson T. Colt, G. Treas.; Francois Turner, G. Sec.; Cyrus B. Manchester, G. M. of Cer.; John F. Hondayer, G. Capt. of Guards.

The Charter granted by the Sup. Gd. Council to the new Lodge, was then delivered to the G. M., and the Ineffable Lodge of Perfection, located in New-Haven, State of Connecticut, was proclaimed duly installed and constituted with all the powers and privileges thereunto appertaining.

After this installation, the Sov. G. Insp. Gen. proceeded to constitute the Council of Princes of Jerusalem, to be holden in New Haven, State of Connecticut, and install the officers previously elected, in the following order, viz.:—Francois Turner, Sov. P. G. M.; Wm. E. Sanford, G. H. P.; Eliphalet G. Storer, Sr. G. W.; Justin Redfield, J. G. W.; Anson T. Colt, G. Keep. of Seals; John F. Hondayer, G. Treas.; Cyrus B. Manchester, G. M. of Cer.; Francis Amy, G. M. of Entries.

The Charter of said Council was then delivered to the Sov. P. G. M., to be by him kept and safely handed down to his successor in office, for the benefit of said Council and the good of Ineffable Masonry at large.

The new Sov. P. G. M. then delivered the following address to the members of the Sup. Council of S. G. I. G., and the Masonic bodies present:—

Brothers of the Sup. G. Council of S. G. I. G.:—We who have just been installed by your Sup. G. Council as a Lodge of Perfection and a Council of Princes of Jerusalem, feel bound to express to you as a body our warmest thanks for the honor conferred on us. We have now been constituted as a new Masonic hierarchy in this State, through your instrumentality; and nothing remains for us to do, but to prove ourselves worthy of the confidence reposed in us, as rulers and guides of those who may hereafter join in this great and good work.

Those who have assumed this responsibility, are all, myself excepted, old and tried Masons who have occupied the highest ranks in the different bodies to which they belong, and they have helped to sustain Masonry during the dark days

*We shall publish the address in our next.

of trial that overspread our beloved Institution some years ago. As for myself, I deserve scarcely to be named with them, as I am the youngest among them in Masonic age, and have hardly had time to make myself known to the Fraternity. Yet if zeal and good will can make up for want of experience and other deficiencies, I shall not, I trust, be found wanting in time of need.

Be this as it may, it is to be hoped that none of the members of this new Lodge and Council will be remiss in the truly important duties and responsibilities they have assumed, and that all will unite with one accord for the purpose of enhancing the common cause of Masonry at large, and this new body in particular. The higher we advance in our Masonic knowledge, the more zealous ought we to show ourselves in forwarding the cause of virtue and philanthropy. It is by such a course we shall render ourselves worthy of the charge entrusted to our care by your Supreme Grand Council.

Brethren of Hiram Lodge, and of other Masonic Bodies who surround us: You must not think that we purpose to introduce among you some *new* and unheard-of order, or one that will conflict with any of the degrees or orders you and we have taken heretofore. This is by no means a new scheme; for the organization we introduce, existed in Europe long before Masonry was constituted as it now is in the United States. It is a different and independent hierarchy, but pure "ancient and accepted Masonry" notwithstanding. More I cannot say. Permit me only to add, without wishing to depreciate other forms and degrees adopted in this Western Continent, that it is a full, perfect and complete system in all its parts. The different degrees of which it is composed, present to the mind a connected plan, each part of which is in its proper place, and cannot be taken from it without breaking the chain of Masonic events and associations. Such was the idea I had formed of the Lodge of Perfection, before I had taken the degrees, and I am now satisfied that this opinion was correct, or else I should never, you may believe me, have been instrumental in organizing it among you. And I feel convinced that all of us who now institute this new hierarchy, and those who may hereafter unite with us, will be ready to corroborate this assertion by their own testimony.

I will now, my Brethren, in the name of the members of the Connecticut Lodge of Perfection, and Council of Princes of Jerusalem, thank you all for your kind attention during the solemn ceremonies you have witnessed this afternoon; and I feel confident that, like all the other ceremonies that belong to our time-honored Institution, they will contribute to the growth and welfare of its interests among us, so that by the aid of Masonic knowledge which is thus added to that we had already in our midst, the prosperity of the Order at large will be advanced in the community in which we live, and our united efforts will convince the world more and more of the usefulness of an Order founded on LIBERality, BROTHERLY LOVE and CHARITY, and which is designed to call to our minds "the most sublime truths in the midst of the most innocent and *social* pleasures."

The ceremonies of the afternoon were concluded by a collation prepared by the Grand Treasurer, at which several toasts were proposed by the invited Brethren, wishing success to the new Lodge and Council and responded to with appropriate sentiments by the members of said Lodge and Council. All the performances of the day passed in a most cordial and Brotherly manner, and it gives us pleasure to state that all who were present seemed to take a lively interest in the welfare of the newly constituted bodies, and to desire to prove the truth of the sentiments so peculiarly cherished by Masons, among whom no contention should be known save that noble contention, or rather emulation, of who can best work and best agree.

Such was the manner in which we spent our Fourth of July, and you may see that we love to commemorate such a great day by Masonic celebration, because

the Father of American liberty, and, I believe, all the other Generals who fought by his side, belonged to the Fraternity. We count among those who rendered themselves celebrated, several members of Hiram Lodge. Gen. Wooster, who fell among the first in the Revolution, was the first Master and founder.

I remain, dear sir, yours, fraternally,

FRANCOIS TURNER.

HINTS TO THE BROTHERHOOD.

R. W. BR. MOORE,—The present prosperous and healthy condition of the Fraternity, is a subject of satisfaction to every faithful and true Freemason. Yet it has occurred to me that a few hints to the Brotherhood might not be out of place, especially as there is more danger of carelessness and lack of faithfulness in seasons of prosperity, than in hours of trial.

It is evident that the welfare of the Institution requires charity and good will among the members; and where this is wanting, there can be little if any real harmony or prosperity in the Lodge.

We receive an individual as a Mason, not till we have tried him, and judged him worthy: he then becomes our Brother—not from compulsion on our part; he is begotten by our choice, and should be treated as a Brother. We are then bound to regard his feelings and his character; and while we would encourage him to maintain an unsullied reputation, we should cultivate the kindly, social feelings, and not allow *his* to be wounded by our speech or action. We are never to allow ourselves to indulge in illiberal remarks relative to Brethren, or speak evil of them, on any account. Remember, we have extended to them our confidence, and received them as Brethren; and it would be manifestly wrong to take advantage of the relation in which we stand to them to injure their characters in the estimation of others, lessen their usefulness, or wound their feelings.

If, by the choice of the members, a Brother is called to the performance of certain duties, as an officer, or otherwise, it is but right that he should be encouraged, and if he does well, he should be made sensible of their approval. But if, for want of ability, he comes short in the discharge of that duty, then, as Brethren, we should be charitable and compassionate. We should not add to the mortification he already feels, on account of a failure to succeed as he desired. And certainly, we should avoid even the attempt to depreciate the ability, or the performance of another, until it is manifest that he is inefficient and cannot work.

It would be surprising if, in our large and increasing Fraternity, there were not some who aspire to offices of honor and usefulness, yet fail to reach them. In such cases it is to be hoped that they will submit to the decision of the Lodge with cheerfulness, and not manifest dissatisfaction because their Brethren preferred another to fill the office they sought.

By dissatisfaction, or anger, in such a case, the Brother would show his want of prudence, and wisdom, so necessary for an officer, and engender a spirit of strife and ill-will among the members. It is better, when thus disappointed, to observe silence, and to prove by fortitude, prudence and zeal, his ability for any station.

By such a course, may an intelligent Brother work his way to honor and preferment.

It is important, ay, absolutely necessary, in our Lodges, and all other Masonic bodies, that the members adhere to the ancient landmarks of the Order, pay due respect to the Constitutions, and be in all things subordinate to the laws and regulations of the Institution.

When, for instance, a candidate for initiation is rejected by vote of the Lodge, though it may be unpleasant to the member that proposed him, yet he should submit to the judgment of the Lodge, and not find fault and create disaffection; for were he to complain, because his friend was rejected, another member may find fault in a similar case, and so on, until the rejection of the most unworthy, would arouse a spirit of disaffection in some mind, and the harmony of the Lodge be impaired.

While we claim the privilege of every Freemason, of acting consistently and honestly in all things, and especially in balloting for candidates for our confidence and mysteries, we must grant the same privilege to others,—we must allow them to exercise it—desire them to do so, as we desire to do so ourselves. If we abridge it in their case, we virtually do so in our own.

I close my remarks for this time, with the expression of my desire, that all things may be done decently and in order, and that we may most of all strive to show “*Who best can work and who best agree.*”

A. C.

Worcester, Mass., June, 1848.

CORINTHIAN CHAPTER, BELFAST, ME.

R. W. BA. MOORE,—While on a recent tour down east, I had the pleasure of meeting at Belfast, with our mutual friend and Brother, Freeman Bradford, Esq., M. E. G. H. Priest of the G. Chapter of Maine. He was on a tour of visitation to the Chapters, and visited Belfast for the purpose of constituting a new Chapter there, to be known as Corinthian Chapter, the Charter for which was granted by the Grand Chapter of Maine, on the 8th May, 1848.

The Chapter was consecrated and the officers installed, on the evening of the 4th July, in ample form. The services of consecration and installation were performed by the following officers: Freeman Bradford, M. E. G. H. Priest; Albert Case, of Mass., as D. G. H. P.; James F. Young, as G. Marshal.

The members of the new Chapter are men of intelligence and high moral worth. Among them are Rev. N. C. Fletcher, formerly a Chaplain in the Navy; Gen. Alfred Marshall, Collector of Customs, and Wm. G. Crosby, Secretary of the Board of Education of the State.

The following are the officers of the Chapter: Nathan C. Fletcher, H. P.; Timothy Chase, King; Alfred Marshall, Scribe; Ansel Lennan, R. A. C.; H. G. O. Washburn, C. H.; Samuel Haynes, P. S.; Samuel Farrar, Treas.; Daniel Howard, Sec'y; Wm. G. Crosby, Wm. Frederick, Benj. Kelley, M. of Veils; David Pierce, Sent.

The Lodge at Belfast is flourishing and respected, and the Chapter will do a good work.

A. C.

ST. JOHN'S DAY IN DEMOPOLIS, ALA. PRESENTATION OF A DIPLOMA.

At a regular communication of Demopolis Lodge, No. 49, convened on the 13th day of May, A. L. 5848, the following resolution was unanimously adopted :

"Resolved, That a committee of one be appointed to present, on the 24th of June next, in the name of this Lodge, a *Diploma* to our worthy Brother, JOSEPH PACKARD, Jr., as a faint token of our high regard for his Masonic rectitude, of our fervent gratitude for his many and valuable labors in the service of the Craft in general, and especially, as a deserved appreciation of his zealous fidelity to this Lodge, as displayed in the several offices held by him, of Senior Deacon, Secretary, Treasurer, J. Warden, S. Warden, and W. Master."

If you have examined the last "Proceedings of the Grand Lodge of Alabama," Mr. Editor, you probably noticed that the W. M. of each subordinate Lodge in this State was requested "to cause all the Masons associated and unassociated, to assemble at their respective Lodge rooms on St. John the Baptist's Day, and some suitable Brother shall deliver an address to them, and urge upon all unassociated Masons to affiliate themselves with their nearest Lodge."

Accordingly, an extra communication of Demopolis Lodge was held on the 24th inst., and Br. F. S. PALMER addressed the Fraternity. He commenced by showing the importance and power of associated effort, and that man's highest enjoyments are the result of association. He then assumed the position, that of all the societies of ancient or modern times, Masonry occupied the first rank—first, not merely in antiquity, and in the encouragement of the arts and sciences, but also in the practice of morality, in visiting the sick and distressed, in relieving the needy, in binding up the wounded heart, and in giving strength and confidence to the weak in virtue. This declaration he supported by pointing out the tenets of Masonry, and the valuable lessons it inculcates—its pure theism—its ancient belief in the immortality of the soul—its three Great Lights—its practice of Brotherly Love, Relief and Truth,—and lastly, its five precepts displayed in the S. D. of M. M. He used this explanation of the characteristics and claims of Masonry as the surest means of re-enlisting the exertions of the inactive portion of the Fraternity, and concluded with an urgent appeal to the unassociated to unite with us in the great work of alleviating human wretchedness, of subduing, regulating, and purifying human passions.

This address being finished, the next business was the presentation of the Diploma, alluded to in a preceding resolution. Br. Palmer, having been previously appointed for this purpose, addressed Br. Packard as follows :


"In the name and on behalf of Demopolis Lodge, I perform the pleasing duty, of presenting to you this Master's Diploma—a grateful testimonial from your Brethren, in whose labors you have participated, and over whose deliberations you have presided for so long a period, with so much faithfulness to them and honor to yourself. This Diploma has been awarded to you in consideration of your known devotedness to the three grand tenets of our Order, and for years of untiring exertion on your part to sustain and build up our great moral edifice—exertions which have richly merited jewels of gold set in pictures of silver—the grateful tributes of fraternal affection, and all the benefits and honors the Craft can bestow. This is no exaggeration :—personal observation, a careful examina-

tion of the Records, and the unanimous voice of your Brethren, justify this declaration.

This is indeed a feeble token, and small wages when compared with the services rendered, and can only serve to show that goodness is appreciated, and worth respected,—yet when you regard the sentiments of the donors, and recall the associations that cluster around each symbol on the lettered scroll, it will remind you of many a valuable lesson gleaned, of many a pure action suggested, of many pleasant hours spent in fraternal intercourse, and, above all, of the fact, that your labor of love has been repaid by the rich and abundant harvest of fervent gratitude sown in faithful breasts.

“Deest non nihil profano vulgo ignotum.”

My Brother, receive and preserve this token of fraternal love and confidence. May it long be the Diploma of an active Mason, and may this Lodge long have the benefit of your zeal and experience; and when summoned to the Mount where the Acacia fades not,—to the presence of the Grand Master of Eternity, may you be furnished with the Diploma of a well-spent life, and be clothed with the emblems of Truth and Purity—nobler than any worn by earthly potentates—stainless, unfading badges, reserved for those, and those only, who by precept and example have taught peace and good will to man.”

Br. Packard's reply was eloquent, impressive and grateful, and for an extemporaneous affair, peculiarly felicitous. I regret that I cannot forward you a copy for publication, but you can easily imagine my situation was not very convenient for taking notes. If he can be induced to write it out, I will forward the reply for publication. 

Demopolis, Ala., June 26, 1848.

IRELAND.

Our attentive Irish correspondent sends us the following:

“A brilliant reunion of Free and Accepted Masons took place in the town of Tipperary, on the 6th June, convoked by the Ill. Bro. M. Furnell, Pro. G. M. of North Munster, for the purpose of consecrating a new Lodge, to be called ‘The Clanwilliam Lodge, No. 55.’ The attendance was numerous and distinguished, including members of the Grand Master's Lodge of Dublin, amongst whom were the distinguished Brother, Sir J. Macneill, and their Secretary, Br. Wallace; Brethren from Cork, headed by their inestimable Dep. Pro. Grand Master, Edw'd D. Freeman, Sir Michael Creagh, Bra. Bruce, Harrison, &c.; also, many eminent Brothers of Lodges 13, 44, and 333. The consecration was solemnly performed, according to ancient usage, by the Prov. G. Chaplain, the Prov. G. Master, and Dep. Prov. G. Master of North Munster, the Dep. Prov. G. Master of Munster, and a full procession of the Order. The new officers were then installed, and a large ballot took place. The Brethren adjourned at 7 o'clock to a magnificent banquet, and passed the evening in that happy state of philanthropic and kindly feeling which Masons alone experience. We cannot help congratulating our friends at Tipperary on having, at length, a temple erected amongst them, within the tranquil walls of which all political and religious differences and allusions are strictly prohibited, and where men of all creeds and parties can meet on the square.”

QUALIFICATIONS OF CANDIDATES.

[We publish the following communication, not because we subscribe to the views advanced by the writer, but because he urgently desires it, as an act of justice to himself. We ask the reader to refer to pages one hundred eight and two hundred fourteen, of this volume, for the origin of the controversy. Lest, however, he may not be able conveniently to do so, we will briefly state it.

In the April number of the Magazine, we published an extract of a letter from Br. Fielding, (suppressing his name,) in which, speaking of "innovations" on the "body of Masonry," he says—

"Ask the Grand Lodge of Virginia where she obtained the power to add to Atheists, 'Universalists,' as to be excluded from the Order."

Knowing that the writer was a respectable Brother, and presuming that he had authority for what he was saying, we did not hesitate to publish his inquiry, not however, doubting that he would receive an answer. In this latter respect we were not mistaken; for on the 10th April following, Br. Stevenson addressed us the note published in May, in which he denies the charge, and says :

"During this whole period,"—a quarter of a century, in which he has been connected with the Grand Lodge of Virginia,—"*and under all these circumstances, I have never heard it insinuated that any should be excluded from the privilege of Masonry, on account of religious opinions, except the 'Atheist.'*"

On this state of the facts, Br. Fielding has written the communication that follows. We do not admire its tone, but for that we are not responsible. The crowded state of our pages has prevented its appearance at an earlier day.]

Sidney, O., May 18th, A. L. 5847.

BR. MOORE,—My communication to you, under date of 9th March last, written in great haste, and without the most remote thought that it contained anything worthy of publicity, or reprobation, seems to have met both.

My desire for more light, induced me to write you for a copy of Dr. Oliver's "Landmarks," and as "out of the abundance of the heart the mouth speaketh," my pen, unconsciously to myself, almost, ran to some extent in deploring a state of things which you yourself seemed to have been apprised of while in the West. Had I contemplated submitting my views to my Brethren publicly, I should have been more careful in the construction of the phraseology, and could have presented the *facts* to which I referred, less offensively to those who were implicated in helping to innovate the body of Masonry. But the sentiments expressed, and the facts stated, I now reiterate, without qualification. "*Magna est veritas et prevalebit.*" But in wielding the sword of truth, my aim shall be in conquering, not to destroy, but to save alive my worthy Brother who has thrown me his glove.

I quote from the proceedings of the G. Lodge of Virginia, held in the city of Richmond, in Dec. last. The committee on foreign correspondence, after dissenting from the sentiments expressed by the committee on foreign correspondence of the G. Lodge of North Carolina, requiring a "belief in the divine authenticity of the Holy Scriptures," use the following language: "It is only by a moral, correct, unblemished life of action, and not by profession, that any can properly secure a Masonic association. To these are *superadded* but *one* other requisite, and that is a belief in a Deity, [whether of wood, or stone, or brass, is not stated,] and a *future state of rewards and punishments.*" Now, although my dear Br. Stevenson says that he has been a 'pretty regular attendant,' he could not have been present at the last Grand Communication of the G. Lodge of Virginia. Which,

for his sake, as well as for the love I bear the Brethren of that *eminent* body, I deeply regret. For had he been present, he would not only have prevented the adoption of the "innovation" which as P. G. M., and as G. Lecturer he most sensitively repudiates, but would have also by his influence and Masonic intelligence, prevented the going forth to the world, a sentiment at war with the very elements of Ancient York Masonry, viz: "that a distinct avowal of a belief in the divine authenticity of the Holy Scriptures," is an "additional test," and not an essential part of the "*body of Masonry*." Is it not the great light of Masonry? If so, is not a distinct avowal as to its authenticity and its divine origin, *essential*? Can a Lodge exist one moment without it? These are questions of easy solution to the intelligent Mason, and such I know my Brother must be, or he would not be called to the office of G. Lecturer in that venerable body, once the place where the immortal Washington met in fraternal love the "Sons of Light." "But if the light in us becomes darkness, how great is that darkness." Much more might be said in reference to this report. One remark more, however, must suffice, and that is this: In sending forth to the world, we should be careful in constructing our reports, so to word them, as not to give objectors an opportunity to charge us with either infidelity or pantheism. The words "a Deity," in this report, are susceptible of such construction, when surely there is not a Brother in the vast Lodge from East to West, and between the North and South, whose soul is darkened by a single cloud of Heathen mythology. A regard for truth alone, and to afford an opportunity to my Brother from Staunton, to put into practical use the third tenet of our profession, and the fourth *cardinal virtue*, has induced me to answer him, as my name was not appended to the printed extract from my letter. My objection to answering him did not arise from any want of respect or brotherly love for him, but from a disinclination to appear before the public in controversy with a Brother so enlightened, who had hastily let his pen loose to maintain the character and standing of his G. Lodge, against what he *conceived* to be a "serious charge, without the least possible foundation," and requests you to give place to his note in the May number, "that so gross an error be corrected at the earliest possible moment." It is difficult even for an old Mason to receive such unmerited rebukes with equanimity. But I have "learned to subdue" those feelings incident to this state of existence, and can now from my inmost heart declare, that even the severity of the Brother has only whetted up my dull sword, to contend for *truth*, not to discomfit him, and with him I mutually regret that from any source within our borders, (and are we not one,) mistakes should occur in sentiment, or that "innovations" should be made. There is, however, a *sovereign balm* for all these wounds inflicted on the body of Masonry. It is a diffusion of *exact* Masonic intelligence throughout the entire Society, in all its organizations, whether Grand or Subordinate. This can be done only by coming together and basking in the *true light*, which can be communicated only orally.*

I should delight much to hold sweet converse with my Brother S., and doubt not that we would almost, if not entirely, agree in all things when "face to face." Has he labored much? I more. I have been for thirty years "a pretty regular" attendant on the G. Lodge of Ohio; have been honored with "supreme command" one term; held for seven consecutive years the office of Grand Lecturer, some years ago, and have again *now* been called to sustain the same office, with

*Lest this sentiment might seem inconsistent with that expressed in mine of 9th March, let me observe that a Supreme G. Lodge may be so constituted as to maintain the true work. But that work must first be ascertained, clearly defined, rational, consistent in all its parts, harmonious. In a word, geometrically exact. Let this be done, and then commit it to a General body for conservation. If this be not first adjusted, better far that one single jurisdiction should refuse and remain free, and cherish the true light, feeble though it might be, than to put on the yoke and bow the knee to "Baal," and thus involve in one common ruin, all that is lovely or worth a struggle. Conventions, from time to time assembled, without power, but the power of Light, Truth and Reason, are the safe means to use, to compare notes, examine the "Landmarks," review the "*body of Masonry*," and thereby be enabled to return to the paths whence we have strayed.

a vastly increased amount of labor, physical and mental. Surely we are Brethren! Why should we "fall out by the way?"

Dear Brother—Although my former letter was unexpectedly published, I am perfectly content that you did so. You no doubt thought I desired it. Will you also publish this as early as practicable?

With fraternal regard, yours,

W. FIELDING, G. Lec. G. L. of O.

ON THE STUDY OF MASONIC ANTIQUITIES.

BY BRO. THOMAS PRYER.

CHAPTER VI.—Concluded.

THE MYTHOLOGY OF ANCIENT INDIA—WORSHIP OF BRAHMA, ETC.

IN reducing the Brahminical rites to their pristine elements, we thus arrive at a primitive faith, presenting sublime ideas of the Supreme Being. Upon these ideas a mythology was subsequently founded, which was intended in the origin to speak merely a symbolical language. Though now perverted to the lowest stage of degradation, the original rites were in themselves pure and simple, and the system uniting theology and science, was in its effects grand and pre-eminently imposing.

The preceding investigation will enable us to form a better judgment as to the purposes of the rock-cut temples, and the rites which there were celebrated. In the cave of Elephanta, the *Trimurti* was worshipped; whilst *Keylas* (or Paradise,) the principal temple at Elora, was dedicated more especially to *Siva*, or that particular regenerating principle consequent upon the indestructibility of matter, which this personification was intended to represent.

We must not, however, confound the primitive rites with the abominations practised in the worship of Jugernaut at the present day. Sublime truths were originally taught, which, as in Egypt, were "veiled in allegory, and illustrated by symbols."

There are many analogies presented in the rites and symbols of Egypt and India. The *Lotos*, so celebrated on the banks of the Nile, is a symbol frequently recurring in the temples of Elora, and it is remarked by Mr. Burrows, "The lotos is a prominent symbol in the Hindoo and Egyptian cosmogony. This plant appears to have the same tendency with the sphinx, of marking the connection between that which produced and that which is produced." *Virgo*, the Egyptian Ceres, so frequently seen mounted on the back of *Leo*, in the ancient remains, bears in her hand the blue *Lotos*, which plant is acknowledged to be the emblem of celestial love." Captain Wilford observes, the "The *Lotos* floating on the water, is an emblem of the world: the whole plant signifies both the earth and its two principles of fecundation. The stalk originates from the navel of Vishnu, sleeping at the bottom of the ocean; and the flower is the cradle of Brahma, or mankind. The germ is both the *Meru* and *Linga*; the petals and filaments are the mountains which encircle *Meru*, and are also the type of the *Yoni*." The *Lotos*, in the Hindoo cosmogony, was thus a symbol connected with the profound mysteries of creation; and as to this, Seeley, in his "Wonders of Elora," remarks: "How happy is the idea of the illustrious men who formed these temples, these eternal houses of worship, contemplating with religious zeal the *Lotos* on the walls of their temples. At Visvacarma's temple (at Elora,) are seen the large spherical altar, the arched roof, with its stone ribs, emblematical of peace, and the pillars (like the fabled pillars of the world,) embracing the orbicular vacuum, with the figure in front of the altar, evidently in prayer, as if meditating on the globe behind, and the vaulted heavens above, ribbed up with its stone rafters, and

the tree or umbrella spreading over the altar, as the heavens do over our globe. All this is a beautiful illustration of the creation; for these temples were meant to last for ever, and to commemorate the unspeakable glory of the Almighty Founder of the universe."

The analogies existing between the ancient systems prevailing in Egypt and India, might be readily multiplied. Thus, in the bull *Nundi*, the type of Siva, and emblem of Divine justice, we recognise the *Apis* of Osiris, and, as in Egypt, a white and spotless bull was preferred. The constellation *Taurus* was the original of both. The bull represented the principle of light, and the cow was regarded as his mythological consort, and referred to the chaotic waters. The horns of the Urus proceeding in a straight line from a centre to a point, happily represent rays of light. In the mysterious pictures of India, the cow pours from her mouth the waters of the sacred river Ganges. To this day, in marriage ceremonies, a cow is one of the actors.

The worship of the solar disc; of the principles of fire and light, with their various personifications; and many symbols, emblems, and principles, were similar in Egypt and in India. Certain analogies will also be found to exist in the architectural designs of their temples, as well in their ornamental details as in the plan of their construction.

The front of each grand temple at Elora, is placed towards the west, so as to catch the last rays of the setting sun. Here, in ancient times, the pious devotee, intently gazing on the declining glories of the fountain of material light, was wrapt in silent contemplation. At that tranquil hour, so serene and soothing, his mind impressed with the splendor of that irradiance which the sun's departing beams diffused over the western sky, regarded with profound reverence the grand symbol of "universal beneficence;" and when the fading glories had ceased to illuminate the front of the temple, he retired to its eastern recess, where the "sacred flame," as an emblem of the apparent properties and power of the great object of devotion, inspired him with an awful sense of the *ever-present Deity*, and kindled in his heart the fervor of adoration.

The *Rites of Initiation into the Ancient Mysteries of India*, were divided into four steps, called *Char Asherum*; and as they have been fully explained by Dr. Oliver, it will only be necessary for the present purpose to allude to several of the leading points connected with their celebration, and which I have principally selected from the Rev. Brother's "History of Initiation."

The *first* stage of probation might be performed at the early age of eight years. This consisted of an investiture with the zennar, or sacred cord of three threads, sacrifices to the solar fire, and various purifications, with an extended lecture relating to the unity and trinity of the Godhead, and the observance of daily religious rites. The candidate was then clothed in a *white* garment, *without a seam*, and intrusted to the care of a Brahmin, to be instructed in the necessary qualifications for the second degree. These were extremely rigid, consisting in penances, prayers and ablutions, a restriction from all indulgences of a corporeal or sensual nature, and the exercise of a most severe discipline, until the candidate, having attained a competent knowledge of the traditions and ceremonials of religion, was qualified for admission into another degree.

The probations necessary for the second degree were more severe than those of the former—the austerities were doubled. The candidate's days were passed in prayers, his nights in the contemplation of the heavenly bodies. "In the hot season, he sat exposed to five fires, four blazing around him, with the sun above; in the rains, he stood uncovered, without even a mantle, when the clouds poured the heaviest showers; in the cold season, he wore wet clothing, and went on increasing by degrees the austerity of his devotion."

The probation being completed, the candidate was then admitted into the second degree, which was called *Gerishth*. Being prepared, he was sanctified by the sign of a cross, and subjected to the probation of *pastos*, which was denominated *Patala*, the *Tartarus* of the Grecian mysteries. He was then led to the

cavern-temple, or other place of initiation, the interior of which blazed with a lustre equal to the light of the meridian sun. The three hierophants, clad in costly robes, sat in the *east*, *west*, and *south*, representing the great Indian triad, *Brahma*, *Vishnu*, *Siva*. The attendant mystagogues, clad in white raiment and sacred vestments, their heads covered with pyramidal caps, typical of the spiral flame or solar ray, were seated around. Thus disposed, the candidate was summoned to the centre by a well-known signal from the sacred bell.* The rites commenced by a hymn to the great God of Nature, whether as the Creator, Preserver or Destroyer. This was followed by an apostrophe to the sun. The candidate was then required to make a formal declaration that he would be obedient to his superiors, keep his body pure, have a tongue of good report, observe a passive obedience in receiving the doctrines of the order, and the firmest secrecy in maintaining inviolable its hidden and abstruse mysteries. The candidate was then sprinkled with water, divested of his shoes—that the consecrated ground whereon he stood might not be polluted—and made to circumambulate the interior of the temple *three* times, in reference to the grand *Trimurti*, whose representatives were stationed triangularly in the *east*, *south* and *west* points of the circumference of the mystical circle.†

The candidate was then solemnly enjoined to the practice of religious austerities, and placed in the care of a *spiritual guide*, under whose direction he passed through seven ranges of caverns, amidst dismal shrieks and lamentations, referring to the bewailings for the loss of *Cama*, who was fabled to have been slain and his body enclosed in a chest, and committed to the waves, like the Osiris of the Egyptian mysteries. Sometimes the loss of *Sita* was in like manner commemorated. Strange sights during this part of the ceremony were presented to the eyes of the candidate, and amongst others a terrible appearance of *Mana-deva* himself, in his character of destroyer.

These appearances were intended to typify the first generation of the various members of the mythology; they also represented the punishment of wicked spirits, and had numerous astronomical references. The birth of Light, the dispersion of Chaos, and the mysterious process of creation, were also figuratively shadowed forth in this part of the ceremonial.

The candidate next personified *Vishnu*, and passed through peculiar ceremonies referable to the *avatars* of that deity. Thus, in the first, he plunged into the waters, to represent the *fish-god*, and in the *fifth* manifestation took *three steps at right angles*.‡ After passing through a variety of trials, the candidate was enlightened, and introduced into the presence of the altar, when he was told that “whatever is performed without *faith*, whether it be sacrifices, deeds of charity, or mortifications of the flesh, is not for this world or that which is above,” and was strictly admonished against the commission of five crimes which were prohibited under heavy penalties in this life, and punished with eternal vengeance in the next.

The candidate was then solemnly obligated, and introduced into the sacred sa-

*The bells used in the Jewish ministrations were imitated in the spurious Freemasonry adopted in many of the mysteries; from whence they seem to have passed to the Romish church and other religious systems. They were profusely introduced in the mysteries, and being attached to the priestly vestments, were worn by the Bacchantes in the Dionysiacal celebrations.

†When the Sun rises in the East, he is *Brahma*; when he gains his meridian in the South, he is *Siva*; and when he sets in the West, he is *Vishnu*.

‡In the fifth avator, *Vishnu*, as a diminutive Brahmin, demanded of the impious tyrant *Beli*, a huge giant, as much ground for sacrifice as would suffice to place three feet in. The demand being granted, *Vishnu*, remaining his own form, with *one* foot covered the earth; with the *other* he filled all the space between earth and heaven; and with a *third*, which unexpectedly started from his belly, he crushed the monster's head, and hurled him down to the infernal regions.

cellum, a spacious apartment representing *Keylas* or Paradise.* This was brilliantly illuminated, profusely decorated with gold and gems, ornamented with statues and emblematical devices, and filled with delicious fragrance. The hierophants were arrayed in gorgeous vestments, their heads crowned with mitres and tiaras of burnished gold. The candidate being now fully regenerate, received a *new name*, expressive of his recently-attained purity; and being introduced to the chief Brahmin, was received by him as a brother and associate; he was then invested with a *white robe* and tiara, and instructed in the *signs, tokens, and lectures of the order*. His forehead was marked with a cross, and an inverted level (the tau-cross) was inscribed on his breast, to intimate that he was advanced to an equality with the superior order of priests. He was then invested with the sacred sash,† and consecrated chaplet, received amulets to ensure the protection of Vishnu, and a serpent stone, or amulet, similar to the *augurium* of the Druids. He was then entrusted with the *sacred word or name*, which has been before explained. After this, the newly-initiated candidate was instructed as to the nature and meaning of the various emblems which were arranged around him. The hidden science which was concealed beneath their allegorical veil was gradually revealed to his view; the names, attributes, and recondite essences of the various deities and symbols which he saw sculptured around him were fully unfolded, and he received a clear elucidation of all that had appeared dark and mysterious. The mythological and symbolical figures which every where abounded were shown to be "emblems of wisdom, strength and beauty, prudence, temperance, fortitude, and justice, and every other commendable virtue."

After his initiation the candidate was allowed to marry and bring up his family, and his *third* probation commenced when his children were capable of providing for themselves. He then retired from active life, and occupied his time in prayer, austerities, and daily sacrifices. From this point he was deemed to be *twice born*, and considered as a being of a superior class.

The *fourth* degree was believed to impart an extreme portion of merit to the sage possessing sufficient courage to undertake the performance of its duties. Being formally installed, he was solemnly bound to the observance of various penances, severe duties, and bodily mortifications; to renounce the world and all his former connections, and exercise himself exclusively in incessant prayer and contemplation. The strict performance of these duties was believed capable of transforming him into the Divine nature, and secure to him a residence among the celestial gods.

Such is a general outline of the initiatory rites practised in ancient India at the time of the formation of the temples of Elora. It is evident that the religious rites had then, in some measure, departed from the simplicity and purity of their pristine references, and by such deviation, increased by error and misconception, paved the way for subsequent superstition; yet in these rites we trace the elements of primal truths. The worship of the Tri-une deity was inculcated, and the

*The principle temple at Elora is called *Keylas*, or paradise. Such was the incredible degree of labor bestowed in the formation of this temple that it actually stands *insulated* in the native rock, a considerable space having been scooped away between its natural external walls and the parent mountain. It was into this temple that the candidate was introduced at that part of the ceremony of initiation above described.

†The *zennas*, or sacerdotal thread, was the insignia of divine priesthood. It could be woven by no profane hand; the Brahmin alone could twine the hallowed threads that composed it, and this was done with the utmost solemnity, and with the addition of many mystic rites. It must consist of three threads, alluding to the Triad or Trimurti together; then folded again, making nine, that is three times three threads; then folded again into three, but without any twisting, and each end fastened with a knot (the jod of the Hebrews;) then being put over the *left* shoulder, it *passed to the right*, and hung as low as the fingers could reach.—Ind. Ant. vol. iv. p. 740.)

mind gradually trained to the practice of virtue in its severest sense; and though the excess of religious zeal in the performance of the various austerities and mortifications may be considered as a species of infatuation, it is impossible to regard without interest the spectacle of a human being, disregarding the pomps and vanities, the pleasures and allurements of the world, living only for a life to come, and endeavoring to qualify himself for heavenly communion, by casting aside all earthly pleasure, and devoting himself to incessant prayer and contemplation. The origin of *monastic life*, in its strictest purity, is here sufficiently apparent.

The ancient sages and gymnosophists of India were the first to impart to the philosophers of other nations the sublime ideas of the *existence of a Supreme Being*, and the *immortality of the soul*; and as in their teaching (though now enveloped in fables and unintelligible allegories) we discern a knowledge of the leading facts revealed in the volume of the Sacred Law, it is apparent that their knowledge must have been originally derived from a source at once pure and authentic, however subsequently perverted and debased.

The distinction of caste—that greatest violation of the Masonic principle of universal brotherhood, a system whose pernicious influence has for so many centuries prostrated the energies, and prevented the intellectual development of the Hindoo—presents the most formidable barrier against the extinction of that species of idolatry and wild fanaticism disclosed in many of the places of modern Bramanism; and consequently offers, by its continuance, one of the greatest obstacles to the introduction of Christianity and its attendant civilizing influences. It is, indeed, a melancholy spectacle to behold so many millions of our fellow-creatures and fellow-subjects walking in utter darkness, and following the visionary influences of a blind and degrading superstition, which, enslaving the mind through life in the fetters of gross ignorance and error, presents, as its climax, the horrid car of Juggernaut and the voluntary immolation of human victims at the sanguinary shrine of the monster deity.

Attempts have been made by zealous, but, in many instances, inefficient missionaries, to open the eyes of the Hindoo to the light of the Gospel. Little, however (comparatively speaking,) has yet been effected in the way of sincere conversion. The *prejudices* of the natives have been attacked, but their minds remain unconvinced; and herein misguided zeal, so far from achieving any beneficial result, has been productive of lasting mischief. Let us, however, hope that FREEMASONRY (whose beneficent rays are again illumining those oriental regions from which they originally sprung) may, if properly directed, and regarded in its true mission, as the "harbinger of glad tidings," and "the handmaid of religion," become an important auxiliary in the disseminating of TRUTH, *spiritual* as well as *moral*. Tending to break down the barrier of caste, by unfolding the banner of "Brotherly love;" demonstrating the natural equality of both Brahmin and Sudra, and showing that they are both children of the same Great Father, Brethren by the same mortal tie, and partakers of the same glorious hope, the promulgation of our principles cannot fail to exert a powerful influence. Whilst attacking the reigning superstition in its vital part, by unveiling the whole of its symbolical machinery, and showing the true meaning of its emblems—exposing thus the foundation upon which the superstructure of idolatry has been erected, and clearly tracing the elementary principles to that pure patriarchal fount, recognized as well by Hebrew and Christian, we may hope that the spread of our Order, now wisely encouraged among the most distinguished and influential natives of India, may ultimately tend to the overthrow of ignorance, the suppression of idolatry, and the diffusion of those principles of *faith*, and *truth*, and *universal charity*, the basis alike of Christianity and Freemasonry, and which first hymned in choral symphony by seraphic voices, proclaimed before men and angels, through earth's wide regions,

"GLORY TO GOD IN THE HIGHEST, AND ON EARTH PEACE, GOOD-WILL TOWARD MEN."

CELEBRATIONS OF ST. JOHN'S DAY.

AT LANCASTER, S. C.

C. W. MOORE, Esq.:—*Dear Sir and Bro.*:—It is with unfeigned pleasure that I sit down to write a few lines, in order to inform you and the numerous readers of your valuable Magazine—(which is held now in such high estimation by all true Brothers throughout the South and South-west, as the blazing star of ancient Freemasonry)—that our venerable Institution is still respected by the good people of South Carolina, and more especially by the good and true of Lancaster District. This is abundantly manifest from the fact, that we still continue to receive numerous and most honorable accessions to our numbers. Zealously seeking pure Masonic light, and strictly tying our door against the unworthy, (which we view as the only legitimate means of guarding our noble Institution against defilement from without,) we are steadily pursuing an onward and prosperous course.

Jackson Lodge, No. 53, in the town of Lancaster, was last week favored with official services of our gifted and highly esteemed Br., Dr. A. G. Mackey, G. Lecturer of the State. During the whole of the week he was constantly employed in lecturing the officers and members of said Lodge in the several degrees, and rubbed off the remaining spots of rust which were observed to be sticking about us by his correct and scrutinizing eye. And on Saturday, the 24th, we wound up by a public celebration of the anniversary of our patron Saint; and although my attempt will doubtless fall far short of doing full justice to the scene, I will nevertheless endeavor to give a slight account of our acts and doings on this highly interesting occasion.

At about 11 o'clock, A. M., the members had all assembled themselves in the Masonic Hall, having previously crowded Br. Mayer's Hotel almost to overflowing with our wives, daughters, sisters, mothers, &c. Under the direction of Br. Mackey, we commenced forming a procession in the Lodge room, during which time, Capt. Rutledge's fine band of music stationed itself in the open street, in front of the Lodge room, and entertained the whole town with its delightful strains.

The procession being duly formed, (embracing the ladies,) we marched up Main street, until we arrived opposite Mrs. Gill's Hotel, then changed direction obliquely to the left, and passed into the Court yard. The Brethren facing inward, open order, the ladies passed through and up into the Court House, and were quietly seated; and were followed by the Brethren and spectators until the house was so densely crowded that many were compelled to stand erect.

The Brethren having been called to order, prayer was offered by Rev. P. T. Hammond, W. M.; music followed—then R. W. Br. Mackey arose and delivered a most interesting address, going deep into the antiquities of our Order—giving its history, character and origin—bringing it along, intricately, though safely, almost from the beginning of time up to the present day—showing its good effects upon society—its relation to Christianity—and meeting the common-place objections usually urged against it,—and we fancy from the heavy weapons which he used in meeting and answering those common though frivolous objections, he sent conviction home to several who were present.

I would, sir, say more of Br. Mackey's speech, but we entertain a hope that he will yet favor us with a copy of it for publication, and if so, you shall see it in due time.

After Br. Mackey had finished his speech, and taken his seat, cheers arose

all over the house; music followed, and the services closed with the benediction by Br. Hammond. The procession was then re-formed as before, and returned to Br. Mayer's Hotel, where we found prepared for us a well furnished table of all that the cravings of man's appetite could desire, and I can assure you that all speculative matter was forgotten for a time, except good order and kindly feeling; and we entered into an *operative* manœuvre with true Masonic sociality,—each Mason taking care for the comfort and ease of our fair guests, who were all satisfied with the rich feast set before them. Thus we were pleasantly engaged until the shades of night warned us it was time to seek our homes, and we retired—all highly pleased with this new but interesting scene.

Fraternally, thine,

ELI C. BISHOP.

[Press of other matter has obliged us to omit a portion of the above account as prepared by our correspondent.]

AT MOUNT PLEASANT, OHIO.

On Saturday last, St. John's Day, (says the Cincinnati Commercial,) a large assembly of the Masonic Fraternity, numbering over two hundred, met at Mt. Pleasant, to lay the foundation stone of a Masonic Hall at that place. The Grand Lodge met, and was opened in ample form. Dr. Vattier represented the Grand Master on the occasion, and performed the duties attached to the important office. A variety of papers were handed in by several Brethren, and with proceedings of the Grand Lodge and Book of Constitutions, were sealed up and deposited in the stone. After this was performed, the procession of various Lodges, Royal Arch Masons, Council, and Sir Knights Templars, and the Grand Lodge, moved towards a grove at the edge of the town, accompanied by a fine band of music, and near two hundred ladies adding by their presence brilliancy to the scene, and evincing by their smiles and approving countenance, that their hearts and affections were with their fathers, husbands and brothers on the occasion. When the head of the Masonic column reached the stand prepared at the grove, the Brethren opened right and left, the ladies marched through first, then the Grand Lodge, &c., as usual. Prayer was offered by Rev. D. S. Burnett, G. Chap. Br. D. T. Disney, D. G. M., Orator of the day, gave an interesting oration, occupying some thirtyfive minutes, when Rev. D. S. Burnett, acting as G. C., delivered a spirited and eloquent extemporaneous address, calculated to impress the minds of all to the moral and religious influence Masonry was calculated to exert, whenever the precepts of Masonry were strictly adhered to. Two odes were sung suitable to the occasion, and the benediction closed the ceremonies, when the numerous company adjourned to dinner, prepared for the occasion. About four hundred Brethren and ladies sat down to the ample feast provided for the day.

AT KNOXVILLE, TENN.

The anniversary of the nativity of St. John the Baptist, was celebrated at Knoxville, by Mt. Libanus Lodge, No. 59, by a procession, address, the public installation of officers, and a Masonic supper.

"The Procession (says the Knoxville Register,) was larger than it has generally been on similar occasions, numbering, in addition to the members of the Lodge, several Brethren from a distance. Still better delegations from abroad would probably have been in attendance but for the fact that other cel-

celebrations of like character were in progress on the same day, in adjacent counties.

"The Address.—The great feature of the celebration was the Address by Rev. James D. McCabe, of Abingdon, Va. We have heard many Masonic addresses in our day, but never one, we believe, that would, either, in matter or manner, bear the palm from this. It gave evidence of a rare adaptation, on the part of its author, to the business of addressing popular assemblies—evinced, as it did, the possession of sound discriminating and reasoning faculties, a thorough knowledge of his subject, and no ordinary powers of eloquence. It was listened to by a large and delighted audience.

"The Installation of officers then took place.

"The Supper.—In the evening the Lodge room and the spacious room adjoining it, on the upper floor of the Court-house, were thrown open to Masons, and the wives, widows and daughters of Masons, who gathered in goodly numbers, to partake of an elegant supper, and spend a few hours in social intercourse with each other."

AT AURORA, IND.

On the 24th, St. John's day, the Masonic Fraternity, composed of Brethren of the Order, in good standing, from different parts of the country, met at the Hall in Aurora, Ind., at 9 o'clock, A. M., for the purpose of performing the solemn ceremonies of dedication, which were witnessed by about two hundred ladies with their friends. They then formed a procession and marched through the city, after which they repaired to a large building belonging to Mr. Cheek, which was kindly tendered for the occasion, when the ceremony of installing the officers took place, after which an Oration by Dr. L. M. Lawson, of Cincinnati. The order of procession was again formed, and marched to the Eagle Hotel, the proprietor having prepared a sumptuous dinner, which was partaken of by all present with entire satisfaction. After dinner was over, the Brethren repaired to their Hall, and were dismissed.—*Cin. Com.*

AT JACKSON, MO.

The celebration of the birth-day of St. John the Baptist, by the Brethren of Acacia Lodge, at Jackson, Mo., assisted by the members of the Lodge in Cape Girardeau, and other Brethren, was highly creditable to the Fraternity. Addresses were delivered by the Rev. S. H. Ford, Bra. A. S. Waugh and John D. Taylor, of St. Louis. The ceremony of installing the officers of the Acacia Lodge, and dedicating their hall by Br. J. D. Taylor, D. G. M., was very impressive and gave good satisfaction. After the exercises at the church were over, the Brethren, together with their wives and daughters, partook of a most excellent dinner.

AT EASTPORT, ME.

The anniversary of St. John was celebrated at Eastport, by Eastern Lodge, at that place, aided by the Lodges from E. Machias, Lubec, Calais, St. Stephens and St. Andrews. "A large number of our citizens," says the Eastport Sentinel, "attended the services at the church, which were conducted in a style in keeping with the skill and good taste of the whole proceedings of the day. The choir executed an anthem, and the 'Mason's Sweet Home,' in fine style. The address, by Rev. Mr. DREW, was of that candid and straightforward

ward nature which characterises the author. It was chiefly devoted to an exposition of the principles of Masonry, and to answering the objections raised against it; and the general voice of those who heard it is, that 'it was a plain common sense and satisfactory performance, tending much to a better feeling in regard to the Fraternity of the square and compass, and a removal of many prejudices from the minds of the community against any and all so-called secret societies. After the services at the church, the Masonic body proceeded to Trescott Hall, where a bountiful dinner had been provided by 'mine host' of Loring's Hotel."

GEN. WARREN'S APRON.

G. Secretary's Office of the G. Lodge Dist. Columbia, }
Washington, July 17, 1843. }

TO CAPT. JOSIAH STURGIS,—*Sir and Brother*,—I am directed by a resolution of this M. W. Gr. Lodge, to convey to you its thanks for your attendance at the recent laying of the corner-stone of the National Washington Monument, clothed in the Apron of our late and illustrious Brother, General Warren.

This time-honored relic, was a befitting one for the occasion, and aptly and appropriately took its place by the side of a similar Apron, worn by our M. W. Gr. Master, which had been the property of our Br. Geo. Washington. The blood of the owner of the first was shed in the earliest struggle of his country for liberty: the life of the owner of the latter was spared, to consummate that struggle by a glorious success over his country's enemies, and to add to the renown so acquired, the imperishable crown of honor derived from his voluntarily relinquishing the power and place which time and circumstances had placed in his hands.

The presence of these Masonic relics on the same occasion, and when the Order had assembled to perform a most interesting ceremony, in the commencement of a work designed to express the gratitude of a nation of twenty millions of free-men, was most happy, as it could not but call to mind with more force, the virtues, the lives of unblemished character, the great public service, and devoted patriotism of our two illustrious countrymen and Brothers, and incite all the Craft emulously to imitate the glorious examples set before them.

With feelings of respect and esteem,

I remain fraternally, yours,

CHAS. S. FRAYLEY, G. Sec.

The subjoined paragraph, giving the history of the Apron above alluded to, appeared in the Washington Union, on the morning of the day of laying the corner-stone of the Monument:

"A MEMORABLE RELIC.—We understand that Captain Josiah Sturgis, of the revenue cutter Hamilton, stationed at Boston, has in his possession the Masonic Apron of Major General Warren, who fell at Bunker Hill, in 1776. Gen. Warren was Grand Master of the Grand Lodge of Massachusetts. This apron was given by the heirs of Gen. Warren to the late Maj. Benjamin Russell, a hero of the Revolution, and subsequently Grand Master of the Grand Lodge of Massachusetts, and for forty-five years the well-known editor of the Boston Centinel. On his death, it was given by his heirs to Capt. Sturgis."

CELEBRATION AT NEW BEDFORD.

THE following remarks by Alderman NIX, at the celebration in New Bedford, on the 24th June, were not received until after our last number had been put to press, or they would have appeared in their proper place. They were in reply to a sentiment complimentary to the city and authorities of New Bedford. We take pleasure in giving them a place in our pages, even at so late a day :—

Mr President.—In the absence of the Mayor of our city, it devolves upon me to respond to the very happy allusion that has just been made. I feel somewhat embarrassed, surrounded as I am by *Knights, Princes*, distinguished *Commanders*, and the fair and beautiful of our city and from abroad, and also in the presence of an hundred *Masters* ; and it will be deemed presumptuous in me to do more than briefly respond to the sentiment offered by the President. I rejoice with you, sir, that we meet here, today, so many of our distinguished Brethren from abroad. I bid them welcome to the city of New Bedford, and though their faces are new to us, they are not strangers: No, for we are Brethren in the same great work of charity and love toward our fellow-men. Faith, Hope and Charity always abide with us, but the greatest of these three is Charity, and should so be remembered by us as Masons and good men.

I appear before you today, wearing the apron of one now deceased, and known to many of you as a just and good Mason. May his spirit teach me to wear it, as worn by him, full fifty years ago.

I thank you, Mr. President, in behalf of our city, for the kindly sentiment that has been offered her, and may the Great Architect of the world so *square* the actions of her rulers, that when the Masonic bell shall have tolled *high twelve*, she may indeed be "like a city set upon a hill which cannot be hid," and her people an acceptable people in his sight.

I now propose—*The Masonic Order*—"Esto perpetua."

MISSOURI MASONIC COLLEGE.

THE Grand Lodge of Missouri, held a continuation of its Grand Annual Communication on the 10th of July, in Lexington, on the Missouri river. It will be remembered that it was called off in May last to meet, as above stated, to dedicate the Masonic College, elect a President and Professors, &c. On Tuesday morning, the 11th inst., about two hundred Masons formed in procession, in connection with about the same number of the Sons of Temperance, six hundred Sunday School children, and a great concourse of citizens, ladies and gentlemen, and moved, about 11 o'clock, to the college building, near a mile distant. The M. W. Joseph Foster, Grand Master, in the solemn forms peculiar to our Institution, dedicated the splendid edifice, erected for the College. At the conclusion of the service of dedication, the procession proceeded to a grove in the vicinity, where an appropriate and highly finished address was delivered by Bro. A. L. Slayback. On Wednesday the Grand Lodge passed an order suspending the sale of any scholarships, until after the next Grand Annual Communication. The Hon. Wilkins P. Tannehill, of Nashville, Tennessee, was then put in nomination for President of the College, and received every vote but one, and that opposition not because of any objection to Brother Tannehill. Archibald Patterson, late Professor of Mathematics in the old Masonic College, was elected to fill the chair of Mathematics, and William Cameron, late of Virginia, was elected Professor of the Preparatory Department. A Select Committee, raised for that purpose, reported that the Grand Lodge had ample available means to pay the Professors, without drawing upon the thirtyone thousand dollar subscription list, or the sale of any real estate.—*Masonic Signet*.

THE SITE OF SOLOMON'S TEMPLE.

BEAUTIFUL ARABIAN LEGEND.

"THE site occupied by the Temple of Solomon, was formerly a cultivated field, possessed in common by two brothers. One of them was married and had several children; the other was unmarried: they lived together, however, cultivating in the greatest harmony possible, the property they had inherited from their father.

"The harvest soon had arrived. The two brothers bound up their sheaves and made two equal stacks of them and left them on the field. During the night, the unmarried brother was struck with an excellent thought: 'My brother,' said he to himself, 'has a wife and children to support: it is not just that my share of the harvest should be as large as his.' Upon this he arose, and took from his stack several sheaves, which he added to those of his brother; and this he did with as much secrecy as if he had been committing an evil action, in order that his brotherly offering might not be refused. On the same night, the other brother awoke and said to his wife—'My brother lives alone without a companion; he has no one to assist him in his labor, while God has bestowed on me a wife and children; it is not right that we take from our common field as many sheaves as he, since we have already more wealth than he has—domestic happiness. If you consent, we shall, by adding secretly a certain number of our sheaves to his stack, see his portion of the harvest increase, and without his knowledge.' The project was approved, and immediately put into execution.

"In the morning, each of the brothers went to the field, and were much surprised at seeing the stacks still equal. During several successive nights the same contrivance was repeated on both sides, for as each kept adding to his brother's store, the stacks always remained the same. But one night, both having stood sentries to divine the cause of this miracle, they met, each bearing the sheaves mutually designed for the other. It was thus all elucidated, and they rushed into each other's arms, each grateful to heaven for having so good a brother.

"Now," says the legend, "the place where so good an idea simultaneously occurred to the two brothers, must have been acceptable to God. Men blessed it, and Israel chose it, there to erect the house of the Lord!"

CORRESPONDENCE.

Pepperell, June 25, 1848.

SIR KNIGHT MOORE,—The 24th of June has again taken its flight in the rapid revolutions of the wheel of time. It did not pass away without recalling to my mind solemn and deep thought. There "is a pleasure in the pathless grove," where I love to roam, and hold sweet communion with that science "which no man knoweth, saving him that receiveth it." The pencil of nature never gave a finer touch to *Mount Lebanon Grove*, than on the 24th inst.

1st Sentiment. *The Boston Encampment*—The brightest constellation in the western hemisphere of Knighthood.

2d. *The Grand Lodge of Massachusetts*—As it has been, so may it continue to be, to the holy cause of Freemasonry—what the human soul is to the body of man—a source of life, of intelligence, and vigor.

3d. *The two Masonic Republics*—The United States and France: May their union be eternal!

Yours, fraternally,

LUTHER S. BANCROFT.

MASONIC CHIT CHAT.

NEW VOLUME.—The next number will close the *seventh* volume of this Magazine. The *eighth* will be commenced on the first day of November, affording a favorable opportunity for Brethren, who have not yet done so, to enroll their names on our subscription list,—an opportunity which we trust, they will not suffer to pass unimproved.

We have several copies of the current volume on hand, which will be forwarded to subscribers at the regular price: and also a few copies of vols. four, five and six, which can be had on the same terms.

We have likewise one complete set (7 vols.) on hand, neatly bound in half morocco, gilt and lettered, which will be disposed of at \$3 a volume—being an advance over the original subscription and cost of binding, of 37½ cents a volume. It is a favorable opportunity for any Brother or Lodge wishing to add the work to their library. Another may not occur.

AWFUL BEACON.—We invite the attention of our delinquent subscribers to the following mysterious phenomenon:

"A Mr. Blindman, pilot of a flat-boat on the Ohio, recently saw a most wonderful sight in the heavens. He was watching eagerly the comet's tail, when at once he saw the tail curl up and form in big letters the word

P A Y

He did n't pay much attention to it; but in a few minutes he looked round again, and saw distinctly in the same place, the word

T H E

Astonished at this, he ran below to inform the captain, and when he got back and looked up at it, he found it had changed again and formed the word

P R I N T E R .

The phenomenon was observed at about the same time in several other parts of the country.

Can the High Priest elect of a Chapter, who has never taken the degree of H. Priesthood, legally confer the Chapter degrees on others? C. H. J.

Sometimes permitted—though he should take the degree as soon as convenient.

Our Brethren at Geneva, N. Y., celebrated the 24th June by a public procession, &c. There were several Lodges and Chapters present, from the neighboring towns. The address was delivered by Br. D. A. Ogen, Esq., and is said to have been a performance of great merit. In the evening, the solemn and impressive ceremony of dedicating the new Masonic Hall, took place under the direction of the Hon. J. D. Willard, Grand Master. We are gratified to know that the Institution is again reviving in this section of the State of New York, and that it is coming up under more favorable auspices and better regulations, than those under which it formerly flourished.

The London Westminster Review has the following:—"M. Arago has argued that the Egyptians not only possessed knowledge of the steam power, which they employed in the cavern mysteries of their pagan Freemasonry, (the oldest in the world, of which the pyramids were the Lodges,) but that the modern steam engine is derived, through Solomon de Caus, the predecessor of Worcester, from the invention of Hero, the Egyptian engineer."

The Grand Lodge and Grand Chapter of this Commonwealth, hold sessions in this city the present month. See advertisements on the cover.

The Masonic bodies in this city, generally, resume their labors this month, having rested during the warm weather.

Rev. J. N. Hamill is our authorised agent for the Magazine, at Fort Jessup, La.

Br. T. P. Abell is an authorised agent for the Magazine at Middletown, Ct.

We have on hand a large amount of foreign and domestic intelligence, a portion of which shall be given in our next.

We understand that the G. Lodge of New Hampshire will hold a special session at Manchester, on the 6th inst.

THE
FREEMASONS'
MONTHLY MAGAZINE.

VOL. VII.]

BOSTON, OCTOBER 1, 1848.

[No. 12.]

BALLOTING FOR CANDIDATES.

Clinton, Miss., March 13, 1848.

DEAR SIR AND BRO.:—When questions arise that admit of diversity of opinion, it is proper that they should at once be referred to some competent authority for decision. As you are looked to to decide Masonic questions, you will pardon the liberty taken on this occasion. If the question has ever been the subject of communication in your Magazine, it has not met my eye, and the greatly extended circulation of your valuable periodical, will exempt you from the charge of tautology, if you publish again your views in full on this question.

It is one of the usages of Masonry that has received universal sanction, I believe, that a candidate who is rejected on his petition for *initiation*, can not renew his application until after the expiration of one year.

On petitioning for *advancement*, the ballot being taken on the *moral qualifications* of the applicant and resulting unfavorably, does the rejection rest on the same grounds as the former? If so, what is his recourse? Having (perhaps) twice passed through the ordeal of investigation, he is checked in his advancement by a rejection, which implies merited Masonic censure. The members opposing his advancement, cannot, if known, be called on for their objections—Must he rest under the odium thus cast on his character, until one year expires, before he can make an effort to relieve himself from the opprobrium by again petitioning, that another scrutiny might be submitted to? or, being already a Mason, can he claim the privilege of an investigation of his character before the Lodge; when he has not the means of knowing the nature of the objections to him?

It would be but acting in strict conformity with the principles of the Order, for the opposing members to make their objections known, in the form of specified charges, so that the Brother might be held to the award of the Lodge; yet it is their privilege to withhold them.

As the object of this letter is to solicit your views on this subject, and not to intrude mine on your consideration, I have endeavored to be as brief and concise as possible.

By giving your attention to the above, you will confer an obligation on the Fraternity, and particularly on

Very respectfully and fraternally, yours,

Geo. H. Gray, Sr.

We are not aware of the existence of any regulation in the Constitutions of Masonry, that requires a candidate who has been once rejected, to

remain one year before he can again be proposed for initiation. Nor has such a practice the sanction of general usage. Wherever it exists, it is by virtue of a particular Grand Lodge regulation, or local usage among the Lodges, and is inoperative beyond the jurisdiction within which it is thus sanctioned. Indeed, unless required by a specific regulation, it can never be but partially operative within any jurisdiction; for, a local usage is binding only on the Lodges that adopt it. It is not competent for a portion of the Lodges, within a given limit, to adopt a practice, not required by the regulations of the Grand Lodge, nor by the Constitutions of Masonry, and then to demand that the remaining Lodges shall conform to it. If the former have a right to *adopt*, the latter have the same right to *reject*, whatever is not positively required by the local or general Constitutions, or established usages of Masonry. In this respect, the Lodges are free to judge for themselves, and to decide, each for itself, until the Grand Lodge has passed upon the subject. On this point, we refer our correspondent to page 132, of the current vol. of this Magazine.

There is so great a diversity in the practice of balloting for candidates in the Lodges, in different parts of the country, that any general rule must fail in its application. The usual practice in this State, requires but a single petition and a single ballot for the three degrees; and it supposes that the candidate will come forward and receive the degrees at the earliest opportunity afforded him. If, however, after having received the first degree, he fail to present himself within a reasonable time, to receive the second and third degrees, the Lodge will usually refer the matter to a committee, as in the case of an original petition. A ballot on advancement to a higher degree, is not deemed necessary; because, it is always competent for any member of a Lodge, or any other Brother present, to object, if he have cause, in any stage of the proceedings. But in this case, the objector is required to state his objections openly before the Lodge; or he may do it privately to the Master, who will communicate them to his Wardens, and to the Lodge, if they shall deem them to be of sufficient importance. Under this practice, a difficulty like that stated by our correspondent, cannot arise; neither can the candidate, from prejudice or other cause, be improperly deterred in his advancement.

Another practice which prevails extensively, and did formerly universally, in this part of the country, requires that in advancing the candidate to a higher degree, a vote or ballot shall be taken on the question of his *proficiency* in the preceding degree. Where this rule is in force, the candidate is required to pass an examination in open Lodge. He then withdraws, and the ballot or vote is taken on his *proficiency*. If this be in his favor, he is advanced. If otherwise, his advancement is delayed for another month. This is the general practice, at the present time, in all

the English Lodges ; and it is undoubtedly the most ancient and correct practice. The extent of the examination, and the standard of proficiency, are fixed, in England, by the Grand Lodge. And from this, probably, originated the practice stated by our correspondent, and under which he makes his inquiries.

This may be termed the *third* practice. And, if we understand it correctly, it requires that the candidate shall petition for *each* degree, as he may wish to receive it ; and that the ballot shall be taken on *each* petition, separately. If this be so, the petition and ballot for each degree stand by themselves—wholly irrespective and independent alike of what may have preceded or may follow. Admission to the first degree, gives no claim to admission to the second. It simply prepares,—it does not guarantee. We do not, therefore, see that any distinction can be made in the principles on which the balloting is conducted, in reference to either of the petitions. They are respectively placed on a distinct and independent footing. Each is subject to its own action. A “rejection,” therefore, in either case, must “rest on the same grounds,” and the “recourse,” in each case, must be the same. Our correspondent asks—What is the “recourse” in the second case, that is, on the second ballot? We answer—What it would be in the first case. A petitioner applies for the first degree, and is rejected. What is his “recourse”? Another petitioner applies for the second degree, and is rejected. What is his “recourse”? A third applies for the R. A. degree, and is rejected. What is his “recourse”? It seems to us that under the practice, as stated by our correspondent, (with the correctness of which we have now nothing to do,) these ballotings all rest on the same basis, and are subject to the same regulations. They are all independent of each other ; but have in view the same general purpose, namely, the advancement of the candidate to a higher degree. In this view of the case, we cannot see but that the “recourse” would be the same, whether his petition were rejected in the Lodge or in the Chapter. If he has no remedy in the Chapter, he has none in the Lodge ; for the Chapter is not more independent of the Lodge, than, under this practice, the Lodge degrees are independent of each other.

It is possible, as our correspondent suggests, that wrong may sometimes be done to a worthy candidate, through prejudice or some other unworthy motive ; but under the practice in question, this is unavoidable. While it continues, the wrong may occur, and the candidate will be without remedy ; for the secrecy of the ballot cannot be disturbed, without destroying its conservativeness and efficiency.

We cannot admit that the rejection of a candidate for the second de-

gree implies "Masonic censure;" because it may arise from prejudice, or other improper motive. Nor does it deprive him of any privilege to which, as a Mason, he was before entitled.

If the rejected candidate feel himself aggrieved, and unjustly dealt by, he may appeal to the good sense and justice of the Lodge, and ask for an investigation. But he may not demand this; nor may the Lodge order it, because it has no means of ascertaining by whom, or for what reasons, the negative ballots were cast, unless the Brethren casting them voluntarily avow the act. This, we suppose, they would generally do, if not in the presence of the whole Lodge, in the presence of a committee, and under the sanction of privacy. The objections, if ill founded, might in this way, probably, be removed. We know of no other method by which the matter can be reached.

We concur in the opinion of our correspondent, that "it would be but acting in strict conformity with the principles of the Order for the opposing members to make their objections known, in the form of specific charges," if the objections are of so serious a character that they would result in expulsion, if proved. But there may be sound and sufficient objections why a candidate should not be advanced *at the present time*; and yet, wholly insufficient, to warrant his expulsion from Masonry,—such objections as admonition and time might entirely remove. In this case, it would hardly be consistent with the "principles of the Order," to prefer charges against him.

TEMPERANCE AMONG MASONS.*

TEMPERANCE is among the most conspicuous and amiable of Masonic virtues. It is the beautiful *Angerona*, the *genius* of Masonry, that preserves the sacred vestibule from the pollution of cowens and eves-droppers. The disciples of *Acrotus* should be unknown among us; the pure air of Masonry should not be breathed by the same lungs that eject the foetid air of the drunkard. Intemperance! it is the source of human woe, of misery, of wretchedness, of despair; it is the destroyer of every virtue—of the kindly feelings that ennoble the human heart; of all those qualities that enable man to approximate nearer than any other species, the divine goodness of his Creator: it is the leveller of all honorable distinction; the besom that sweeps away character, principle and honor; it is the secret worm that knaws upon the mind; that lays waste the fair field of intellect, and plucks the fairest flower to

"Waste its fragrance on the desert air."

*We recently met with this article in the St. Louis Post, of the 2d ult., where it appears without anything to designate its origin. On reading it, we thought we recognized it as an old acquaintance, and on reference to a volume of the *Amaranth*, we find that its paternity belongs to the editor of this Magazine. It was written by us twenty years ago.

Masons rightly regard Temperance as exercising a proper restraint on the affections and passions; as that power which renders the body tame and governable, and frees the mind from the allurements of vice. If, then, they are thus taught to regard it, is it necessary for us to say that it should be the constant companion of every Mason; that he who disregards it, does violence to the Institution at large; that he not merely prostrates his character as a man, but destroys his influence as a reputable Mason. If, we say, he be thus instructed, and the consequences be thus appalling, what excuse can the intemperate Brother offer in mitigation of his offence? Need we go further?—need we tell him that he is in danger of licentious and vicious habits?—that the indulgence of such habits may lead him incautiously to make exposures which he has sacredly promised to conceal, and which would inevitably subject him to contumely and dishonor?—need we tell him that the health of the body and the dignity of the species are mutually concerned in a strict observance of the virtue of Temperance?—need we say to him that an intemperate man is unworthy to hold communion with Masons?—that he is a dishonor to the Brotherhood, a discredit to the Institution, an evil to society, and an abomination in the eyes of Heaven? Yes! we tell him this; and if need be, we tell him more: we will tell him that he is an enemy to his God; to himself and to his species; an enemy to her whom he has sworn to love and protect; to her, on whose spotless bosom he has found comfort and relief, and passed the blissful hours of his youth; to her, the soother of his sorrows, the innocent sharer of his miseries: we will tell him, and tell him truly, that he has paralysed the hand ever quick to administer the healing balm to his wounded spirit!—nor will we stop here: if he be a parent, we will call upon those pledges of his early love, nearest and dearest to his heart, to plead our cause; we will present them to him in their tattered garments, dirty and emaciated; ignorant and on the high road to destruction: they shall plead to him for bread! we will take him to the sick bed of the broken-hearted mother; she shall plead for them; she shall pray for him! We will then turn and ask *him* the cause of all this misery: and his discolored eye and trembling limbs, and wretched demeanor, shall furnish the answer. This is no idle picture—no sketch of fancy—it is sad *reality*. Go into the habitation of the drunkard; examine, judge of things as they exist, and then say if we have told *half* the truth.

There are other species of intemperance; all of which exercise an influence over the system more or less deleterious. Gluttony is a species of intemperance, the effects of which on the mind, are not less hurtful than excessive drinking, and the operations of which are not very dissimilar: it also destroys the natural functions of the body. Intemperate zeal commonly defeats the object we desire to attain, and produces contrary results. In fine, intemperance of whatever character, is to be discountenanced; no good can result from it, and much evil may. But as paramount to all others, let our forces be levelled against that source of all evil—*intemperate drinking*!—it is the bane of society—the curse of mankind.

ACCEPTED.—A title, which as applied to Freemasons, is equivalent to the term “initiated.” An accepted Mason is one who has been adopted into the Order, and received the freedom of the Society, as is the case with other companies in Europe. This is evident from the regulation made on St. John’s day, 1663, under the Grand Mastership of the Earl of St. Albans, where the word is repeatedly used in this sense. Thus: “No person hereafter, who shall be *accepted* a Freemason, shall be admitted into any Lodge or assembly, until he has brought a certificate of the time and place of his *acceptation*, from the Lodge that *accepted* him, unto the Master of that limit or division where such Lodge is kept.” And again: “No person shall be *made* or *accepted* a Free Mason, unless,” etc.

ROYAL AND SELECT MASTERS' DEGREES.

THE following remarks in relation to transferring the jurisdiction over these degrees to the Grand Chapters, are from the report of the committee on foreign correspondence, in the Grand Chapter of Rhode Island. We give them as embracing the opinions and decision of that body on the subject:

For some years past, the question relative to Councils of Royal and Select Masters, has created considerable discussion in the Grand and subordinate Chapters, and at the communication of the G. G. Chapter, in 1844, that body recommended to Councils of Royal and Select Masters to submit to the jurisdiction of the State Grand Chapters. With all due deference to the wisdom of the M. E. Gen. Gr. Chapter, and the extent of its Masonic knowledge, your committee cannot conceive how the proposed measure could consistently be carried out. Councils of Royal and Select Masters claim to hold, as relates to this country, as far as your committee have any information on the subject, original jurisdiction of their own, without connection with, or dependence on, any other Order. They are as separate and distinct in themselves, as bodies of Knight Templars, and have, as, under the circumstances they had, we doubt not, a perfect right to organize themselves as distinct bodies,—to adopt their own Constitution, mode of government, &c., as any independent body has the right to do. We, therefore, can see no way in which they could be legally and Masonically coerced into the jurisdiction of Royal Arch Grand Chapters. Nor is it more easy to understand how Grand Chapters of Royal Arch Masons would exercise jurisdiction over such councils, even were the right conceded, without an entire new organization of such Chapters.

The Degree of Royal and Select Masters, and its forms, officers, ceremonies, &c., are all unknown to Royal Arch Masonry, and to all the degrees in the Chapters. To add the Councils of Royal and Select Masters, therefore, to the jurisdiction of the State Grand Chapters, would be to add to them a foreign body, and not only to give them the right, but make it their duty, to prescribe laws and rules, and modes and forms, and lectures, for an institution of which Royal Arch Masons, as such, know nothing, and of which they are under no obligation to learn anything. We hold all this to be inconsistent, if not absurd, and therefore hold that Councils of Royal and Select Masters be left to themselves, to manage their own affairs after their own views of Masonic propriety. Some other Chapters have taken a somewhat similar view of this subject.

ANOTHER OF WASHINGTON'S MASONIC LETTERS, NOT BEFORE PUBLISHED.

WE are indebted to the M. W. CHARLES GILMAN, Esq., Grand Master of the Grand Lodge of Maryland, for the following copy of a letter from Gen. Washington to that body. The following note, by Br. G. accompanied the copy:

Baltimore, Aug. 19, 1848.

BRO. MOORE,—The following is a copy of a letter from Gen. Washington, in reply to one from the Grand Lodge of Maryland, on his acceptance of the command of the Armies of the U. States, during the difficulties with France in 1798.

I am not aware that it has ever appeared in print, and regret you had not a copy for the Aug. No. of the Magazine, that it might have been inserted among others there published. The original is preserved among the archives of the Grand

Lodge of this State; and is probably the last letter written by him upon the subject of Masonry, being but thirteen months prior to his death. I have thought it would be well enough for you to publish it.

Yours, fraternally,

C. G.

—
"To the Right Worshipful Grand Lodge of Freemasons for the State of Maryland :

"*Gentlemen and Brothers* :—Your obliging and affectionate letter, together with a copy of the Constitutions of Masonry, has been put into my hands by your Grand Master, for which I pray you to accept my best thanks. So far as I am acquainted with the principles and doctrines of Freemasonry, I conceive them to be founded in benevolence, and to be exercised only for the good of mankind ; I cannot, therefore, upon this ground, withdraw my approbation from it.

While I offer my grateful acknowledgements for your congratulations on my late appointment, and for the favorable sentiments you are pleased to express of my conduct, permit me to observe, that at this important and critical moment, when high and repeated indignities have been offered to the Government of our Country ; and when the property of our citizens is plundered without a prospect of redress, I conceive it to be the *indispensable* duty of every American, let his station and circumstances in life be what they may, to come forward in support of the Government of his choice, and to give all the aid in his power towards maintaining that Independence, which we have so dearly purchased ; and under this impression, I did not hesitate to lay aside all personal considerations, and accept my appointment.

I pray you to be assured that I receive with gratitude, your kind wishes for my health and happiness, and reciprocate them with sincerity.

I am, Gentlemen and Brothers,

Very respectfully, your most obed't serv't,

November 8th, 1798.

GEO. WASHINGTON.

SECRET SOCIETIES IN FRANCE. WHAT IS A SECRET SOCIETY?

SOME curious discussions have recently taken place in the National Assembly of France, regarding secret societies. It had been found necessary, probably, to restrain or dissolve altogether many of those *clubs* of a political character, which, hiding themselves in secret, were ever seeking to introduce anarchy and confusion, and to overthrow all religion, order and government. It must be remembered that the secret societies against which the National Assembly thought proper to legislate, are very different from any thing which passes under that name with us. Here are the three articles alluded to :

ART. 13. Secret societies are prohibited. Those who shall be convicted of participating in them shall be punished by a fine of one to five hundred francs, and by imprisonment of from three to twelve months.

ART. 14. Independently of these societies, citizens *may* establish secret associations, which are not political, by making known the character and locality of the society, and the names and residences of the members. If the declaration of the character of the society be proved to be false, the members shall be prosecuted as participants in secret societies.

ART. 15. The above enactments are not in force against societies which occupy themselves with questions of religion or public instruction.

We translate below a portion of the discussion which took place on these articles :

Mons. VOLETTE: I should like to have one define what is meant by a Secret Society?

MONS. COQUEREL: Those are Secret Societies which have made none of the declarations prescribed by law.

MONS. PAULIN GILLON: I would ask if *Freemasonry* is also to be suppressed?

MONS. FLOCON: I begin by declaring that, under a republican government, every Secret Society, having for its object a change of the form of such government, ought to be severely dealt with. Secret Societies may be directed against the sovereignty of the people; and this is the reason why I ask for their suppression—but from the want of a precise definition, *I would not desire to strike, as Secret Societies assembles that are perfectly innocent.* All my life, until the 24th of February, have I lived in Secret Societies. Now I desire them no more. Yes, we have spent our life in conspiracies, and we had the right to do so; for we lived under a government which did not derive its sanctions from the people. To-day I declare that under a republican government, and with universal suffrage, it is a crime to belong to such an association.

MONS. COQUEREL: As to Freemasonry, your committee has decided that it is *not a Secret Society.* A society may have a secret, and yet not be a Secret Society. I have not the honor of being a Freemason.

THE PRESIDENT: The thirteenth article has been amended, and decided that *a Secret Society is one which seeks to conceal its existence and its objects.*

The above is precisely the definition we have ever given of the phrase, *Secret Society*; and accordingly Freemasonry, Odd-Fellowship, Sons of Temperance, Rechabites, etc., etc., are not Secret Societies; all of them are known to the public, together with their objects, their members, their time and places of meeting.

PRESENT CONDITION OF THE MASONIC INSTITUTION.

WE make the following extract from the report of the committee on foreign correspondence, presented to the Grand Lodge of Maine, at its last annual session:—

The Committee would congratulate the members of this Grand Lodge, and through its channels of communication, all good men and Masons throughout the world, on the rapid spread of our principles and the extension of the Mystic tie that binds the worthy and the true in fraternal affection, too strong to be permanently severed by the force of sectional or selfish interests, the conflicts of party or of sect, or destroyed in the agitations and revolutions with which the civilized world is now convulsed. All the aspects of the age now concur with the prophetic visions unfolded in the first Great Light of Masonry, in the assurance that revolution shall succeed revolution, "till He shall come whose right it is to reign," and the triumph of liberty and law, of human rights and human happiness shall be secured to all our race.

From these revolutions Freemasonry has nothing to fear. Her principles are based upon foundations which cannot be destroyed by the violence of open enemies or the treachery of false friends. Whatever may become of its *external organization*, the principles which are its essential life are imperishable, and will survive the wreck of all human organizations.

"Truth crushed to earth revives again;—
The eternal years of God are hers."

Freemasonry claims as its foundation the principles of **TRUTH**—truth adapted to the *nature* and *necessities* of man, and not merely to a particular age or nation, or any peculiar state of society. The distinctive and original elements of the human soul are such that the truths and principles inculcated in our Order, are adapted to afford a salutary restraint, discipline and development. Our symbols

and ceremonies are fitted to enforce these truths and give them control over the heart and the life. It remains then for those who embrace these principles, and cherish the symbols and rites which illustrate and enforce them, to show to the world the excellence of their principles, and the fruits of their Masonic labor, in noble examples and worthy deeds. May it be the high privilege as well as the exalted purpose of all who have shared the toils, and reproaches, and persecutions through which our Order has been called to pass, and all who have more recently come in to share the labor and the honor of repairing and beautifying the walls of our ancient temple, to guard well the ancient Land-marks and transmit in all their purity the privileges we have inherited, to those who shall succeed us when called from our earthly labors. May we all, under the eye of the Divine Master, encircled by his Providence, sustained by his grace and purified by his truth, so discipline our hearts and lives—so fulfil the appropriate duties of life, and finish the work here assigned us, that when our earthly tabernacle shall be dissolved, we may be admitted with all the faithful to the upper temple, that building of God, eternal in the heavens, and hear the cordial greeting of our Supreme Grand Master—"Well done, good and faithful servant; enter thou into the joy of thy Lord."

ADDRESS OF ILL. BRO. G. F. YATES,

On the Occasion of the Constitution of a new Council of Princes of Jerusalem and of a Lodge of Perfection at the East—the City of New Haven, in the State of Connecticut—and of the Installation of their Officers, on the Fourth day of July, 1848.

BELOVED BRETHREN:—

"Liberty—Equality—Fraternity."

THIS motto, adopted by the newborn French Republic, has from time immemorial, with the most perfect justice, been appropriated by the Freemasons.

Between the monarch and the humblest subject of his realm, there is no Masonic difference. The freeborn sons of "the royal art," as such, disdain all civil distinctions, and titles of nobility:

"Distinguished by the badge they wear,
Ennobled by the name they bear."

Our Institution is no less signalized by the *equality* we preach and practice, than by our "fraternity" or brotherhood. While we now meet together to seek, may we of a truth enjoy, that subtle communion, which can only exist and be appreciated by those bound as Freemasons are bound, who think and feel as do "Brethren of the mystic tie."

Religion, morals and *politics*, or, our duty to God, ourselves and our fellow-beings, in public as well as private life, constitute the true circle of man's obligations. Fidelity to God, our Country, and the Craft, is the symbolic triangle of Freemasonic duty. He whose conduct is circumscribed by this circle, or who preserves integral this divine triad, will be a true patriot, a good citizen, and a worthy member of society. Every candidate for admission within the pale of Freemasonry, must be a *freeman*, and his own master; and when admitted, he cannot be and remain a true Mason, accepted, worthy and free, if shackles are placed upon his religious liberty. It is his characteristic right and privilege, as a member of our Order, not only to think, but to act and speak with perfect freedom on religious subjects—[Out of the Lodge.—ED.] The account-current of his

conduct, runs between his conscience and his God alone. "If he has faith, he has it to himself before God.* He holds to no exclusive dogmas or sectarian views, scholastic subtleties and sophistical opinions. In a liberal indulgence of religious convictions, we think no honest or candid mind, can discover a sinful indifference to religion itself. If he believes, that "the sigh, the tear, the simple reverential thought, often arises as acceptable prayer from the moon-lighted desert, while the heavy atmosphere of earth presses down out of hearing, pulpit orations, and many an unwinged response from gilded prayer-books," he but believes as did the pious authoress who uttered this beautiful sentiment. Verily, the scripture truly saith, "in every nation, he that feareth God and worketh righteousness, the same is accepted of him."

The spiritual liberty which Freemasons cultivate, is identical with that which emanates from the root of that glorious tree, whence germinate the now widespread branches of both civil and religious liberty. The qualities of a patriot soldier are Freemasonic. For his courage, discipline and love of country, we present the Freemasonic virtues of fortitude, obedience to laws, and fidelity even unto death. If death is beautiful when earned by virtue, how precious is the blood that is shed for one's country!—how glorious to *fall*, when falling we rise to conquest, honor and immortality!

At this season of moral and intellectual enjoyment, when throughout the length and breadth of our happy country, American freemen are assembled to unite in one universal song of praise and rejoicing for our national blessings, can we, although not congregated on this occasion for the express purpose of celebrating the birth-day of American freedom, can we fail to call to mind the glorious souvenirs suggested by the names of Washington, Hancock, Montgomery, Warren, Mercer, George Clinton, Gansevoort, Willett, Rutgers, La Fayette, Steuben, Pulaski, Franklin, Jefferson, Jay, and many others, their compeers in the council and in the field? Can we ever cease to cherish the memories of those who stood forth in the hour of our country's need as her fearless champions in support of her liberties, and who nobly vindicated her cause and avenged her wrongs? A nation's trials are the touch-stones of true patriotism. And who were they that abided this test? Besides many subaltern officers and privates, all the Major-Generals of the American revolutionary army were members of the Craft, and faithful and true, except the arch-traitor Arnold. And not a few of the patriots of the American Revolution, were initiated in the travelling Lodges attached to that army, and in which the matchless "Father of his Country" himself held the mallet. Not inappropriately then, do our Masonic Brethren, *on this day*, aid in laying the corner-stone of a monument to be erected to his memory in the metropolis which bears his name; and not inaptly do we meet on this anniversary of the birth day of American freedom, to lay in one of these United States, the foundation of an apartment in our mystic temple, to be devoted to the cultivation of the higher mysteries of a society, "by which," in his own language, "the milder virtues of the heart are respected, and whose liberal principles are founded on the immutable laws of truth and justice," and "lead to purity of morals and beneficence of action."

Where true Masonry flourishes, there is "liberty" and "equality," no less than benevolence. Well may we be proud to quote the sentiment of the warm-hearted patriot, philanthropist, and true Mason—La Fayette—the friend of our Washington. "The Masonic Institution in the United States," he observes, "affords an important pillar of support and union to its free institutions and happy form of government." Freemasonry is in essence democratic. The crowns and sceptres and ensigns of royalty which we use in our ceremonies, commemorate

*St. Paul's epistle to the Romans, xiv., 22. In the language of Milton, "What great purchase is this christian liberty which Paul so often boasts of? His doctrine is, that he who eats or eats not, regards a day or regards it not, may do either to the Lord. How many other things might he tolerate! in peace and left to conscience had we but *charity*, and were it not the stronghold of our hypocrisy to be ever judging one another! I fear yet this iron yoke of outward conformity hath left a *slavish* print on our necks: the ghost of a linen decency yet haunts us."

events preserved in our traditions, and like our titles and hieroglyphic jewels, are designed to inculcate commendable truths and duties.

To pronounce an eulogy on our Institution, or to give an essay on its objects, would be out of place at this time and inconsistent with the motive that has called us together. What I have advanced, has been the extemporaneous prompting of the day and the occasion.

We have met for the purpose of adopting necessary preliminaries in order to the establishment of Sublime Freemasonry in this State, under constitutional authority. As the first three degrees comprise what is termed "blue," or "symbolic," or "St. John's," or "the York system," so the superior degrees we cultivate, constitute "the Sublime system," the degrees of which are conferred according to what we term "*the ancient and accepted rite*." To our Brethren here present, who have not found opportunity to study the subject, it behooves me doubtless to make a few explanations and reflections respecting the degrees and orders of this rite.

"Prince Masonry" involves the most ancient order of chivalry. In the ceremony of election and investiture, the ancient Knight was presented with a javelin and shield. For these, in course of time, the belt and *sword* were substituted. The duties enforced on a "*Knight of the Sword*," are, "to adore the God of Sabbath, to assist the distressed, to be kind to worthy strangers, to shun the vicious, to bury the dead, to protect the innocent." None but the noble and the *free*, in the highest sense of the term, were allowed to assume arms. When chivalry became connected with the secret institutions, it was made a *social* rank; and social courtesy has ever been an indispensable accomplishment of the true Chevalier. As improvements were introduced into civil society in olden times, (as they were also in modern days,) the utility of some of the more ancient orders of Knighthood was diminished, and they finally disappeared as a civil rank with the evils they were designed to correct. Preserved as they are at the present day, they are given as honorary, and to keep up the remembrance of what they once were, and of the good they accomplished. And the modern Freemasonic Knight or Prince, who is true to his obligations as each, can, in the most essential particulars, still make himself a blessing and an honor to his fellow beings. "*Vincit vim virtus*."

The first three degrees in Freemasonry, known by the names of E. A., F. C. and M. M., are the only Freemasonic degrees that prevail *universally*. These are called "blue," because blue is their characteristic color, and it doubtless symbolizes that principle of fidelity, which lies at the root of the system. They are also called "symbolic" degrees, because they are symbolic of higher mysteries developed in the superior degrees. Among the Scotch, they are called "St. John's degrees," and the system, "St. John's Masonry"; a name applicable to American, English and Irish, as well as Scotch Freemasonry, but not to that which generally prevails on the European continent. It received this appellation from him who *baptised with water*, (a practice which the early Christians borrowed from our mysteries and still preserve,*) whose doctrine emanated from the banks of the Jordan, and was diffused through regions in which the doctrine of that divine Mediator who baptised with *fire* and the holy *spirit*, did not reach till afterwards.

In this connection we have opened to contemplation the interesting question, whether the two St. Johns, or either of them, were really members of a secret society, engaged in the study of those ancient mysteries, which we claim by lineal descent to be essentially those we now cultivate under the epithet of *Freemasonic*. Certain it is, that some of the old fathers of the Christian church pronounced those mysteries "august and worthy of all veneration;" and Calmet declares, that St. John the Baptist belonged to the secret Israelitish order called

*Dr. Dwight, and others.

†Bro. Yates, in his address at the installation of a Master's Lodge at Saratoga Springs, N. Y., on the 24th June, 1846, entered into a full exposition of this topic.

Esseneans. And St. John the Evangelist must have been initiated into these mysteries, if Faber truly represents, (and no learned sublime Freemason can doubt it,) that the whole machinery of the Apocalypse, is borrowed from the machinery of the ancient mysteries, in which St. John himself is the aspirant. The images presented to his mind's eye, closely resemble the pageants of the mysteries, both in their nature and order of succession. There are, moreover, many expressions which strongly indicate the writer's acquaintance with the lights and principles of Freemasonry. It is a remarkable fact too, that St. John commences his gospel with a quotation from the works of an ancient philosopher (the Christian world calls pagan,) who was himself a mystagogue, if not a mysteriarch. The studious and contemplative sublime Brother, feels and knows the bearing of these allusions. May the chain of our existence, so intimately connected with the supreme order of intelligences, brighten as it approaches "the mysterious number" of which *Jehovah Elohim* is the first link! If we have respect to the peculiar character of the mysteries taught in some of the degrees of "the ancient and accepted rite," of which we as sublime Freemasons are the conservators, we have to the St. Johns as *Brethren*, a claim paramount to that of the blue Masons, who indeed claim them only as "patrons." Among the festivals sublime Freemasons are bound to celebrate, are those of the two St. Johns, on the 24th of June and 27th of December.

The first three degrees are also called "York degrees," because the first Grand Lodge of Master Masons in England, met at York, A. D. 926, and then and there from "many old writings and records of the Craft, some in Greek, some in Latin, French, and other languages," framed the Constitutions of the English Lodges: and a Grand Lodge has from time immemorial, been holden at the city of York, under the style of "Ancient York Masons."³

Unlike other societies established for benevolent purposes, Freemasons appropriate with good reason, the title of "ancient" as well as "honorable." The peculiar features of their institution are derived from its antiquity. Every good Mason venerates the "old landmarks" of his Order, and regards as treasonable all attempts at innovation. There is no such word as "obsolete" in his vocabulary, when applied to any usage or law which is time-honored and sustained by reliable tradition and has the sanction of our accredited Constitutions and legal code. He holds to the principle, that "in regard to the fundamentals of Masonry, the nearer we approach to remote antiquity, will our system in consequence become the more pure."⁴

Those who truly style themselves "ancient York Masons," are the only symbolic Freemasons acknowledged by the sublime Freemasons of the Northern and Southern jurisdictions of these U. States, sitting at their GRAND EASTS—the cities of New York and Charleston, S. C. The Supreme Grand Councils presiding in those jurisdictions, have respectively and by formal votes, decided to acknowledge no others as proper candidates for admission into our eminent or sublime degrees. Let it be understood, however, that we do not repudiate members of Lodges working in "the modern or French rite," as it is termed, who, like the "Pythagorus" and "Union Francaise" Lodges of New York, retain the landmarks of the York rite, and hail from a Grand Lodge of Ancient York Masons. The superadded ceremonies in the three degrees named, which obtain in "the modern rite," do not furnish the ground of our objection, but the omission of certain essentials which characterize "ancient Craft Masonry," and to remove which is to undermine the very foundations of the venerable fabric which every Freemason who has at heart the true interests of the Order, will strive to preserve in their original purity and integrity. This is one of the grave reasons that have induced the decision referred to.

It is well known that there are quite a number of "rites," or more properly speaking, "systems" of degrees which have been invented at different times and

³There has been no Grand Lodge at York for half a century.—Ed.

⁴Dr. Robert T. Crucefix.

in different parts of the world. I shall not now even enumerate, much less analyze them. I will barely remark, that not one of them is over sixty years old, and they are, for the most part borrowed and presented in a garbled and spurious form, from the degrees of "the ancient and accepted rite," which was established in this country and in the West Indies, in 1762, and in 1767, at the city of Albany, N. Y., and shortly after in other parts of this continent. This is the rite now being planted at this Orient—the City of New Haven. It consists of 33 degrees, including in the enumeration the three symbolic degrees. These three in this country, and in every country where symbolic or blue Masonry has been regularly established, and in operation, we forego all right to take under our jurisdiction. As before intimated, worthy ancient "York Master Masons can alone be candidates for the Ineffable mysteries conferred in our Lodges of Perfection; which constitute the first class in our series of degrees. And these, with the ancient chivalric and official degrees conferred in Councils of Princes of Jerusalem, constitute all that is genuine and necessary to render a Brother accomplished in "Ancient Craft Masonry." Most of the other degrees in our rite, are called "Modern," because they are so comparatively speaking, having been instituted during and shortly after the so called "holy wars," and are essentially Christian, but by no means sectarian, in their character.

The Scotch Masons justly pride themselves upon their strict adherence to the ancient regime. Their ritual and lectures of the three St. John's degrees, are extremely short, yet comprehensive. All their teachings are delivered in the most general terms. There are no minute details of old and characteristic traditions relating to ancient Craft Masonry; no diversified and erudite illustrations or explanations of our true caballa, allegories and well known symbols; nothing showing the connection between the mystic *colleges* of remote antiquity and the *Lodges* of modern days. All these defects or omissions we profess to have remedied in the degrees of "the Ancient and Accepted rite" which we cultivate. The English and American lectures, particularly the former, are more full and perfect on a few points than those which obtain elsewhere, but not so completely satisfactory to the enthusiastic Freemason, the studious Freemasonic antiquary, or any genuine Brother who desires to know the rationale "*et causas rerum*," and to become accomplished in the royal art and science, or who is not content to remain a part of that "darkness" which "comprehendeth not" the great light.

In the ancient "Order of Harodim," established in England, and in the national Order of Scotland, engrafted upon the system founded by the illustrious Bruce, many of the most material of these omissions were supplied. I am of opinion that for analogous reasons, predicated on the fact last named, our "sublime system" was denominated in Europe "the rite *Eccossais*," (or Scotch)—a name by which some of the continental Freemasons still distinguish us.

The investigating Brother, not yet an adept, will discover or think he discovers, anachronisms, incoherencies and apparent contradictions in our caballa and illustrations. But to cast obloquy on our Order on this account, affords *prima facie* evidence of a want of thorough and philosophical research. The Bible abounds in parables, which are correctly defined to be "fables conveying instruction." We, too, have our allegorical and symbolical teachings, oral and dramatic. We love to remember the days of old, the years of many generations, to inquire of former ages and prepare ourselves to the search of our fathers. Shall they not teach us and tell us, and utter words out of their heart? "Germane to this subject is the remark of our erudite Brother Archdeacon Mant: "Whereas the heathens had taught some of their doctrines by the application of a *fable* to their purpose, the wisdom of the pious Grand Master of the Israelitish Masons, took advantage of a *real circumstance*, which would more forcibly impress the sublime truths he intended to inculcate, on the minds of the Brethren." The marvel is not or should not be, that inconsistencies, and I may say, seeming absurdities, have become mixed up with our traditions, but that there should be no more of them, when we reflect that these traditions have been handed down orally through

so many generations. In the lower degrees, it is too often the practice to leave too much to the ignorance and undisciplined imagination of the presiding officers. Many who are appointed teachers of our mysteries, seem to exercise little thought or common sense in the exercise of their duties; and like the mechanical artist devoid of genius, servilely copy the defects and errors of their instructors, and, misunderstanding, *pervert* and torture into unmeaning nothingness the most beautiful truths communicated to them. I should say much more if I were not afraid of being heard by those who are uninitiated; because "men are apt to deride what they do not understand; and the ignorant, being not aware of the weakness of their minds, condemn what they ought most to venerate.*"

The fate which has attended our traditions, is not a singular one. In the traditions regarding the early histories of ancient nations, as recorded by Herodotus and other standard authors, we find analagous admixtures of fables and perversions of facts. As in the legends of Freemasons, so in those of nations of the most remote antiquity, a less than a Lord Bacon† can readily discover that such legends are not the invention of ignorant imposture, as many, unlearned and vulgar, imagine, and some plume themselves on having, as they absurdly suppose, discovered, but a most *ingenious contrivance to convey important facts and whole some truths by veiled types and allegories.*

It betrays ignorance and defective research to argue, that the first three degrees as we now have them, contain *the whole* of Freemasonry. Within the last two hundred years, there was a time, when in a certain part of Europe, all the secrets of those three degrees were communicated in one ceremony. From the premises furnished by this isolated fact, we would arrive at the sophistical conclusion that there is *only one legitimate degree* in Freemasonry! It would be manifestly improper on any public occasion, as it is and should be inconsistent with my design on this occasion, to particularize on this point. Suffice to say, that separate and distinct traditions and consequent truths and duties, form the groundwork of the different degrees: to mix and blend which together, would render the whole a confused and unintelligible mass. It would, indeed, be morally impossible to teach a tittle of what relates to our Institution, and which every zealous and true Brother would desire and ought to know and understand, in the usual period allotted to confer the three degrees in question. Some of our degrees are only honorary and official, and bear no comparison in number with those cultured by our ancient Brethren. Among our most ancient Brethren the Egyptians, the mysteries were communicated in ninety or more distinct ceremonials.

The Master's degree was instituted before the Dionysian artists (of whom Hiram,‡ or Hiram, was one,) arrived at Jerusalem. The Dionysian mysteries may with propriety, be termed Gentile, while the same mysteries modified by Solomon, deserve the name of Jewish. How absurd the error of the Prussian Masons, to exclude the Jews from their Lodges! This remark is applicable to the Ineffable degrees also, which are founded on occurrences which took place at the time of, or shortly after, the building of the first temple; and at the same time our teachings are intimately connected with the Dionysian, the Elusian, the Essenean, and Pythagorean mysteries; which have all one common origin, and were all less corrupted and are now less perfectly understood, than many flippant writers would have the world believe. All genuine Freemasonic degrees, whether ancient or modern, have a strict and unmistakable reference to the act, as well as the art or science of *building*. The *sacred structures* of modern as well as of olden times, in their numerous and minutest parts, ornamental as well as useful, from their chief *corner stones* to their highest *pinnacles* pointing

*St. Cyril, A. D. 412, in his 7th Book against Julian.

†See his "Wisdom of the Ancients."

‡From Urim, or light.

heavenward, are all made tributary to the symbolization of our mystic Order.* It is nevertheless true that in the most remote times, even as in the present, the preservation of the arts and sciences, was not the exclusive object of Freemasonry. The doctrines of the unity of the Godhead, the knowledge of the true God, (whom the multitude ignorantly worshipped,) his nature and perfections, and the doctrines of life and immortality beyond the grave, and of universal love, were taught in our mysteries; that *love* which is real Christianity, has ever been and is now the grand object of our Order in all its departments. We fraternize with our Brethren of every nation who possess the religious sentiment, no matter under what name. "To do justly, love mercy, and walk humbly with God," is the requisition alike of Freemasonry and true religion. Love to God, or piety; love to our neighbors, or charity; and duty to ourselves, or self-perfection, is the *religio* or tie which binds us together. We consider that *faith* the soundest which serves to foster "love to the Brethren." Where Freemasonry exists in its genuineness, it will stand this test. Faith and love when of God, will be in *unity*. What is true of Freemasonry in general, is true of that department of it with which we are now engaged.

"To works of art her merit's not confined,
She regulates the morals, *squares* the mind;
Connects with care the sallies of the soul,
And points the tide of *passion* where to roll.
On virtue's tablet marks her moral rule,
And forms her Lodge an universal school."

Said our sublime and Rev. Br. Dalcho, "I know of no institution in which *benevolence* so pure, and *philanthropy* so disinterested, are taught in obedience to the command of God, nor where, but in the gospel, the *social* and *moral* duties are enforced by such awful sanctions, as in the Lodges of the Brotherhood." If it is our province to inculcate religious and moral precepts, we pretend to no *exclusive* powers or rights in this respect—at the most to such only as are co-ordinate with, though independent of, other institutions. We propagate our tenets by establishing Lodges and giving instruction therein on our peculiar plan.

The worshippers at our altars must come voluntarily, or not at all. They must be inspired with a sincere desire to be duly *called by legal authority to act with zeal and integrity in an exalted department of Freemasonry, to participate in the dignities and privileges of Prince Masons*. To all such, if they have the well known necessary pre-requisites, we will cheerfully open the portals of our temple, conduct them to its inmost penetralia, its most secret vaults and its highest storied;

"As a test of our true prosperity, we place more reliance upon the *quality* than the *quantity* of our members. We hope never to forget, that genuine Masonry is, *unobtrusive*; that in its true spirit, it is pure as the dew of heaven, free and refreshing as its vernal breezes, a divine manna for the *clear-sighted* to gather, every one according to his own taste, *some more, and some less*; giving freely, as we freely receive, without forcing on any what in its primitive purity best recommends itself. Viewing Masonry in this, its true character, we shall continue, as heretofore, to pursue without obtrusion the even tenor of our way, avoiding, as professors, teachers and regulators of our sublime Order, the unbecoming practice of attempting to make proselytes."

"What remains for us to do?" but that all the days of our lives we should

*As one among the many coincidences between ancient and modern sacred architecture, I would refer the inquiring Brother to the hieroglyphical figure or device called "*vesica piscis*," (Designa circino invariato tres piscium vesicas) which prevailed in the middle ages. This device entered into the design of the central room in the great Egyptian pyramid, constituted a sign of recognition among the egyptians, and was connected with the entire train of Masoury which that pyramid embodied and comprised.

†See Circular issued by the Northern Sup. Gr. Council of the U. S., on the 1st May, 1845.

practice virtue, fly vice, and abide in the house of JEHOVAH with pious awe, and in solemn silence work at his holy Temple!

"Let us extol Him who rideth in the heavens by his name JAH, and rejoice before Him."

"A father of the fatherless, and a judge of the widow, is God in his holy habitation."

"He has given us the treasures of darkness, and the hidden riches of secret places."

"He setteth the solitary in families. He bringeth out those that are bound in chains."

"Our ELOHIM, in Thee will we trust." "Be unto us STRENGTH, a refuge, a fortress, and deliverer." "His truth shall be our shield and buckler." "May we dwell in the secret place of the Most High, so that we may abide under the shadow of the Almighty."

"Teach us so to number our days, that we may apply our hearts unto Wisdom." "And let the BEAUTY of the Lord be upon us. Establish Thou the work of our hands; yea, the work of our hands, establish Thou it." "So mote it be."

CORRESPONDENCE.

Manfield, La., July 16, 1848.

BR. MOORE:—*Dear Sir*:—Perhaps it may not be uninteresting to you, to receive a few lines on the Masonic doings at Fort Jessup, the place where American troops formerly quartered; and to learn that our beloved cause is prospering there. Fort Jessup and the vicinity may be considered as actually rising, and the inhabitants thereof in a state of moral advancement. It argues well for any people when they freely come forward, and, in the mystic tie, bind themselves to that Order, whose tenets are Brotherly Love, Relief and Truth; and whose cardinal doctrines, Faith, Hope and Charity. This old military depot is situated in Sabine Parish, where a Lodge of ancient Free and Accepted Masons has been organized and called after the name of the Parish, and is working under a dispensation from the Louisiana Grand Lodge of A. Y. Masonry. This, so far as my knowledge is concerned, is the first body of Masons established in the State, apart from the city of New Orleans, which has obtained authority to work from the new Grand Lodge. At the first communication, six petitions were handed in for initiation. At the second there were present and assisted in the labors, Br. Norman and myself, from the Lodge at this place; Br. Weatherhead and Rev. Mr. Warriner, W. M. of Milam Lodge, Texas. In order to secure the assistance of their visiting Brethren, as well as being induced by the great amount of labor on hand, the Lodge proceeded to initiate, pass and raise five of the candidates whose petitions had been acted on. At the same meeting, thirteen applications were received for admission into our Order. Five others have since been initiated.

It was pleasing to notice that the Lodge were determined to have among them none but men of substantial morals. One of the applicants for initiation into our Order, had been occasionally in the habit of "spreeing," but was, in other respects, unobjectionable; and they would not, for a moment, entertain his petition till he had given a solemn pledge that he would do so no more. The communication was one of great interest—a more complete blending of hearts and minds I never saw. It would have done your good

heart good to have been present and participated in our labors on that solemn and interesting occasion. To see an aged Brother arise, after the ceremonies of initiation were over, and embrace his son, with tears of joy starting from his eyes, was enough to convince any body capable of being convinced, that there is *something excellent* in Masonry, which cannot be described. It may be *felt*, but not told.

The following are the officers of the Lodge:—Rev. J. N. Hammill, W. M.; S. Phifer, S. W.; J. D. Tucker, J. W.; J. Harris, Treas.; J. B. Stoddard, Sec.; C. Beck, S. D.; J. H. Thompson, J. D.; Rev. N. J. Alford, Chaplain; S. W. Camp, Tyler.

Yours, truly and fraternally,

A. S. FLOWER.

Lafayette, Ala., June 20, 1848.

COMP. MOORE,—The noble cause of Masonry here is progressive. We are adding to our numbers gradually persons of good morals and high respectability, such as we doubt not will make good Masons, and take great pleasure in conforming to all the ancient usages and customs of our time-honored Institution. Our Lodge (Solomon's, No. 74,) will celebrate the anniversary of St. John the Baptist, on the 24th inst., by a procession, address and dinner, the latter to be paid by subscription. I am not in favor of drawing on our Lodge fund for such purposes, preferring that it should be held for the relief of worthy Brethren, their widows and orphans. We shall organize a Chapter in this place next month, by the name of Concord Chapter, No. 37.

Yours, fraternally,

J. W. BACHELDER.

Clarksville, Tenn., July 14, 1848.

BR. C. W. MOORE,—The Lodges and Chapters of this part of the world were never more prosperous than at the present time. The membership is increasing in all that I know, and it may in truth be said that the elevating influence of the principles inculcated by the Order are seen and acknowledged by all the intelligent and unprejudiced of the uninitiated. I hope you will not consider it flattery when I say that the Magazine has done much, very much to bring about this result. The Masonic information diffused through its columns is diffused through no other periodical, and without it we should be destitute of most invaluable information. I hope your subscription will be so enlarged as to justify you in increasing its size.

Truly and fraternally,

E. HOWARD.

Frederickton, N. B., Aug. 10, 1848.

SIR AND BRO.:—I have the pleasure of informing you that the Craft in New Brunswick is still increasing in numbers, and steadily advancing in public estimation.

A new Lodge, No. 811, has recently been chartered for Woodstock, about sixty miles above Frederickton, where, also, a Lodge was formerly in operation, but yielded to the simoom of antimasonry.

We have commenced the erection of a Masonic Hall in Frederickton. It will be a plain but appropriate building, and entirely suited to our purposes. The lower part is designed for public lectures, &c.

Respectfully, your ob't serv't,

ROBERT GOWAN.

R. W. CHARLES W. MOORE, Esquire.

Penn Yan, N. Y., 1847.

BRO. MOORE,—I am requested to ask the two following questions, to which answers are respectfully requested in the Magazine:

1st. Can the degree of Royal and Select Master be conferred in the Chapters in this State by those in possession of them; and how many of each are required to be present to confer the degrees?

2d. Is a Brother who has regularly received the degree of Past Master, eligible to the post of Master of a Lodge, without having served as a Warden or Master, aside from any express constitutional provision?

The "Ancient and Honorable Fraternity" continues to grow and flourish in our midst. A new Lodge has been recently established at Dundee, Yates co., 14 miles from us, known as "Reading Lodge, No. 223."

Yours, fraternally,

JOHN L. LEWIS, Jr.

1. There formerly was a Grand Council in the State of New York. If it is still in existence, it would not be competent for the Chapters to confer the R. and S. degrees. Otherwise, it would be.

2. We are inclined to the opinion that the usage in this country, at least, has established the principle, and that he would be eligible. This, however, was not the ancient practice; but the rule seems not to be very positive.

We owe our correspondent an apology for neglect.—Ed.

Kingston, Canada, July 18, 1848.

BRO. MOORE,—I am happy to say that the Craft flourish in Kingston. St. John's Lodge is not going backward. The Duke of Leinster Lodge is also in full work, as also the Meridian Lodge, attached to the 20th Regt., now in garrison here. A Chapter is attached to St. John's—also flourishing.

Yours, &c.,

S. D. F.

Warren, R. I., July 3, 1848.

BRO. MOORE,—Excuse me for intruding upon your time for a few moments. I have been studying Masonry to the best of my abilities, and now want to know how far Ancient Masonry goes;* and whether you consider the Royal and Select Masters' degrees as essential to the completion of the Temple?†—Secondly,—Is a Master Mason eligible to a Lodge of Perfection, without going through the Chapter? My reasons for asking the last question are, that in your Magazine, vol. vi., No. 5, I found a list of Masonic degrees, with a note referred to from the list of degrees in the Lodge of Perfection, saying, "*these start from the Master's.*"‡ By answering the above, you will oblige

A YOUNG MASTER MASON.

*Ancient Craft Masonry consists of the first three degrees. There are innumerable other degrees, more or less ancient,—some going back, in their ritual, even as far as the Temple of Solomon. To discuss the credibility of these, and to attempt to separate the grain which lies buried amid an interminable load of chaff, would require more time and room than we can give to the subject. We recommend our correspondent to continue his studies, and to read such works on the subject as are most reliable.

†The Royal and Select Masters' degrees, in their ritual, are connected with the completion of the first Temple, and are illustrative of that event.

‡In the Northern, and we believe the same is true of the Southern Jurisdiction, none but R. A. Masons are admitted to a Lodge of Perfection. Prior to the present arrangement of R. A. Masonry, the case stood differently, and M. M. were admitted. We think they are, at this time, in Europe. The degrees, however, start from the M. M., and so count, without any other reference to the Chapter, Councils, or Encampments, than that intimated.

Hickory Grove, Crawford co., Ga., July 19, 1848.

BRO. MOORE:—* * I will only add that the cause is prospering, and at no anterior period has the Institution of Masonry occupied so elevated a position in this State as at the present time. As much can be said of its practical effects in the moral improvements of its members, as of its increasing popularity. One only evil threatens us, and that is, in too many instances the door of initiation is too wide. Yet a radical improvement in this particular is manifest in most of the subordinate Lodges in the State.

Yours, fraternally,

P. L. J. M.

Pontotoc, Mich., Sept. 9, 1848.

BR. C. W. MOORE,—Dear Sir—* * Our Lodge is in a most thriving condition, and our members are composed of the most valuable and respectable of our citizens. We commenced with just a sufficiency to constitute a Lodge, and we now number nearly forty, if not more; and I do not know that I ever saw a place where the true spirit of Freemasonry was so visibly displayed as among us. Our new building is nearly completed, and as soon as it is, we will have a Chapter among us. I have now for a twelvemonth or more, been a constant reader of your Magazine, and permit me to return you my thanks for the great pleasure and the information derived therefrom. With many wishes for the continued success and prosperity of your valuable work, I remain

Sincerely and fraternally, yours,

G. R. FREEMAN.

MASONIC INTELLIGENCE.

MAINE.

THE Grand Lodge of Maine held its annual communication at Portland, in May last. The session was opened by an interesting address by the Grand Master, from which we make the following extracts:

PROSPEROUS STATE OF THE INSTITUTION.

How full, even to overflowing, should be our grateful hearts, when we contrast our present prosperous and happy state as a Fraternity, with what it was when, only five years since, less than a score of us met within these walls to mourn over our almost deserted altars, during the dark reign of Anti-Masonic calumny and persecution, and, if possible, devise some means of leaving in competent hands the treasure confided to our care. Some of you, my Brethren, must well remember the occasion with the most lively emotions, for it was the organizing, as it were, of the "forlorn hope." Clouded, indeed, was our "canopy;" thick darkness covered all our skies, from the zenith to the horizon. All was dark, save the faint glimmer from the altars of *three only* of our fiftyeight Lodges.

Yet though all was disheartening, though in a less sacred cause the stoutest heart would have quailed, I must bear you testimony that your faith failed not. Though but three glimmering tapers remained, the mystic number was unbroken. You resolved to trim your lamps and let light shine; your banner was unfurled, your sails loosened to the breeze, and the ark confided to the care of Him who doeth all things well. Behold your ample reward! More than forty of our old Lodges have revived, and new ones have been instituted, from whose altars the illuminating ray shoots forth. Well may we rejoice, my Brethren, that the

"winter of our discontent" is made "glorious summer" by the Son of Righteousness in whom we trust.

We rejoice as Masons in the prosperity and extension of our sacred rite, whose effect is to make most men better and no man worse. We rejoice as citizens, that, with the revival of Masonry, vice, which had so run riot over our land during the suspension of Masonic labor, has evidently received a check, and the cardinal virtues, so impressively taught in our ritual, are no longer in danger of being submerged in the torrent of intemperance and ruin that had so deluged our beloved land. We rejoice to see our Brethren engaged, and in the front ranks of every good work calculated to ameliorate the condition of man, as well as in their readiness to attend at the well known sound of the Gavel, and assist in bringing to the true Masonic light "good men and true," to whom we may with safety commit the keeping of our Masonic Tabernacle on earth, when we shall be called to put off this tabernacle of clay, as we humbly hope, to that spiritual tabernacle—"that house not made with hands, eternal in the heavens."

GENERAL GRAND LODGE.

In addition to the usual amount of local and peculiar business in our sister Grand Lodges, many matters of interest to the Fraternity at large have received considerable attention. I have neither the time nor ability to examine into and lay before you a digest of these matters in such manner as I could wish; but trusting that our Committee on Foreign Correspondence will make up for my deficiency, I will glance at some points which I deem most important.

First in order, perhaps, is the project of forming a Grand Lodge of the United States. We have heretofore held this Grand Lodge aloof from this important matter; but, as a Convention has been held, a Constitution reported, and forwarded to the several Grand Lodges, the subject seems now, if never before, to require calm and deliberate action. Differences of opinion exist as to the usefulness of such a general Grand Body. These should be examined with great care or evil instead of good may come of the agitation of the question. For myself I regard the formation of such a Body as proper and advantageous to the cause, provided all will come into the arrangement harmoniously, but not otherwise.

INITIATION OF SOJOURNERS.

I perceive that controversies have arisen between some of our sister Grand Lodges, in consequence of conferring the Degrees in a subordinate Lodge upon those who were mere sojourners at the time and place when and where accepted. That this, in some cases, may have been done inadvertently, may readily be supposed; and I take this occasion to put my Brethren of our subordinate Lodges on their guard against a practice so manifestly wrong.

EXPULSIONS FROM CHAPTERS AND ENCAMPMENTS.

Another doctrine of the day, which I am happy to believe prevails but to a limited extent, is, that expulsion from a Chapter or Encampment is an expulsion from all the privileges of Masonry. I trust that our Brethren, before adopting any such sentiment, will look well to their By-Laws, which guarantee to every member of a Lodge a fair and impartial trial by his Lodge before he can be deprived of any one privilege which he became entitled to when he became a member of it. And while I cherish a most ardent attachment to what are called the higher Degrees and Orders of Masonry, far be it from me to suppose that Master Masons are so incompetent to the management of their Lodges and members as to require it to be done for them by proxy.

PUBLICATION OF REJECTIONS.

I perceive that many of our Grand Lodges adopt the practice of publishing the names of candidates who have been rejected. With much respect for their opinions, and without assuming any right to dictate, I must take this occasion to say

that I think such a practice decidedly wrong. I believe it to be a well settled rule among Masons, not to do any man harm if we cannot do him any good. And it would indeed be a work of supererogation to arrogate to ourselves so much perfection as to say that we always judge rightly, and never reject a worthy candidate.

BUSINESS OF MASTERS' LODGES.

The question has arisen in some of our Lodges, whether business should be transacted in any other way than in a Master Masons' Lodge. It seems to me, for reasons which, upon reflection, will be obvious, to every Master Mason, that all business, other than the work and Lectures appertaining to the two preceding Degrees, should be done in a Masters' Lodge ; and this practice I am happy to believe has generally obtained in our State, and is perfectly in accordance with our By-Laws, which admit none but Master Masons to membership in a subordinate Lodge.

From the proceedings of the Grand Lodge, we extract as follows :

PHYSICAL QUALIFICATIONS OF CANDIDATES.

R. W. Bro. Humphreys submitted to the Grand Lodge the question " whether a man deprived of his right hand, can properly be initiated into Masonry ?"

Referred to Bros. Thompson, Williams and Winslow, who subsequently reported, in the language of a Committee of the Grand Lodge appointed last year to consider a similar question :

" That when the deformity of the candidate is not, in the opinion of the Lodge, such as to prevent him from being instructed in the arts or mysteries of Freemasonry, or does not amount to an inability honestly to acquire the means of subsistence, the admission will not be an infringement upon the Ancient Landmarks, but will be perfectly consistent with the spirit of our Institution."

The report was read and accepted.

GENERAL GRAND LODGE.

The Committee regret to find that the unhappy controversy, in regard to jurisdiction, between the sister Grand Lodges of Louisiana and Mississippi is not yet terminated. Whatever may be the merits of the argument on either side of this controversy, there are manifested by each party some of those excrescences of human frailty and passion which suggest the necessity of a more free use of the Gavel, and a more liberal exercise of Faith, Hope and Charity. The existence of such a protracted controversy between the Grand Lodges of two adjacent States, as well as other valid reasons, is fitted to urge upon the attention of the several Grand Lodges of the United States a full and immediate consideration of the expediency of the establishment of a GENERAL GRAND LODGE. This subject has already engaged the attention of several Grand Lodges, and been partially discussed and passed upon by some of them, and has already been commended to your notice by our M. W. Grand Master in his annual communication, and your Committee would express their conviction that this subject deserves to be carefully examined at this session of the Grand Lodge.

The subject is one of vital and commanding importance to the welfare of the Order now, and will be increasingly so in view of the multiplication of Lodges and the rapid increase of members. Such a confederation of the Grand Lodges of the States of our American Union, would have a happy influence in extending the fraternal intercourse of good men in all sections, and contributing to the harmony and stability not only of Freemasonry, but of all the social, civil, and religious Institutions of our common country. Such an organization would put the Lodges of this country on a similar basis with that of the Chapters and Encampments ; and afford the most direct and practicable mode of correspondence with the *Ancient and Honorable Masonic Bodies* in other countries, thus bringing into actual and early communication all the branches of the Masonic Fraternity throughout the world. Would not such an intercourse, endeared by the cement of fraternal affection, be a delightful spectacle in an age like this ? And is not

the way preparing for it, in the providence of God, even in the convulsions and revolutions which now shake the Eastern Hemisphere? Such an affiliation and intercourse of the Masonic bodies throughout the world might contribute largely to the progress of humanity, the diffusion of Light and Love, the peace of the world, and the reign of universal Benevolence. It would tend to these results by its influence in settling disputed questions of jurisdiction, harmonizing discrepancies in the symbols, languages and usages of the Order, and removing the remaining rubbish around our temple walls, accumulated during years of inaction and neglect, or by which Vandal hands have sought to hedge up the way of access to our doors, and make them inaccessible to "poor, blind candidates," or cause to stumble those of our Craft who should presume to pass and repass without the necessary due-guards and appropriate qualifications.

The limited time afforded the Committee, and the length of this report, prevent a particular notice of several questions and usages of some importance which have been discussed in some of the Grand Lodges, and which the judicious action of a Supreme Grand Lodge might happily remove or diminish. Such questions may properly claim the attention of those who shall hereafter be entrusted with the correspondence of the Lodge.

The Committee, to whom was referred the Grand Master's Address, made a report on so much thereof as relates to the establishment of a Supreme Grand Lodge of the United States, and recommended that the Grand Lodge approve the measure.

Which report was read and accepted.

Whereupon, after due deliberation, it was

Resolved, That this Grand Lodge ratifies and approves the Constitution for a Supreme Grand Lodge, reported by the Convention, holden at Baltimore, (Md.) on the 23d day of September, 1847.

CONNECTICUT.

We have received a copy of a part of the proceedings had at a special session of the Grand Lodge of Connecticut, held at New Haven, on the 12th Oct. 1847. The business of importance transacted, was the adoption of a system of work and lectures for the Lodges in the State.

The Grand Encampment held its "annual assembly" in May. We notice nothing in the proceedings of general interest. Sir Eliphalet G. Storer, of New Haven, was elected Grand Master. There are three Encampments in the State.

The Grand Chapter also held its "annual convocation" in May. The committee on foreign correspondence, in reference to the papers committed to them, hold the following language:

"These proceedings are full of interest, and show conclusively that Royal Arch Masonry throughout the whole extent of our country, is in a very flourishing and healthy condition. New Chapters are being created, dormant Chapters are reviving and brushing up their implements, annulled Chapters are asking for a renewal of their charters, and the work of re-building the waste places and making darkness light, and crooked things straight, appears to have engaged the attention and enlisted the energies of our Companions in every direction. Michigan has sent us her first annual greeting in the Royal Arch degree, and we would reciprocate the token, and welcome her into the circle of Grand Chapters, who are indissolubly bound together by "the mystic tie" of companionship—"a cord not easily broken." Your committee, in behalf of the Grand Chapter, most highly appreciate the courtesy of the several Grand Chapters and other bodies who have favored us with such valuable and encouraging information as to the condition and standing of this ancient and honorable Order."

This branch of the Order seems to be in a flourishing condition in the State. Returns were received from fifteen Chapters. Our excellent Comp., Wm. E. Sanford, was elected G. H. Priest.

The Grand Council held its "annual assembly" on the same day. The meeting was well attended, and returns were received from six Councils. Comp. David Clark was elected Th. Ill. G. M.

M I C H I G A N .

We have received a copy of the proceedings had by the Grand Lodge of Michigan, at its last annual communication, and give below such portions as we have room for. The following is from the Grand Master's Address :

PROSPECTS OF THE ORDER.

A retrospect of the transactions in the Masonic world, for the past year, both at home and abroad, cannot but fill to overflowing the heart of the philanthropist, while he beholds the progress of the Masonic Institution, in dispelling the moral darkness which has brooded over society, and introducing in its stead the life-giving light of brotherly love, relief and truth. Where are the enemies of our Masonic Peace? Where are those misguided and deluded men, who, in years gone by, obtruded themselves into our Halls, desecrated our sacred altars, and destroyed the fair proportions of our Masonic Edifice? They are gone—all gone, and sunk into oblivion. Many of them have gone to their graves unhonored, and the memory of the survivors will perish and be forgotten, as Freemasonry advances in her triumphant march. Only let the members of our Fraternity be true to themselves—let them cultivate assiduously the noble tenets of our profession—let them invariably practice, out of the Lodge, those duties which are inculcated in it—let community at large see that we are, in truth, what we claim to be; and the day is not distant, when a Freemason will be hailed as the benefactor of our race, and our Institution admitted second to none of human organization. May our Supreme Grand Master above hasten a consummation so devoutly to be wished!

I have not, during the past year, been an uninterested spectator of what has been doing in our sister Grand Lodges. I have witnessed, with the liveliest emotions of joy, the onward march of our Order every where—more particularly, the untiring efforts which are making to elevate the intellectual, as well as moral condition of the children of our Brethren, by establishing schools and seminaries of learning under Masonic patronage and government. But as these matters more appropriately belong to the committee on Foreign Correspondence, and will be brought to your notice by the able chairman of that committee, I shall confine myself, in my remarks and in the suggestions I have to make to you, to a report of my official acts, and to recommendations peculiarly applicable to our own jurisdiction.

In a review of domestic transactions, there is much, very much, to gladden and rejoice the heart. On every side, our older Lodges are prospering almost beyond a parallel; and new Lodges are springing up, diffusing light, and dispensing the benefits of our time-honored institution far and wide.

NEW LODGES.

I have, since our last communication, granted the following dispensations to form new Lodges, to continue until our present communication, viz: To Brother Paul B. Ring and his associates, to form a Lodge at Jackson; to Brother John T. Haynes and his associates, to form a Lodge at Coldwater, Branch county; to Brother John Barber and his associates, to form a Lodge at Adrian, Lenawee county; to Brother H. N. Baldwin and his associates, to form a Lodge at Janesville, Hillsdale county; to Brother Joseph Sibley and his associates, to form a Lodge at Marshall, Calhoun county; to Brother Charles M. Eldredge and his

associates, to form a Lodge at Pontiac, Oakland county; all of which have been organized, and several of them, as I am informed, have done a prosperous business.

FIRST MASONIC BUILDING IN MICHIGAN.

On the 24th of June, many of our Brethren from different Lodges, united with our Brethren of Stoney Creek Lodge, in celebrating in an appropriate manner, the anniversary of St. John the Baptist, at that pleasant little village. The weather, though warm, was pleasant, and our Brethren, with their wives and daughters, poured into the village in great numbers until mid-day. Every place was filled. It was truly a day of joy and gladness; one which will long be remembered in our jurisdiction; an era on which was laid with Masonic rites the corner stone of the first Masonic building ever erected in this State. In performing these solemn ceremonies for the first time, my heart was filled with devout gratitude to our Supreme Grand Master, that I was permitted to assist in performing an act so auspicious, so cheering, and one which will live green in the memory of posterity, long after we shall be gathered to our fathers. And it is my most fervent wish that, as Masonry shall rise, advance and flourish, we may live to see many corner stones laid, not only for Masonic halls, but also for edifices under Masonic rules, devoted to the cultivation and improvement of the intellects of the children of Masons.

UNIFORMITY IN WORK.

A subject of deep interest to the prosperity of our Masonic institution is to secure a uniformity of work and lectures in our subordinate Lodges. This should not be lost sight of; and I know of no way the object can be attained with so much certainty as by securing the services of a competent Grand Lecturer. That our efforts in this regard have signally failed the last year, ought in no wise to discourage us. We certainly have among us Brethren who are not only capable, but who are willing, to conform to the edicts of the Grand Lodge.

ACCESSION OF MEMBERS.

There are some among us who believe that the prosperity of a Lodge is indicated by the number of its members; and hence, to increase the numbers, too little regard is paid to the character and qualification of the candidate proposed. He is accepted with little or no inquiry as to his qualifications—hurried through the degrees—often proves a Masonic dwarf, and sometimes a curse and disgrace to the Institution. To avoid such and kindred evils, I would recommend that the character and qualifications of candidates be most thoroughly scrutinized. Let them be men not only without reproach, but also men of capacity, capable of acquiring a suitable knowledge of the work and lectures. This will secure intelligent as well as good Masons.

CONFERRING DEGREES.

Another evil which is doing mischief to the Order, is the custom among some of our Lodges, of conferring subsequent degrees before the candidate has made suitable proficiency in the preceding. It is not unfrequent that the three degrees are conferred in quick succession—with simply the ceremony—not so much as giving the lectures in open Lodge. Such a course is, in my judgment, unconstitutional, and an actual fraud upon the candidate. In some parts of the Masonic world, where Masonic knowledge and intelligence are properly estimated, a candidate is obliged to stand on one degree a year. And, in our own country, it is made the law in some Lodges, that he shall stand three months on each degree. But, in my view, time is not so important as diligence. One candidate, by diligence, may be qualified to advance in a week, while another may never qualify himself. It is, therefore, better left as it now stands—only some plan should be devised and strictly adhered to—either to have a Committee in each Lodge whose duty it shall be to ascertain and report the progress of candidates, or have them examined in open Lodge.

Some of our subordinate Lodges have established two regular monthly meetings—and some have gone so far as to assemble on the day of the regular, and

adjourn to another day—and call this adjourned day a regular, and allow balloting for candidates and all other business of a regular meeting to be done on the adjourned day. This latter practice is a violation of the spirit of our constitution. Such practices have the effect to introduce candidates in a hasty and inconsiderate manner, and in this way often to bring disgrace upon, and introduce difficulty and dissention into, the Lodge.

I would recommend that we provide, by resolution, that there shall be but one regular monthly meeting, and that every candidate for Masonry shall be proposed at a regular meeting, and shall not be balloted for until the next regular. In this way, ample time will be given for suitable investigation and inquiry.

LODGE JURISDICTION.

Another subject claiming your early attention, is the establishment of the local jurisdiction of subordinate Lodges. If this jurisdiction is not defined by some definite boundaries, the time is not distant when great dissatisfaction will arise by the encroachment of one Lodge upon another, in the admission of members, and other matters calculated to create bad feeling, and to interfere with proper government.

CONCLUSION.

Having now gone through with what I proposed to submit for your consideration, allow me in all kindness and affection to urge you to the assiduous and faithful discharge of your duties as a Grand Lodge. Remember that you are not acting for yourselves alone, but for posterity. On your careful and cautious legislation in a great measure rests the prosperity of the Institution and the happiness of its members. The light which you exhibit may serve to enlighten the path, not only of those who shall come after us, but also of sister Grand Lodges who are walking side by side with us in the pursuit of knowledge, philanthropy and benevolence.

The following resolutions embody the essential portions of the proceedings ; with the exception of the able report of the Committee on correspondence, which we hope to find room to notice in our next:

LODGE MEETINGS.

Resolved, That no Subordinate Lodge under this jurisdiction, shall hold more than one regular communication in each lunar month, except the festivals of the St. Johns, and that no candidate shall be balloted for in less than ten days after his petition shall have been referred.

CONFERRING DEGREES.

Resolved, That the conferring a degree on a candidate before he has made suitable proficiency in the preceding degrees, or, at least, has been instructed in all of the lectures in the preceding degree or degrees, is a fraud upon the candidate, and a violation of the principles and constitutions of Masonry.

REGALIA OF THE MASTER.

Whereas, it is understood by members of the Grand Lodge, that presiding officers of some of the Subordinate Lodges under the jurisdiction of this Grand Lodge, have been in the habit of presiding in said Lodges with a regalia foreign and entirely unknown to many of its members, therefore,

Resolved, That no presiding officer, in any Subordinate Lodge within the jurisdiction of this Grand Lodge, is entitled to wear any other regalia except that of a Master Mason ; and any attempt to introduce any other, is an innovation upon the long established usages of Masonry, and one that cannot receive the sanction of this Grand Lodge, and is hereafter expressly prohibited.

SURRENDER OF CHARTERS.

Resolved, That it is the opinion of this Grand Lodge, that no Lodge can surrender its Charter to the Grand Lodge, without first taking the same steps, at regular meetings thereof, which by its constitution or by-laws would have been required for amendments to said instrument, or for its total abrogation; and that in all cases, written notice of the intention to surrender a Charter should be given to every member of said Lodge within its jurisdiction, at least one month preceding the regular meeting at which action is proposed to be had.

LODGE JURISDICTION.

Resolved, That the term "accredited jurisdiction," as used in article 5, section 5, of the Constitution of this Grand Lodge, be, and the same is hereby construed and determined to mean the geographical centre between all contiguous Lodges.

Resolved, As the opinion of this Grand Lodge, that any Master Mason in good standing within the accredited jurisdiction of any subordinate Lodge, and not a member thereof, or of any other Lodge, or been rejected by any other Lodge, may become a member of any Lodge within the jurisdiction of this Grand Lodge, if the Lodge applied to shall see proper to receive him.

INDIANA.

The Grand Chapter of Indiana held its annual communication at Indianapolis, in May. The M. E. G. H. P. submitted the following communication on the

EFFECTS OF AN EXPULSION FROM CHAPTERS.

The undersigned respectfully report, that since the last meeting of this body, the several Chapters under its jurisdiction, as far as we are officially informed, have moved onward in the good work of imparting Masonic instruction without any interruption of the peace and harmony that should characterize every well regulated Chapter. But a subject of vital importance to the prosperity of Ancient Masonry, has been much discussed within the last year, involving a question of jurisdiction in Lodges and Chapters; the proper adjustment of which, in a manner satisfactory to all, is much to be desired. The question involved, is plainly this: Can a Royal Arch Mason be expelled or suspended from a regular Chapter, after a legal notice of charges and proper hearing for unmasonic conduct, and remain in good standing and fellowship with Master Masons? If this position be true, and consistent with the Constitutions of Masonry, what will be the practical effect? Almost all of the Blue Lodges and all Grand Lodges, are made up in part, more or less, of Royal Arch Masons. A Royal Arch Mason being expelled or suspended from a Chapter, all of this grade are prohibited from holding Masonic intercourse with him, but the Grand Lodge and Blue Lodges, nevertheless, consent to hold him in fellowship. In the due performance of duties as Masons, it becomes necessary that those who, as before stated, are restrained from meeting with the expelled member, must do so, and act with him in the Grand or Blue Lodges, or, be censured for the neglect of those duties, and without any fault of theirs, be deprived of the privileges of Masonry.

The undersigned, after a careful examination of the ancient Constitutions, are led to the opinion, that Ancient Masonry, embracing all the degrees up to the Royal Arch, is a unity. In the organization of the several Lodges, and the administration of the laws in the several degrees, the same code governs, viz.: the ancient Constitutions and the morals of the Bible. All the mysterious truths and beauties of the respective degrees, were taught and illustrated, anciently, in the three first, and the establishment of the higher Lodges, in which to impart some of the more important portions of Masonic instruction, does not seem to change or alter at all, the oneness of its character, and morals, and designs.

It seems to the undersigned indispensable to the well being, if not to the very existence of the Institution, that there should be a perfect agreement and harmo-

ny of all its parts, in the administration of the laws in each of the Lodges respectively. Some action upon this subject is earnestly recommended, either by inviting the co-operation of the Grand Lodge, through committees on the part of each of the bodies, or otherwise, to settle amicably this question.

A. C. PEPPER, G. H. P.
C. S. RAMSEY, D. G. H. P.

This communication was referred to a select committee, who subsequently submitted the following report :

The committee to whom was referred the report of the superior officers of this Grand Chapter, have had the same under consideration, and fully agree in the sentiments of the Grand officers, so clearly expressed in that report, that it is important for the harmony of Masonry that there be a proper understanding between Lodges and Chapters on the subject referred to in the following question : ' Can a Royal Arch Mason be expelled or suspended from a regular Chapter, after a legal notice of charges and a proper hearing for unmasonic conduct, and remain in good standing and fellowship with Master Masons ? ' This question has been considerably agitated among the Grand Lodges, and elicited different opinions. The majority conclude that expulsion from a Chapter should not operate as an expulsion from a Lodge of symbolic Masons.

It seems to your committee that we can only come to a satisfactory conclusion by referring at all times to the peculiar circumstances of the individual case presented. We are clearly of the opinion that many cases of expulsion from a Chapter for a violation of its by-laws, rules and regulations, or an obstinate non-conformity to proper requisitions, would not and should not operate as an expulsion from a Lodge of Master Masons, while at the same time your committee think that any crime, to use the appropriate language of the report, against the morals of the Bible, which is the governing code, should, on proper evidence being presented to a Lodge of Master Masons, debar the offender from communion and fellowship—the Lodge always examining into the case with care and prudence, and taking further action, if deemed necessary. The whole to be finally referred to the Grand Lodge.

Your Committee concur in the opinion that some action and co-operation on this subject is required of the Grand Lodge, that there may be a reciprocal and harmonious understanding between the two Grand bodies.

Respectfully submitted,

E. DEMING,
C. SCHMIDLAF,
D. BLAKEMORE,
Committee.

The report was concurred in, and the subject-matter referred to a committee of the Grand Chapter to confer with a similar committee on the part of the Grand Lodge of Indiana, to report at the next convention of the G. Chapter.

The committee on foreign correspondence submitted their report, from which we take the following just remarks :

" The committee has been forcibly struck with the almost universal peace and good feeling which seems to prevail in and among all the Masonic bodies above named. It can hardly be expected that no misunderstandings and difficulties should grow out of the operations and bearings of the complicated machinery of Masonic government. When we reflect and remember that each State Grand Chapter has the government of the various subordinate Chapters under its jurisdiction, and that the General Grand Chapter of the United States governs and regulates the several State Grand Chapters, it might well be expected that honest differences of opinion would arise. Notwithstanding all this, we are happy to be able to say, as we have before intimated, that few, if any difficulties of importance have arisen, and that those which do exist, or may hereafter arise, if approached

by the differing parties in the right spirit, may be shortly and satisfactorily adjusted. Your committee might almost challenge the world to point out an Institution, with a government as complicated as ours, where the same peace and good feeling prevails."

NORTH CAROLINA.

THE Grand Chapter of North Carolina, held its annual convocation at Wilmington in June. The G. H. P. opened the session with an interesting address, from which we extract as follows:

Twelve months have not yet passed away, since a small number of Companions assembled in this Hall, and their zeal for the interest and prosperity of the Order, was then manifested in a determination to devote every energy of mind and body to the great work of re-building the Temple of Royal Arch Masonry in the State of North Carolina. And like the remnant of the tribes of Israel on their return from Babylon; though they might weep over the desolation that sat brooding upon the broken altars of their beloved Institution, were nevertheless resolved that the object of their fondest hopes should yet be accomplished. And I am truly happy to find its foundation at least, so nearly completed, as to inspire us with a reasonable hope that ere long the diffusive influence of its pure and sublime principles may reach the utmost bounds of our State.

Though our numbers are yet insignificant, I trust to find zeal and ability sufficient to prosecute to its final completion the great work so happily begun.

In the discharge of the duties of my office I have had occasion to rejoice at the general anxiety expressed from all quarters to establish new Chapters, or revive those whose labors have been so long suspended; but the great difficulty seems to be the small number of Companions residing in any one district.

Many of the Chapters of this State suspended in 1833, and in consequence of the removal by death, or otherwise, of most of their members have not a sufficient number left to re-organize.

REPORT OF THE COMMITTEE ON FOREIGN CORRESPONDENCE.

The Committee on Foreign Correspondence respectfully Report, that the only documents, properly coming before them, are the Proceedings of the Grand Royal Arch Chapters of Indiana, Missouri, Tennessee, Virginia, and Mississippi, together with the proceedings of the General Grand Chapter of the U. States, the last of which more particularly interests this Grand Body at the present moment, inasmuch as our re-organization as a Grand Chapter has been legally recognized and confirmed, and we are admitted in full communion with our Sister Grand Chapters, whom we Fraternally embrace, and with whom we joyfully propose an interchange of all those courtesies which ever delight the wise, the good, the benevolent, and those who would "dwell together in unity."

GENERAL GRAND CHAPTER.

The few proceedings before us indicate a healthy condition of Royal Arch Masonry in the several sections from which they emanate. Some subjects of exciting interest are warmly discussed, but generally in a good spirit, although sometimes, we think, exceptionable in this respect. Complaints are urged, in some quarters, against what is termed the unwarrantable action of the General Grand Chapter in certain cases. The G. G. Chapter, like all other institutions, is certainly liable to err, because, according to Masonic acknowledgment, "Perfection is not to be found on earth." Were it otherwise, all difficulties might readily be healed; as it is, the remedy is at hand without resorting to severe invectives, or provoking insinuations, which only engender bitter feelings and widen the breach. No Grand Chapter can reasonably complain so long as she exercises an influence and enjoys the privilege of being heard in General Grand Council. There she can call for redress of grievances—there she can be heard and felt—there be secured in her constitutional rights. Your Committee regret to see the hostility manifested by the Grand Chapter of Virginia, against

the General Grand Chapter, to which we are bound to acknowledge allegiance, and in whose integrity of purpose we repose the most entire confidence. This animosity is not confined alone to Virginia, but the infection is showing itself in other quarters. One of the principal objects of a General Grand Chapter is, undoubtedly, to establish a "uniform mode of work." Now, if all due diligence be not exercised in the accomplishment of that purpose, as some contend, there is a grievous fault, in the sin of which North Carolina will be equally implicated, should she fail to put forth her whole energies to reform. In the opinion of your committee, the General Grand Chapter erred in requiring, inadvertently, as we believe, as a condition to recognizing this Grand Chapter, that she expunge the twelfth article of her Constitution, which reads thus: "No officer in this Grand Chapter shall hold an office in any subordinate Chapter, working under the jurisdiction of the Grand Chapter." Notwithstanding this view of the matter, this Grand Chapter will not hesitate to comply with this requisition, as well as with others in this connection considered altogether unexceptionable. In the Masonic family, above all others, there should be no jarring—and all difficulties should be settled upon the square. We contend for a Masonic head, and that head must be respected. These are the sentiments of your committee, and of the Grand Body whose organ they are. Arguments in abundance, in support of the position here assumed, might be adduced, did the occasion require it.

ROYAL AND SELECT DEGREES.

The claim of jurisdiction over the degrees of Royal and Select Master, is becoming a subject of considerable controversy. Your committee conceive that this question has been unequivocally and properly settled by the General Grand Chapter—that is, the Chapters within whose jurisdiction no Grand Council exists, are authorized to assume control of the same.

Your committee are opposed, in the main, to the many divisions and sub-divisions of Masonic jurisdiction, and are disposed, generally, to favor the views entertained by the committee of foreign communications of the Grand Chapter of Mississippi, which are, that the Grand Master of Masons here, as in England, should really be such as his title imports. From intercourse with intelligent Masons, your committee are satisfied that the separation of the degrees of R. and S. Master from the Chapter, where they unquestionably then, now and ever did belong, originated in a matter of knavish speculation—hence the origin, too, of so many spurious degrees. Masonry is becoming gigantic, while her mighty and benign influence is extending itself throughout the habitable globe—let it then be guarded from pernicious infections, and suffer no expansions beyond its legitimate proportions.

The Grand Chapter of Mississippi complains of the General Grand Chapter for granting a Charter to Carrollton Chapter, working within the former jurisdiction. The principle contended for by the Mississippi Grand Chapter is certainly correct, and would no doubt be sustained by every Grand Chapter, on appeal.

By the action of the General Grand Chapter, it is required of this Grand Chapter to amend certain resolutions, in order that they might be made conformable to the General Grand R. A. Constitution. As the committee to whom the G. H. P.'s address has been referred, will take that matter in charge, this committee is relieved of that duty.

With the limited time allotted for a due examination of all the subjects that should claim the attention of this committee, this imperfect report is

Respectfully submitted,

P. W. FANNING, *Chm'n.*

REPORT OF THE COMMITTEE ON DISPENSATIONS AND CHARTERS.

The Committee to whom has been entrusted, the subject of Dispensations and Charters beg leave to report :

That they have before them a petition from the Companions of Union Chapter No. 17, Duplin County, to whom a Dispensation was granted in September last, asking (for reasons therein set forth) that a Charter be granted them. Therefore

your Committee would most respectfully recommend that a Charter be granted by this M. E. Grand body.

A Communication from Eureka Chapter No. 7, Newbern, has also been placed in the hands of the Committee. Who, in view of the unfortunate situation of said Chapter, occasioned by circumstances beyond their control, would recommend that further time be allowed for the organization of the same, so that regular returns be made at the next Annual Convocation, of this Grand Chapter.

Also a Communication from C. H. Jordan, one of the applicants for a Dispensation, for Gaston Chapter, No. 18, Roxboro', Person County, setting forth their inability to organize, and make returns at the present Grand Convocation, owing to the distance that the Companions reside from each other. Your Committee respectfully recommend that the Dispensation be continued in force until the next Annual Convocation of this Grand Chapter.

All of which is respectfully submitted,

D. McMILLAN, *Chairman.*
R. G. RANKIN,
P. W. FANNING.

The three active Chapters in the State have exalted fiftytwo Brethren during the past year.

Obituary.

DIED—At Lexington, Mo., Sept. 19th, R. W. Br. A. L. SLAYBACK, Grand Orator of the G. Lodge of Missouri. Says the St. Louis Post, "He was the fast and abiding friend of the Masonic College, and abated none of his ardent zeal in his efforts to elevate it to its present proud position. But the fiat of the Supreme Architect has gone forth, and he has been 'called from labor to refreshment.' An honest man, an affectionate husband, a kind father, a useful citizen, a consistent Christian, and a good Mason, has 'gone to the land where his fathers have gone before him.' He sleeps side by side with the loved and the cherished blossom that descended with him to the dark and silent tomb. We drop the sympathetic tear over his grave; we plant the emblematical sprig of acacia, and thereby vindicate our trust that his spirit has passed to the Lodge above, to bask forever in the sunshine that beams around the throne of our Supreme Grand Master."

Washington Lodge, No. 19, Culbert, Ga., July 29, 1848.

WHEREAS it has pleased the Supreme Grand Architect of the Universe, in whose hands are the issues of life and death, to remove our Brother, JOEL MACON COLLEY, a P. Master of this Lodge, from his labors here, to participate in the eternal refreshments of the great Celestial Lodge above; be it, therefore,

Resolved, That while we bow in humble submission to this dispensation of Divine Providence, we yet mourn the death of our worthy Brother, as a loss to the community of one of its most industrious, enterprising, and upright citizens, to the church of Christ of an exemplary and useful member, and to the Fraternity of a devoted, zealous, and virtuous Mason.

Resolved, That this Lodge sincerely sympathises with the relations of him whose life exemplified the virtuous and dutiful son, and the affectionate brother.

er, and whose death, though to him it has been a gain, is to them and us, an irreparable loss.

Resolved, That in token of our sorrow for this sad bereavement occasioned by the death of our beloved Brother, the members of this Lodge will wear the usual badge of mourning for the space of thirty days.

Resolved, That a copy of the foregoing resolutions be transmitted to the parents of the deceased, and also to the Freemasons' Monthly Magazine, and to the Southern Recorder, for publication.

THE committee appointed at a called meeting of Fayette Lodge, held at Fayette, Mo., Aug. 26th, 1848, to draft resolutions expressive of the views and feelings of the Lodge on the melancholly occasion of the death of our beloved Brother, GEORGE TOMPKINS BURCKHEARTT, in discharge of that solemn duty, respectfully submit the following :

Whereas, the members of Fayette Lodge, No. 47, of Free and Accepted Masons, of which our beloved Br. Geo. T. Burckheartt was lately a zealous and worthy member, have learned with deep and heartfelt regret, of his death, and now desire to express our respect for his memory,—

Resolved, That the community among whom our deceased Brother resided, have met in his death an irreparable loss, and society deprived of one of its brightest ornaments.

Resolved, That Bro. Burckheartt, by his sterling integrity in every relation in life; his honest devotion and zeal in the cause of Freemasonry; his activity in the discharge of all the duties that devolved upon him as a Mason, and his strict conformity to all the obligations pertaining to the Order of which he was so bright an ornament, and by his numerous amiable qualities and social virtues, won the love, respect and esteem of the members of this Lodge, and cause them deeply to mourn his loss.

Resolved, That we will attend the funeral of our beloved deceased Brother, and perform the solemn rites that devolve upon us, according to the long established customs of the Order of Freemasons, and as a testimony of our respect, we will wear the usual badge of mourning for thirty days.

Resolved, That we are deeply sensible of the loss our Fraternity have sustained by the death of so worthy a Brother; and that we deeply sympathise with his bereaved and heart-stricken relatives, in the loss they have sustained by this dispensation of an all-wise and omnipotent Providence.

Resolved, That a copy of these proceedings be furnished to his relatives, with the assurance that we are fully sensible of their deep and heartfelt affliction.

Resolved, That these resolutions be signed by the W. Master and Secretary of this Lodge, and that the Secretary deliver a copy of the same to the relatives of the deceased, in accordance with the foregoing resolutions; and that a copy be also sent to the editor of the Freemasons' Magazine, with a request to publish the same, and that they be recorded among the proceedings of the Lodge.

WM. TAYLOR,
SAMUEL BYNUM,
N. G. ELLIOTT,
Committee.

MASONIC CHIT CHAT.

TO PATRONS OF PERIODICALS.—The following general rules are established by universal custom, and sanctioned by Courts of Law:—

Consenting to take a newspaper or other periodical from the post office, makes one a subscriber.

When one becomes a subscriber, he remains such until he **PAYS UP** and distinctly orders the paper discontinued.

A publisher is under no obligations to discontinue until all arrearages are paid. Of course, it is nothing to him whether the papers are taken from the post office or not.

To move away, or to neglect to take the papers from the post office, without first settling up, is an evidence of an intention to defraud the publisher.

☞ Brethren intending to add their names to our subscription list for the ensuing volume, will oblige us by doing so prior to the first of November.

☞ Our agents generally, are requested to remind their Lodges, and Brethren in their vicinity, that a new volume of this Magazine will be commenced on the first of November, and thus affording them a favorable opportunity to become subscribers.

☞ We have one **ENTIRE SET**, and several of the recent volumes of this Magazine for sale. The latter will be disposed of at the subscription price—the former, handsomely bound, at \$3 a volume.

☞ Our correspondent at Franklin, Wis., is informed that the Lodge may be opened on any degree in which it has any business to transact, without reference to that on which it had previously closed. The closing disposes of the previous opening, and leaves the Lodge free to re-open as its convenience may require.

☞ A new Lodge has recently been established at Cumberland, Md, under the name of "**GILMAN LODGE**," in compliment to our esteemed friend and accomplished Brother, **CHARLES GILMAN, Esq**, Grand Master of the Grand Lodge of Maryland. It is a compliment worthily bestowed.

☞ An esteemed correspondent in Mississippi, under date, Richland, Aug. 29, writes as follows:—"If Mississippi would do her whole duty, the foundation is laid for distinction in our College. Eureka Masonic College is in a highly prosperous condition. A very distinguished Brother lately told me that the course of instruction was not surpassed. It has fifty students. Our township Female Institute has seventy students, and as an academy, is of high pretensions."

THE MASONIC COLLEGE.—We regret to learn, says the St. Louis Post, of Sept. 2, that this edifice was materially injured by the recent storm at Lexington. The roof was blown off and the gables demolished, by which it was damaged to the extent of (as is supposed,) about fifteen hundred dollars. The Building committee will, we have no doubt, cause the damage to be speedily repaired and the College placed in a situation to be opened very soon.

AUTHORIZED AGENTS FOR THE MAGAZINE AND TRESTLE BOARD.—Br. C. H. Jordan, Roxbury, N. C.—Br. N. F. Merrill, Manchester, N. H.—Dr. J. D. Lincoln, Brunswick, Me.

FOR MAGAZINE.—Dr. Geo. R. Morton, Sandusky City, Ohio.—Br. B. C. Earle, Pontotoc, Miss.—Br. John A. Hanson, Carthage, Miss.

☞ Br. J. J. Dorr, of Richland, Miss., is an authorized agent for this Magazine, and Trestle Board. His receipt for dues on account of either, will be valid.

☞ The Grand Lodge of Mississippi, at its last communication, appropriated \$250 "toward the expense of educating four blind children, of Masonic parentage."

☞ Br. MACKAY, of Charleston, S. C., proposes the publication of a new work, entitled "**The Mystic Tie**," being "a collection of facts and opinions of the social and benevolent tendency of Freemasonry." Price, \$1. The work will be out in a few weeks. Orders received at this office. We shall refer to it again in our next.

THE
FREEMASONS'
MONTHLY MAGAZINE.

BY CHARLES W. MOORE,
GRAND SECRETARY OF THE GRAND LODGE OF MASSACHUSETTS.

VOLUME VIII.

BOSTON:
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1849.



TO THE
HON. JOHN ABBOT,

PAST GRAND MASTER

OF THE
M. W. GRAND LODGE OF MASSACHUSETTS,

IN
TOKEN OF RESPECT

FOR HIS

Masonic Integrity and Eminent Services;

FOR

The Purity of his Personal Character;

AND, OF

The Love we bear him as Friend and Brother;

THIS VOLUME OF

THE FREEMASONS' MONTHLY MAGAZINE,

IS

RESPECTFULLY DEDICATED.



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THE
FREEMASONS'
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VOL. VIII.]

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[No. 1.

INTRODUCTORY.

TO-DAY we present to our readers the first number of the EIGHTH volume of this Magazine.

It has been said that PREFACES are rarely read ; and perhaps, as a general rule, this is true. They, however, seem to be regarded as a necessary appendage to every volume. And yet, in ninety-nine cases in a hundred, it would be difficult to tell what purpose, good or bad, they are intended to subserve. We abominate them. Of all the various labor to which we are subjected in the discharge of our editorial duties, the writing of the "introduction" to a forthcoming volume is the most onerous and distasteful. It is a task not to our liking ; and, for once, at least, we are much inclined to pass it over ; or, what will answer our purpose equally well, to defer it till another year ! Why not ? If we were now to write one, it would be mainly for the purpose of acknowledging our obligations for past favors, and to ask for their continuance and increase through the coming year. The first, we are always most happy to do ; and in respect to the latter, we entertain no misgivings. But it is not requisite that we should write a preface to say this.

Of the character of the work, we assuredly can have no occasion to speak. It tells its own story in this particular, more accurately, if not more flatteringly, than we should be likely to write it. What it has been for the past seven years, it will continue to be while it remains under our management. It is an exclusively Masonic work ; and it will never be anything else, with our consent. It is designed for future reference, as well as for present use. The volumes already published, contain a greater variety and amount of practical Masonic matter, than any other seven volumes ever before written in this or any other country. They comprise a *Masonic Library*, such as can nowhere else be found. Aside from any

merit which they may be supposed to derive from the productions of our own pen, they contain matter enough on the history, government and principles of the Masonic Order, to render the possession of them a desirable object with every *reading* Mason ; and by those Lodges that own the entire series, they will be hereafter, if they are not at present, esteemed an invaluable acquisition,—one that they would not part with but for a high consideration, if at all.

But, again, it is not necessary to write a preface on a subject that our Brethren so well understand and appreciate. We will, therefore, with the reader's permission, follow the bent of our inclination, and reserve the usual " introduction " until the commencement of another volume !

Boston, Nov. 1, 1848.

THE PROPOSED CONSTITUTION FOR A GENERAL GRAND LODGE.

THE first of January next, is the time fixed by the Constitution submitted to the Grand Lodges by the Convention held at Baltimore, in September, 1847, within which the question of the establishment of a General Grand Lodge is to be determined. This Constitution has been before the Grand Lodges for nearly a year past. Many of them have acted upon it with various results. By several of them it has been adopted, unconditionally ; by others, it has been rejected, they regarding the project itself as impolitic and inexpedient ; while others have intimated their readiness to unite in forming such a body, but object to some of the provisions of the proposed Constitution. The first and last of these two classes, if united, would probably furnish the number required for the accomplishment of the object. In addition to these, however, there are several Grand Lodges that have not yet acted definitely upon the subject. What their decisions will be, if they come to any results prior to the time specified, we will not attempt to predict.

That a Constitution can be framed, which would receive the sanction of a majority of the Grand Lodges, we entertain no doubt ; neither do we doubt that the proposed Constitution could be so amended as to remove the objections urged against it, and induce its adoption by the required number of Grand Lodges. Our own opinion is, that this may be done at the proposed meeting in July, immediately after the organization of the contemplated General Grand Lodge. The fourth section of article three, provides, that the " Constitution may be altered or amended, at a

regular meeting only, by a vote of two-thirds of the constitutional votes present." The first meeting would be "a regular meeting"; and it would necessarily be held immediately after the dissolution of the Convention appointed to perfect the organization. If the Grand Lodges which now object to the Constitution had, therefore, adopted it on the condition that certain amendments should be made, and instructed their representatives accordingly, it is highly probable that, through concession and compromise, an instrument might have been formed [that would be acceptable to all parties,—at least, to all that really desire the establishment of a General Grand Lodge.

We are not ourselves pleased with all the provisions of the proposed Constitution. We think it claims a wider jurisdiction than it would be politic for the State Grand Lodges to concede, or that they can concede, without a too great surrender of their own prerogatives and powers. It requires more than is necessary for any useful purpose, and which, if granted, would tend only to embarrass the action of the body itself. Our objections are principally confined to the 2d sec. of the 1st art., which is as follows :—

"Sec. 2. The Supreme Grand Lodge of the United States of America shall have jurisdiction over all Grand and Subordinate Symbolic Lodges in the United States and Territories, ratifying or adopting this Constitution, and in those where there is no Grand Lodge. Its jurisdiction shall extend to all disputes or differences between State Grand Lodges; *to appeals from the same*; to the government and superintendence of their own subordinate Lodges; and to the regulation of the mode of work, in the symbolic degrees, throughout its limits."

This section is so hastily written, that it is difficult to determine, with any degree of certainty, what it really means. We suppose, however, that the true intention of it is to give to the proposed body, jurisdiction—

1. Over all Grand Lodges that shall adopt the Constitution.
2. Over all subordinate Lodges that may adopt it, in the territories and States where there are no Grand Lodges.
3. Over all disputes and differences between the State Grand Lodges.
4. Over all appeals from the State Grand Lodges.
5. Over its own subordinate Lodges, as to their "government and superintendence."
6. Over the work and lectures practised or authorised by all Grand and subordinate Lodges that may recognise its authority.

This we presume to be a correct and true analysis of the section; though its terms are quite too ambiguous for an organic law. If this analysis be correct, then the section invests the new body with six distinct and plenary powers. Those we propose briefly to examine, in the order in which they are above stated :

1. This branch of the section, by a literal construction of its terms, in-

vests the new body with original jurisdiction over the State Grand Lodges ; and, as a consequence, divests them of their present supremacy, and converts them into what, in Europe, are known as Provincial Grand Lodges, acting by virtue of authority derived from, and existing by permission of, the parent or supreme body, to which they are immediately accountable. But this can neither be the intention of the author nor of the Convention ; for it is asking for a power that they must have known the Grand Lodges would not grant. We suppose, therefore, that the intention was to give to the new body, jurisdiction over the Grand Lodges, only so far as to authorise its interposition in "all disputes and differences" that may arise among them. To this extent, then, it divests the Grand Lodges of their supremacy, and renders them subordinate to the action of a superior body. It delegates to another the right to interpose, uninvited and of its own motion, in questions of local as well as of general moment. This is objectionable. It is not probable that the power would ever be abused, if delegated ; but as it would be liable to abuse, and might lead to unpleasant differences, it would be most prudent to withhold it.

2. The power conferred by this branch of the section, namely, jurisdiction over the territories, and such States as may hereafter be formed, not having a G. Lodge within their limits, has been objected to ; but, as we believe, without sufficient reason. The territories are at present common ground. Every Grand Lodge in the Union possesses an equal right to establish Lodges within their limits. The Grand Lodge of this Commonwealth has already established one in California ; and we believe one of the western Grand Lodges has established another in the same territory.* In a short time a third will be established. A Grand Lodge may then follow, and the territory will be closed against them all. So with Oregon. Missouri has lately established one Lodge in that territory. Two more will give it the elements of a Grand Lodge, and these elements will probably be wrought into form as soon as they are obtained. Nothing has, as yet, we believe, been done in New Mexico ; but it is not probable that that field will long remain vacant. Nothing can be expected of the remaining territories for many years to come. They are as yet wild and unsettled. The fee for a Charter, as fixed by the proposed Constitution, is not less than fifty dollars. We will suppose that to be the sum. The General Grand Lodge could not, therefore, receive from the three territories, for Charters, more than the sum of three hundred dollars, before they would all be in a condition to form Grand Lodges for their own government ! But it may be said, that many new States are to be formed out of these territories, and they will require new Lodges. We answer,

*Since writing the above, we learn that the Lodge referred to has been authorised by the Grand Lodge of Missouri.

that the territorial Grand Lodges will supply subordinate Lodges as fast as they are required ; and whenever any portion of a territory shall become sufficiently populous to be entitled to enter the Union as a State, it will probably be found to contain the required number of Lodges to form a Grand Lodge. We are aware that new territories may be formed, and the revenue of the General Grand Lodge may thereby be increased ; but, for the reasons already suggested, it can never amount to any considerable sum. The case of the General Grand Chapter, does not furnish a proper criterion by which to estimate the receipts from this source. Chapters are of slow growth, when compared with the Lodges. And we cannot think that there is even a reasonable probability that the receipts from the territories would be at all adequate to meet the ordinary current expenses of the proposed body. We do not, therefore, attach any weight to the objections urged against this provision of the Constitution.

3—4. The jurisdiction of the General Grand Lodge, over the State Grand Lodges, should, in all cases, with the exception hereafter named, be *appellate*, not *original* ; and its decisions should be binding only on the parties to the appeal. In this case, no improper invasion of the rights, or interference with the supremacy, of the Grand Lodges, could take place ; and all cause of jealousy on this account would be removed. And if we do not materially misconceive the nature of the indications on the subject, this is the source of all the principal objections to the proposed organization, and the point on which the question of its establishment, or otherwise, will be made to turn, if that question has not already been decided.

5. To this provision there can be no objection. It is, of course, proper that every supreme body should exercise control over its own subordinates.

6. In this case, we would give the General Grand Lodge original and plenary powers. It is the great object for which it is to be brought into existence, if that event is ever to take place ; and we would invest it with full and ample authority, to the end that this object might be completely and perfectly attained. It should be supreme in all questions appertaining to the work, lectures and ceremonies ; and it should be required to *establish* and *preserve* one uniform, consistent, and truthful system, according to the ancient landmarks of the Order.

Such are, very briefly, the views we entertain of the powers proper to be invested in a General Grand Lodge, and of those proposed by the Constitution which has been submitted for the ratification of the Grand Lodges. We would so modify the proposed powers, as to give to the body, when formed—

1. *Appellate* jurisdiction over the Grand Lodges, in all cases affecting the general interests of the Fraternity, restricting the obligation of the

decision to the parties to the appeal; allowing the right of appeal to Grand Lodges, *only*.

2. The power to establish Lodges in States and territories, where no Grand Lodges exist,—to the exclusion of such Grand Lodges as shall become a party to the proposed body.

3. *Original* jurisdiction over all Lodges, that may be established by it in the territories, or States when formed, there being no Grand Lodges therein.

4. Plenary control over the work, lectures, and ceremonies of the Lodge degrees, to the extent of its jurisdiction.

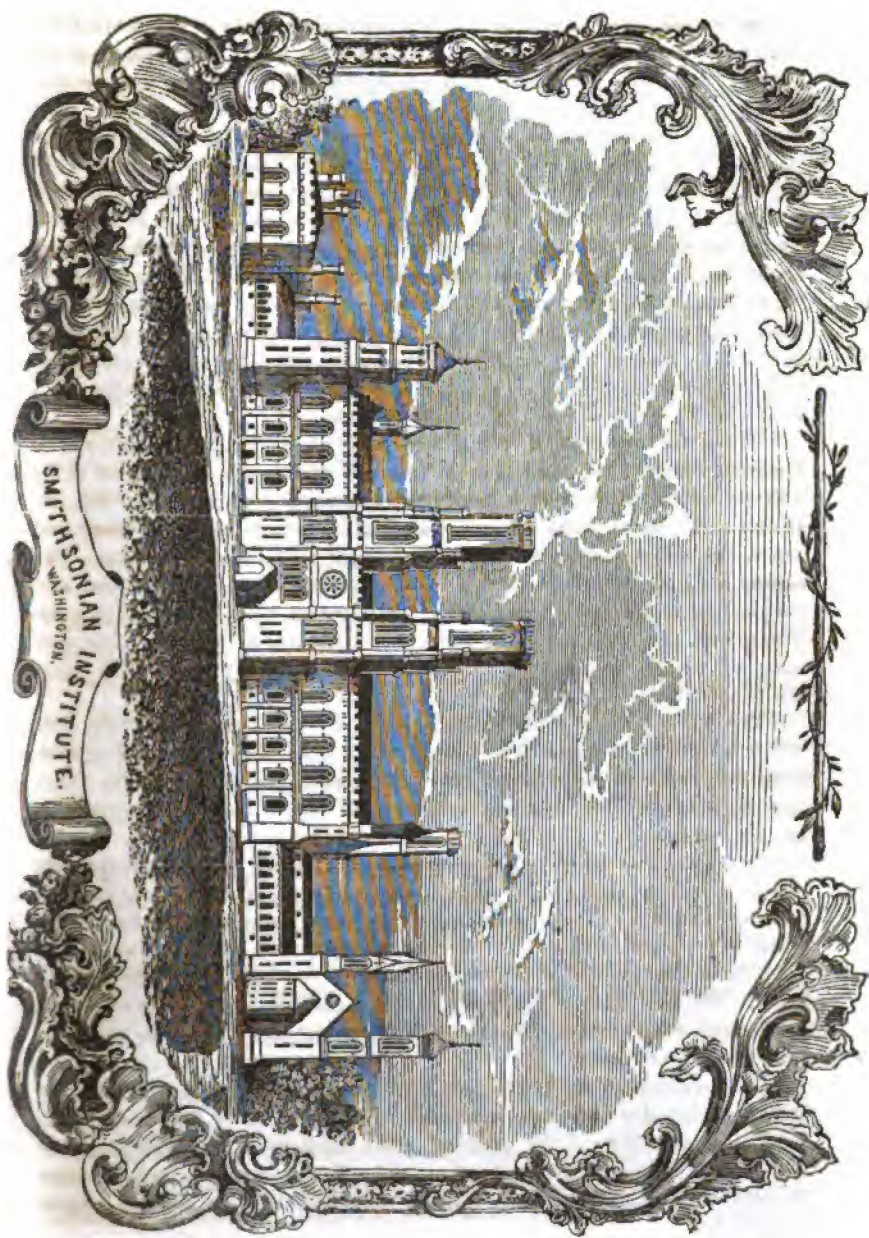
These we conceive to be all the *essential* powers that need be entrusted to the proposed body; and they are all that will be found useful or important in the discharge of its duties. There will, of course, be collateral and incidental powers, connected with, or growing out of these, the precise nature and extent of which must mainly depend upon the circumstances that may call for their exercise. But these are all the essential powers; and if modified, as suggested, they cannot interfere with, or militate against, the existing supremacy of the State Grand Lodges, except so far as pertains to the work and lectures, and jurisdiction over the territories.

As we have before remarked, the proposed Constitution may be amended at the meeting in July, if that meeting take place. So that, if the establishment of the body be desirable, the defects in the Constitution submitted, do not present any serious bar to the accomplishment of the object. We should prefer a change of the title from Supreme, to General Grand Lodge; but that is of minor importance.

AN EXTRACT.—In a country like ours, where the community is liable to be thrown into the most violent and unamiable commotion; the public prints to be used chiefly to slander, if not to belie, an opponent, and orators to descend from the dignified pedestal of oratory to pick out and expose only the faults of a fellow countryman, and to trample his virtues under foot—in such a community, to have a brotherhood running through all parties, like the veins of the body, carrying warm life-blood to all its diseased parts, is a good not to be despised. And in such times as these we often have occasion to exclaim with the poet—

“ ———in such times as these, when Virtue weeps,
And high born Honor in retirement sleeps,
When Vice by chance might fill the chair of State,
And some great men are infamously great,—
When sots and demagogues to elections come,
These to give votes and those to pay in rum,
When men are chosen not to rule the land,
But to pay those who boost them where they stand.”

I say, in such times as these, to have a society which can and does receive the good from all parties, and teach them to act together socially and morally, and to love each other—such a society deserves well of all true patriots.—*Rev. E. M. P. Wells.*



THE SMITHSONIAN INSTITUTE.

THE accompanying engraving is a very fine representation of the magnificent edifice which is now being erected at Washington, D. C., in pursuance of the purposes for which Mr. Smithson, a wealthy Englishman, bequeathed the bulk of his large property,—amounting to almost half a million of dollars. The corner stone was laid, the last year, by the Grand Lodge of the District of Columbia. This circumstance, together with the style of the architecture, and the object for which the building is designed, give to it a more than ordinary interest in a Masonic point of view. It is built in the style that prevailed in Southern Europe during the 12th century—the Norman or Lombard style, which was succeeded by the Gothic. “When completed,” says the Pictorial National Library, “it will consist of a centre which will be fifty by two hundred feet inside, with two connecting ranges sixty feet in length in the clear, and averaging forty seven feet in breadth. An east wing fortyfive by seventyfive feet in the clear, with a vestibule and porch attached, and a west wing thirtyfour by sixtyfive feet in the clear, exclusive of the spires or semi-circular projections.

“There will be two central front towers on the north, one central rear tower on the south, besides a bell tower, a large octagonal and two smaller towers at the different angles of the building, with porches, vestibules, stair halls, &c., attached to the centre. The east wing, or chemical lecture-room, will have a bell tower, and the west wing a campanile tower and apsis connected with it. The central building will contain in the first story the library, ninety by fifty feet, and the principal lecture-room, to hold from eight hundred to one thousand persons. The second story will contain the museum, two hundred by fifty feet. The west wing will contain the gallery of art, sixtyfive feet long; the east wing, the chemical lecture-room, fortyfive by seventyfive feet, and laboratory.

“The extreme length of the building will be about four hundred and fifty feet with a breadth in the centre of over one hundred feet. The centre building rises sixty feet, and with its principal tower one hundred and fifty feet; the wings from thirty to forty feet high, and their towers of various heights, from eighty to one hundred feet.

“Connected with the gallery of art, there will be *studios*, in which young artists may copy without interruption. The library will contain, at least, one hundred thousand volumes, and will embrace many valuable works, not to be found elsewhere in the United States. The eastern wing will first be finished and put in order for the occupation of the secretary, and for the immediate purpose of the board. The Institution will probably be able to commence operations some time next winter, when courses of lectures will be delivered by some of the most able lecturers in the country.

“The committee of the Smithsonian Institute have in course of preparation, as their first elaborate production, a treatise entitled ‘Hints on Public Architecture,’ to contain views of the principal public buildings in the country, together with a great amount of practical information. A valuable work on the ‘Indian Mounds’ of this country has also been adopted by the Institute, and will soon be brought out.”

ROYAL AND SELECT MASTERS' DEGREES.

BY R. W. ALBERT G. MACKAY, M. D.

BR. MOORE.—The proper jurisdiction under which the degrees of Royal and Select Masters should be placed, is a question that is now beginning to excite considerable discussion and much embarrassment among the Fraternity. It is, therefore, the duty of every Brother who wishes this "questio vexata" amicably and judiciously settled, to communicate to his Brethren whatever he may suppose will conduce to this "consummation so devoutly to be wished." Allow me to throw in my mite.

The history of these degrees will show that the Chapters and Councils are now contending for that to which neither ever had any legitimate right. And it seems to me that the former are as much justified in taking the jurisdiction of these degrees from the latter, as these were in taking it some years ago, from the administrative body of the Ancient and Accepted Rite, to which it originally belonged. The controversy terminates in a contest for the distribution of the spoils of war.

These degrees, of right, belong to the Supreme Council of the 33d degree, Ancient Scotch Rite, and the claim to them has never been abandoned by that body. At the establishment of the Grand Council of Princes of Jerusalem, in Charleston, S. C., on the 20th Feb., 1788, by Brs. Joseph Myers, Barend M. Spitzer, and A. Forst, Dep. Inspec. Gen. of Frederic III., of Prussia, Myers deposited in the archives of the Council, certified copies of the said degrees from Berlin, in Prussia, placing them at the same time, under the care and jurisdiction of this body. Copies of these degrees are still retained in the archives of the Supreme Council at Charleston.

Myers subsequently resided in several of the cities of Virginia and Maryland, where he communicated a knowledge of these degrees to many persons, by virtue of his authority as an Inspector General. The degrees becoming spread abroad, some Grand Lecturers undertook, without any delegated authority from Myers or his successors, to dispose of what they called Charters for the constitution of Councils of these degrees.

In 1828, a communication was made by the Grand Royal Arch Chapter of Maryland to the other Grand Chapters of the United States, requesting them to take into consideration the expediency of reassuming jurisdiction over these degrees. The matter was, in South Carolina, referred to a committee, who reported adversely, and a resolution was adopted unanimously, declaring that, in the opinion of the Grand Chapter, it was "improper and inexpedient to assume a jurisdiction of these degrees, and thus interfere with the rights and privileges of our Brethren and Companions in another and higher order of Freemasonry"—that is, as the report states, the Ancient Scotch rite.

The Supreme Council for the Southern States has never abandoned its claim to these degrees. It has organised Councils of Royal and Select Masters in other States; as for instance in Mississippi and South Carolina; either directly or through the intervention of its subordinate Councils of Princes of Jerusalem, and although no application has lately been made to this body for a Charter for a Royal and Select Council, I see not how, without impairing its rights, it could refuse to grant a Charter when applied for by "true and trusty" persons. In

fact, the degrees continue to be given by our Inspectors, and as there are now no Royal and Select Councils in South Carolina, the old ones being extinct, the degrees can only be obtained from such authority. Bro. Barker, who perhaps constituted as many Councils of R. and S. M. as any other man in the United States, did so, only as a Deputy Inspector General, and the agent of the Supreme Council of this city, and therefore, although I have not time to hunt up statistics, I have no hesitation in believing that half the Councils and Grand Councils in the country, owe their existence, and with it their original allegiance, to the Ancient Scotch rite.

The matter, however, has now become inextricably confused; and I know of but one method of getting out of the difficulty. Although the Supreme Councils of the 33d, are not willing to have their authority and rights wrested from them *vi et armis*, I have no doubt, (but I do not speak officially,) that for the good of Masonry, they would willingly enter into any compromise. Let a Convention of Royal and Select Masters be held at some central point. To this convention let the most intelligent Companions, legitimately possessing the degrees, whether from Councils of R. and S. M., as in most of the States; from R. A. Chapters, as in Virginia; or from Councils of Princes of Jerusalem, or Grand Inspectors General, as in South Carolina and Mississippi. Let the wisdom there congregated be directed to the amicable settlement of this dispute. The important point is not to have these degrees placed in any particular order, but to make the mode and manner of conferring them, whether it be before or after the Royal Arch, uniform throughout the country. The decision made for two successive triennial meetings, by the General Grand Chapter, viz.: in 1844 and 1847, as tending to destroy this uniformity, and produce "confusion worse confounded," cannot but be regretted by all good Masons.

Charleston, S. C., Sept. 16th, 1848.

QUALIFICATION OF CANDIDATES, IN VIRGINIA.

[In justice to the estimable writer, we give place to the following communication. The controversy has grown out of an unfortunate accidental expression, used in the report of the committee on foreign correspondence in the Grand Lodge of Virginia. The question has now, however, been set right by competent authority; and we trust it may be permitted to rest.]

Staunton, Va., Oct. 2d, 1848.

R. W. B. C. W. MOORE.—Impelled by a zealous devotion to the cause of Masonry, and impressed with (perhaps) the vain conviction that my personal administration of its rites and ceremonies, in the responsible offices I have held, possessed me with a tolerably accurate knowledge of the views of the G. Lodge of Virginia, as to tests, qualifications and landmarks,—I denied, through the *May* number of your Magazine, that our Grand Lodge had added to 'Atheists' 'Universalists,' thereby excluding the latter from the Order, as had been charged by an anonymous correspondent in your April number. This denial, though couched

in courteous terms, has so deranged the equanimity of my Br. Fielding, G. L. of the G. Lodge of Ohio, who, it now appears, is the author of the article in question, that he has very gratuitously construed the phrase, 'gross error,' employed in my denial, as not only subjecting him to rebuke, but the denial itself, as throwing to him the glove of controversy. Now, in both these respects, my Br. is the victim of self-delusion. He must be sensitive beyond the utmost verge of prudence and reason, or he must have read my article in the bitterest spirit of hypercriticism, to have discovered in it either rebuke or invitation to controversy.

The short, unpretending effusion is before the Masonic public, and I appeal from my Br. Fielding's querulous temper, to *their* sense of justice, and inquire, whether the keenest mental optics can find, in its plain phraseology, any spice of rebuke, or any sentiment in the least unkind or offensive. By the term, 'gross error,' I designed to convey only the simple idea, that Br. Fielding had fallen into an involuntary mistake; not that he had wilfully misrepresented the Grand Lodge of Virginia. If he had unfortunately involved himself in the latter offence, with which I have never charged him, either directly or by innuendo, he would have merited severe rebuke; but, being a stranger, I do not know that I should have left my pacific repose, on a painful cruise, to bring him back from his aberrations. If, by some one of the various events of life, opportunity, and the license which the tie of Masonry gives, should have tempted me, I might have rebuked, with the fraternal hope of correcting, without injuring or wounding my Brother. The charge against the Grand Lodge of Virginia, being predicated upon an error, I, as in duty bound, pronounced it an error; and to prove that it was so, adduced the fact of my connection with the G. Lodge for more than a quarter of a century, and I added, that during all that time, I never had heard it insinuated that any should be excluded from the privilege of Masonry on account of religious opinions, except the 'Atheist.' This, I now say, is, and always has been, the doctrine of the G. Lodge of Virginia. So much by way of exculpating myself from imputing to Br. Fielding any intentional misrepresentation, and from throwing to him the glove of controversy. Let me now inquire whether Br. Fielding has demeaned himself towards me in the spirit in which I treated his anonymous communication of the 9th of March? He, having embraced an error, was spreading it to the disparagement of the Virginia Grand Lodge, and to the detriment of Masonry. To correct this error, I wrote the article published in your May number, and at this juncture, Br. Fielding opened a correspondence with me. His letter was replied to, and copious extracts from the report of the committee on foreign correspondence, are contained in my reply; which, I supposed, would convince him that he had been led into the error by too partial an extract being made from the report of our committee on foreign correspondence, in the periodical in which he had read it, and which, he informed me, had induced him to request you to ask the Grand Lodge of Virginia where she obtained the power to add to 'Atheists,' 'Universalists'!* Here I hoped that this painful subject was to rest, and this enemy to our much loved cause, consigned to the sleep of death. But, to my great surprise, Br. Fielding, by his article of the 18th of May, which he informed me he had recalled, has again breathed the breath of life into the disturbing fiend, and has dispatched it over the Masonic world, on its unholy errand of mischief and disorganization. Be the consequences what they may, I shall stand erect, in the consciousness that censure cannot attach to me. I leave Br. Fielding to find what justification he can for his article of the 18th of May, and his letter to me of the 28th of August; but I protest against his attempt to victimize me, by the double and contrarywise operation he has commenced,—that of conducting a correspondence through your Magazine and by letter to me, upon the same subject, at one and the same time. I have, therefore, suspended, and for aught I know, shall never resume, our correspondence. If I did not, in char-

*The Br. does not quote correctly from the report of the committee on foreign correspondence. These words, 'Atheists' 'Universalists,' are not to be found thus connected in that report. Might it not be supposed that he wished to be understood as quoting from *Lodge ceremonies*? "Of which we cannot now speak particularly."

ity, ascribe the course of Br. Fielding to a morbidly sensitive temperament, which sadly interferes with the perspicuous expression of ideas, I would complain of the obscurity of the sentence in which he recommends to me 'the practical use of the third tenet of our profession and the fourth cardinal virtue.' If, however, it is intended to promulgate an insinuation that I am morally deficient, my past life justifies me in quietly consigning it to the most unqualified contempt which awaits it, in the estimation of men and Masons within the circle of my extended acquaintance.*

Let us now try Br. Fielding by the third tenet of our profession. In speaking of me, in his communication of the 18th of May, he asks—'Has he labored much? I more. I have been for thirty years a pretty regular attendant on the G. Lodge of Ohio; have been honored with supreme command one term,' &c. Unfortunately for that statement, in his letter to me, of the 4th of August, he says: 'Having in the winter of '29, '30, been (contrary to my wishes,) elevated to the oriental chair of the Grand Lodge of Ohio, from the office of Grand Lecturer, which I had held for seven years, five by election and the two first years by appointment of the G. M., I served that session, and was prevented from attending the next communication, and for several successive years. * * On resuming my station as a member of the G. Lodge, three years since, I thought I perceived strange work,' &c. Now, it is very clear, by Br. Fielding's own showing, that he was absent from the G. Lodge of his State, for about fifteen successive years,—from 1830 to 1845,—yet he claims to have been 'a pretty regular attendant for thirty years.' *'Magna est veritas et prevalebit.'*

I will, in this connection, only add, that, should this controversy, offensive as it is to my taste and disposition, and in every sense baneful to interests which all should be enulous to cherish, be prolonged, I trust, that reason, dispassionate argument, and authority, will be recognised, as in truth they are the only legitimate weapons. Personalities will throw no light on the subject. They cannot injure me in the sphere in which I move, and to them I doubt not my Br. is invulnerable.

The question which Br. Fielding now presents, as the matter in controversy, is this, namely: Has the G. Lodge of Virginia, in settling the qualifications of candidates for admission into the Order, decided to exclude any but the 'Atheist?' Or, in other words, has she, theoretically or practically, added to Atheist, Universalist, so as to close the door to the latter? I maintain that she has not, and have no hesitation in ascerting, that no Master of a Lodge in Virginia, having every line and sentiment of the report of the committee on foreign correspondence, engraved in living light on his mind and conscience, would dare to withhold initiation from the most zealous Universalist, on the mere ground of his religious belief. If he should, I have an abiding conviction that the G. Lodge would, on appeal, compel him to admit the applicant, or punish him for contumacy.

As the duly authorised expositor of Masonry in Virginia,—selected to that very responsible office upon the supposition that I was indoctrinated in the mysteries of the true and ancient system,—having often and over again, exemplified the work, in the body of the G. Lodge, and in various subordinate Lodges,—if in the flood of light which those opportunities and my association for years past, have poured upon the subject, I entertained at this late period of my Masonic life, any doubt as the test by which to try the qualifications of a candidate, the ghosts of many hours of deep and anxious study, would upbraid me with misspent time, and all I have learned, and taught, and enjoyed,

"Would now seem,
To memory's tearful eye,
The vanished beauty of a dream,
O'er which to gaze and sigh."

As I understand the doctrine of the G. Lodge of Virginia, I would be shooting most widely from my official sphere, to say to the religionist of any persuasion,

*We cannot think that Br. Fielding intended any such reflection. —Ed.

that did not accord with my particular views of christianity, 'You, sir, are an Atheist, but you are something not much better, in my estimation, and I will not admit you into the fold of Masonry.' In such case, the G. Lodge would rebuke, by informing me, that 'it is by the *profession* of no man, be he Christian, Jew, or Mahomedan, that we determine his fitness to enter the Order. This, Mr. Lecturer, is the doctrine which we have accredited you to teach, and if you presume to teach any other, you do not represent us, and we no longer desire your services.'

To come directly to the authority upon which Br. Fielding bases the charge against the G. Lodge of Virginia, namely, the report of the committee on foreign correspondence. It appears obvious, that a careful reading and fair criticism of the report, *in extenso*, does not sustain the charge of 'innovation upon the body of Masonry.' The committee, it is true, do use this language: 'It is only by a moral, correct, unblemished life of action, and not by profession, that any can properly secure a Masonic association. To these are superadded but one other requisite, and that is a belief in a deity and a future state of rewards and punishments.' The above quotation, if torn from the whole context, in a captious and fault-finding temper, might expose the G. Lodge to the charge of innovation; but a spirit plainly averse to, and at war with, the idea of innovation, pervades the whole report. The Committee throughout evince, as every candid mind must admit, an earnest and determined repugnance to any 'New Light.' The ancient landmarks are avowed and warmly approved, and the Light that illumed the moral edifice of Masonry in the olden time, is commended as the true light. The committee say: 'If these (new lights) had presented themselves in the days of Solomon, we should have had no materials from which the institution of Masonry could have been created.' And again, in giving expression to true, genuine, ancient Masonic faith, they say: 'We hold, as our forefathers held, and as we hope our posterity will hold, that from the votaries of Masonry is expected and required a sincere belief in the existence of a God, the creator and governor of the world; and that beyond this great principle of faith, it is not lawful to impose any religious test, as a requisite to admission to our mysteries.'

I might extract further from the report of the committee, to prove that the phrase, 'a future state of rewards and punishments,' was not in the least expressive of Masonry as understood by the G. Lodge of Virginia, and that it found its way into the report through inadvertence; but I forbear, from the apprehension that I would be imposing too much on your valuable space. That report is before the world. It speaks for itself, vindicates the G. Lodge from the charge of innovation, and is replete with Masonic orthodoxy.

I have now, in my humble manner, disposed of the main point in controversy. But it is insinuated, that the G. Lodge of Virginia is guilty of the sin of pantheism; because, her committee use the words, 'a deity.' Let the whole report be read, and it will be found that the meaning is to express a belief in God; God, who spoke the world into existence; God, who said, 'let there be light, and there was light.'

To my extreme astonishment, the Brother argues 'that a distinct avowal in the divine authenticity of the Holy Scriptures, is not an additional test,' and is an essential part of the 'body of Masonry.' Our Jewish Brethren, (of which sect there are many good and true Masons in this, and other countries,) would reply, that the phraseology is too comprehensive, as they might thereby be excluded from the privileges of the Order; and would argue that the Holy Bible is 'the great light,' and is the essential part of the 'body of Masonry.'

For the preservation and perpetuation of this Book, our Great Masters—Solomon, king of Israel, Hiram, king of Tyre, and Hiram, the builder—at the erection of the Temple, instituted wise and salutary means. After the lapse of about four hundred years, the Temple was sacked and destroyed; and the enemies of truth supposed that there was not a vestige of the Book left. But when seventy years more have past, the captives return from Babylon, and commence rebuilding the Temple. Then, that blessed Book,—that 'Greater Light in Masonry,' was restored to the longing eyes of the devout Israelites, to be the rule and guide,

the comfort and support of the people of God through all future time.* Every Christian should be thankful to God, for the after-portion of the Holy Scriptures, which so clearly show the plan of salvation, and point out 'the whole duty of man.'

It is my sincere wish, that nothing may occur to bring me again before the public, in defence of the G. Lodge; and to avoid it, I mean, if life is spared me, to incorporate the matter in dispute, together with Br. Fielding's letters and my reply, in my next annual report to the G. Lodge, to be disposed of by that tribunal, as, in their wisdom, may be deemed proper and expedient.

Yours, fraternally,

L. L. STEVENSON.

ADDRESS,

On occasion of Laying the Corner Stone of Vicksburg (Miss.) Lodge, No. 26, of A. Y. Masons, Aug. 26th, 1848.

BY REV. W. CAREY CRANE.

Fellow-members of the Masonic Fraternity, and Ladies and Gentlemen :—

'Our holy and our beautiful house, where our fathers praised thee, is burned up with fire! and all our pleasant things are laid waste.' Such was the exclamation of an ancient prophet, when he contemplated the destruction of the temple which had been erected in honor of the Grand Master of the Universe, and the desolations of his chosen people. 'This expressive language can be aptly employed by us, on this occasion. 'Our holy and our beautiful places are burned up with fire, and all our pleasant things are laid waste.'

We have not met to re-construct a broken shaft, or to erect a monument in honor of departed greatness. We have not congregated hither to mingle in the shouts of victory over fallen foes, or to deliberate as democratic sovereigns of a great and growing country, upon questions of national politics. It is not to form a part in a showy pageant, in honor of warrior, statesman, philosopher, orator or priest, that this immense assembly has gathered around this consecrated spot. It is not a spirit of man-worship, or of party devotion and blindness, or of adherence to the assumed infallibility of any one idea, that has caused the lawyer to lay aside his statute books and his briefs; the physician, his prescriptions and his patients; the merchant, his customers, his ledgers and balance-sheets; the mechanic, his trade and his tools; the planter, his cotton fields and negroes; the religious teacher, the beaten tracks of his sacred calling, and the fair lady her toilette, the drawing-room, the nursery, and the promenade; but it is, that we all may witness the first essayings for a loftier flight,—of another Phoenix just emerging from its recent ashes. We come to commence, again, the erection of another temple, to be devoted to the great principle, 'Peace on earth, good will among men.' How fitting the occasion, how appropriate the opportunity, to call up those grateful thoughts, which all meditation of our time-honored Institution naturally suggests! How admirable the choice of this site! In full sight of, and almost on the very banks of, a mighty stream, well designated as the *Mississippi*, one of the evidences of our Grand Almighty Architect's omniscient skill; suggesting, whenever viewed, and from whatever point of vision, thoughts unutterably sublime, images of awful grandeur, treasures of inexhaustible wealth, and

*The finding of the book of the law, at the rebuilding of the Temple, and all the circumstances connected with its preservation, ought to be communicated (in due form,) to every one upon entering the sanctuary. Otherwise, after being exalted to the most sublime degree of Royal Arch Mason, (which is the summit of ancient Masonry,) the Companion must be, as to a material point, in the dark.

visions of power, glory, elevated intelligence and civilization, which it requires no prophetic telescope to discern, in the distance,—on such a spot, there is now to be erected another edifice in which chivalric devotion to truth, virtue and honor, stern and unbending attachment to christian charity, shall be inculcated, while one brick reposes upon another.

It was expected that another, an officer of the Grand Lodge of the Commonwealth, and not the present speaker, would have spoken those words of sterling truth which most befit so august an occasion, and I must, hence, crave the indulgence of this large and respectable audience, for whatever deficiencies may be exhibited in the performance of a task imposed upon me less than three days since.

It cannot be regarded as unsuitable to the time and object of our present convocation, to present, briefly, first—*The origin of this ceremony.* Second—*The Origin and Antiquity of the Masonic Fraternity.* Third—*Its present position among the honorable, benevolent, and philanthropic associations which characterize our age.* Fourth—*A slight defence of its general principles and its proposed benefits.* Fifth—*Its claims upon the good will of all other associations.*

First—*The Origin of the Ceremony of Laying Corner Stones.*—It is a remarkable fact that this ceremony was first celebrated in erecting a house for the worship of the true and living God. It is not certain that the laying of the foundation or corner-stone of the first temple was marked by any signal acts of solemn import. Yet it appears that when the wise king of Israel, Solomon, prayed in dedicating the first temple to God, fire appeared from on high, and the ostensible glory of the Lord of Hosts filled the house of God. This extraordinary display of divine power so completely overawed the king and the assembled multitude, that they all bowed to the earth, and cried, 'for He is good, for His mercy endureth forever.' To construct this first temple, thirteen and a half millions of gold, and one hundred and twentyseven millions pounds of silver were contributed. But this noble edifice, built by divine command, by the combined labors of the wise king Solomon, and Hiram, king of Tyre, was laid in ruins; its sacred vessels, rich furniture, and holy symbols, were carried away to adorn the shrine of a heathen deity, or to enlarge the riches, of a Babylonian tyrant. Israel had filled the measure of iniquity. Prophecy had foretold the calamity, and now the dreadful work was done. Not only had the inspired prophet Isaiah, foretold, ninety years before the fatal catastrophe, its certain occurrence, but he had predicted that Babylon would 'be vanquished by the power of Persia,' and that Cyrus 'should emancipate the Jews and reinstate them in their own country and worship.' Among the first acts therefore, of Cyrus, on coming to the throne, was a proclamation, giving liberty to the Israelitish captives, encouraging their return to Judea, and the reconstruction of their Temple at Jerusalem. Fortunately for this bowed and stricken people, the leaders of the first expedition of captives back to their home were Zerubbabel, one of the hereditary princes of Israel, and Jeshua, a hereditary high priest. Arrived at home, they erect rude huts in which to dwell, and then assemble on the site of the old temple, and there they erect an altar to the God of Israel, upon the foundation of the first altar of sacrifice. They will not postpone the worship of God until they can enjoy the luxury of a gorgeous and costly temple; but, in nature's vast temple, they raised their *Ebenzers*, devoutly declaring, 'Hitherto hath the Lord helped us.' Still, the great work is before their minds. For seven months, this ancient people were occupied in gathering materials and clearing away the rubbish, 'preparatory to laying the foundation of the second temple.'

At length, the great day arrives, when the *Corner-Stone* must be laid. It is a day of commingled joy and sorrow, but hope predominates. They anticipate that God will again be propitious to His people, and bless them. Thus, in the 'second month of the second year of their emancipation,' fourteen months after the first proclamation of Cyrus, is the first public ceremony of the laying of a *Corner-Stone*, witnessed by the world. The historian of this imposing and important event, is Ezra, a prophet of the Most High God. ch. iii., 8-13v. The

venerable prophet Zechariah, confirms the statement of Ezra, ch. iv., 6-10v. From these witnesses, we learn that there were persons present at the second laying of the Corner-stone, who had seen the first house in its glory. Such is the inspired testimony to the antiquity of the origin of the ceremony, in the performance of which we are engaged this day. We might pause here, one moment, to suggest the reflection which arises, that our most holy religion finds, in this ceremony, a beautiful emblem of the world's Redeemer. 'Wherefore, also, it is contained in the Scripture, Behold I lay in Sion a chief Corner-Stone, elect, precious; and he that believeth on Him shall not be confounded.' The laying of the corner-stones of the ancient temples, was a solemn recognition of Divine Sovereignty. In like manner are we called upon solemnly to recognise the being and attributes of the Supreme, Infinite, Eternal and Divine Architect of the Universe. We here solicit the Grand Eternal Master's supervision of the work now begun. The historical fact is worthy of study, that not even the Samaritans were allowed to take part in erecting this second edifice to the glory of God, described by Ezra. The Tyrians, and 'the descendants and legitimate successors of those noble Giblinites who so faithfully wrought in the building of the first temple,' alone performed the work, for a reason which readily suggests itself to every Brother of the mystic tie, and which does not continue in force in our day, in erecting Masonic edifices.

Second. *The Antiquity and Origin of the Masonic Fraternity.*—The early and definite history of this Institution is somewhat obscure and recondite. Numerous conjectures have been published. The *Dyonysian Artificers*, who existed at an early period in Asia Minor, are regarded as ancient Masons. Hiram of Tyre, was doubtless one of their number. The rites of the *Dyonisia* were celebrated in honor of Bacchus, and those of the *Panthæa*, which were kindred, in honor of Minerva. Tradition furnishes a chain of descent from the *Essenes*, an order of equivocal character, who, according to Scaliger, derived their main features from the *Kassideans*, who had associated together, as Knights of the temple of Jerusalem, to adorn the porches of that magnificent structure, and to preserve it from injury and decay.' From them, Pythagoras derived much, if not all the knowledge and the ceremonies with which he clothed the *Esoteric* school of his philosophy. And in the Bodleian Library, in London, there is an ancient manuscript, said to be a 'copy of an original, in the hand-writing of King Henry II. himself a Mason, which expressly states that Pythagoras brought Masonry from Egypt and Syria into Greece, from whence, in process of time, it passed into England.' But the nearest approximation to a classic origin, connected with a Scripture history, is to be found in the history of the Eleusinian Mysteries. These were originally celebrated only at Eleusis, a town of Attica, in Greece. In them was commemorated the search of Ceres after her daughter Proserpine, who had been ravished by Pluto and carried to the infernal regions. Cicero, in *Nat. Deor.*, Lib. i., speaks of them as '*Eleusinia sancta illa et augusta, ubi initiantur gentes orarum ultimæ*,'—'the sacred and august rites of Eleusis, where men come from the remotest regions to be initiated.' The mysteries were of two kinds, the greater and the lesser. The lesser were preparatory, consisting of a nine days' lustration and purification, succeeded by sacrifices. A year afterwards, the initiated were advanced from the Exoteric to the Esoteric, and obtained a full revelation of the secret doctrine. According to Warburton, the learned author of the '*Divine Legation of Moses*,' the greater mysteries consisted in a declaration of the 'Unity of God—an opinion not safely to be promulgated amid the errors and superstitions of ancient polytheism.' Plato has also well observed, in his *Tymæus*, 'it is difficult to discover the author and father of the Universe, and when discovered, impossible to reveal him to all mankind.' Much learning has been expended in exhibiting the similarity of the Eleusinian mysteries to those practised in honor of the Egyptian gods, Serapis and Osiris. The Egyptian mystic rites were performed by artificers; hence, some suppose the alliance of mystic ceremonies with the science of architecture, which finds its best illustrations in the palmy days of ancient Egypt. The connection between the mysteries of

Greece and Egypt, it is conjectured, was established when Inachus left the land of the pyramids, and founded the kingdom of the Argives, 1970, B. C., and was followed with arts and sciences, by Cecrops, Cadmus and Danaus. Solomon, King of Israel, learned, it is confidently assumed, much of what he understood of original Masonry, from Egypt and Asia Minor. Aside, however, from all connections of ancient Freemasonry, either with the mysteries of Egypt or Greece, the history and traditions of the Order find a well regulated chain of descent, from the time of Solomon until our time, although without all the exact rites and formulas which are generally practised. It is nevertheless true, that the higher revelation of the Eleusinian mysteries, very nearly accords with the sublime doctrines of the early Jewish Theocracy.

So far, I have spoken of Speculative Masonry. Let us now turn our attention to more modern facts. We are called Freemasons, because none but the free-born are entitled to admission. The term *Mason*, is derived, by some authorities, from a word signifying devotion to the worship of the Deity. The term *Accepted* was conferred by the Pope of Rome, who granted indulgences to all who confessed their sins and joined the Crusades. We meet in *Lodges* now, because our primogenitors, who wrought at the building of the temple, lived in rude huts, or lodges. Masonry passed from Greece to England, at an early period, according to the manuscript already referred to. The first English Charters, of which there is any record, was granted in the fourth century, and was obtained by St. Albans, 'who loved Masonry well and cherished it much.' The next Charter was bestowed by King Athelstane, 926, A. C., upon application of his brother Prince Edwin, who was made Grand Master. This Lodge assembled at York, 'from which the true rise of Masonry in England is dated.' Among the Grand Masters of celebrity, who officiated in their exalted stations, from this period up to the eighteenth century, were Sir Thomas Gresham, the distinguished merchant; Inigo Jones, the illustrious architect, and Sir Christopher Wren, the celebrated architect, who planned the rebuilding of the ruined portions of London after the "great fire."

From the year 1725 to 1813, an unfortunate hostility existed between the Grand Lodges of York and London, which, in the course of time, had sprung up with friendly relations to one another. But the Grand Lodge of London granted a warrant of constitution to some Masons who had seceded from the Grand Lodge of York. This conduct was regarded as unmasonic by the latter Grand Lodge, and hence a painful opposition. In 1813, however, all motives to enmity were removed by the union of the conflicting bodies under the Grand Mastership of the Duke of Sussex. Lodges which do not now practise the rites of Ancient York Masons, if of English origin, are regarded as spurious. Time would fail to detail the progress of Masonry, during the eighteenth century. It spread into every nation of Europe, and to every continent of the globe.

From the landing of the Pilgrims on the rocks of Plymouth, in 1620, up to 1733, it is supposed that no Lodge existed in America. In the last named year, *St. John's Grand Lodge*, at Boston, was formed, and there is consequently no doubt that Massachusetts, the cradle of American art, science, liberty and religion, is entitled to the high honor of being the birth-place of Freemasonry in the new world. In 1734, on the day of the Nativity of St. John the Baptist, a petition signed by *Benjamin Franklin*, and other Brethren in Philadelphia, was granted, establishing a Lodge in that city. Benjamin Franklin—the printer, moralist, philosopher, and statesman—was its first Master. He published the first American Masonic book, a copy of which is still preserved in the archives of the Grand Lodge of Pennsylvania. Among the distinguished Generals of the revolutionary war who were Masons, may be named Gen. Parsons, Joseph Warren, who fell at Bunker Hill, and George Washington, 'the first in war, first in peace, and first in the hearts of his countrymen.' And now, throughout our whole country, the learned and the unlearned, the official and the private citizens, are to be found linked together in the ties of this venerable Institution. Persecuted by jealous

priests, when it could no longer serve their purposes; anathematised by ecclesiastical decrees; calumniated in our own country, until a fearful storm threatened its utter annihilation; it has still held on its even way, and is destined long to bless the world with its benign influence.

The symmetry and harmony displayed by the Divine Architect, in the formation of the planetary system, gave rise to many of our mysteries; hence, many zealous advocates of our Order, date the origin of Freemasonry from the creation of the world:

"Let there be Light!—proclaimed the Almighty Lord;
Astonished chaos heard the potent word—
Through all his realms the kindling ether runs,
And the mass starts into a million suns;
Earths round each sun with quick explosions burst,
And second planets issue from the first."

Third. *Its Present Position among the Honorable, Benevolent and Philanthropic Associations which characterise the Age.*—Our Order holds the proud and lofty position of being a leader in the lists of benevolence. Its principles, when scanned, will prove its title to the high place which has been allotted to it. I shall not declare that all other secret associations are derived from Masonry: still, it is not too much to assume that our Order has suggested the *outline* upon which all other kindred associations are constructed. Whether we adopt the position that Freemasonry took its rise in India, or Egypt, or Greece, it does not disturb the settled question of the priority of our origin. Nor do all the speculations which assume that 'our manner of teaching the principles of our mystic profession, is derived from the Druids,' who worshipped one Supreme God, immense and infinite, or that our maxims of morality were derived from Pythagoras, who taught the duties which we owe to God and our fellow-men, or that our emblems were originally from Egypt, militate against the general admission of the superior antiquity of the Masonic Institution. But an examination of our principles will place us in the front rank among the noble charities which distinguish this remarkable age. What are these principles?

1. *A firm belief in, and acknowledgement of, the Supreme Being*—the Grand Architect and Ruler of Nature, forms the first essential of a Freemason. Hence, religion is fostered, while religious disputes are discouraged:

"Religion! Providence! an after state!
Here is firm footing—here is solid rock!
This can support us—all is sea besides."

2. *Friendship*, with us, is a cardinal virtue. With us, it is one *link* of a chain 'which extends through every branch of the great family of mankind; its influence is as unbounded as the horizon; it unites men of different religions and countries, and of opposite political sentiments, in the firm bond of fraternal affection. The wandering Arab, the civilized Chinese, and the native American; the rigid observers of the Mosaic law, the followers of Mahomet, and the professors of Christianity, are all cemented by the mystic union.'

3. *The Key of our Symbolic Fabric is Charity.*—'This sublime principle is synonymous with love. It is good will for man, which prompts to the practice of its duties. The aged, the widow, the orphan, and the oppressed, are rightful claimants upon our sympathy and compassion. The contrast between one who, Mason-like, is filled with compassion for distress, and another, who selfish and unfeeling, disregards every call upon his better nature, has been drawn by the hand of a rhetorician and the pen of a true poet. It is well said of the latter, 'He whose bosom is locked up against compassion, is a barbarian; his manners are brutal, his mind gloomy and morose, and his passions as savage as the beasts of the forest.' Of the former, the poet beautifully says:

'From realm to realm, with cross or crescent crowned,
Where'er mankind and misery are found;
O'er burning sands, deep waves, or wilds of snow,
Thy Howard, journeying, seeks the house of wo.'

4. *Urbanity*.—To render ourselves agreeable in manners to all those with whom we associate, is one of the first principles of all human societies. Urbanity of manners is indicative of a polished mind, while rough, hard, uncivil demeanor, is the natural consequence of ignorance and brutality. In the cultivation of social relations, we hence learn never to give way to unbounded humor; to treat no man with contempt; to turn ridicule and raillery upon no being, under the pretence of innocent amusement. We learn, too, 'to pity the weakness of human nature, and cover the failings of every Brother of our race with the mantle of fraternal love,' and to visit with vindictive vengeance none but the guilty culprits who outrage the laws of God and man.'

5. *Toleration*.—The views of political parties or of religious sects are discarded. The Cossack and the Calmuck, the Arab and the American, the South Sea Islander and the Hottentot, learn from us that our principles are bounded by no particular country, but begirt the terrestrial globe. 'Wherever arts flourish, there have our principles ever been in the ascendant. Our secret and inviolable signs, carefully preserved by the Fraternity in every section of the world, become a universal language, and produce universal toleration. In a word, 'to do justly, love mercy, and walk humbly before God, are the indispensable duties of a Free and Accepted Mason.'

On the high seas, the Algerine pirate, who pursues the most guilty of all human callings, *a trade in blood*, heeds the Mason's well known signs, and extends to the Brother, whom he was about to pillage and destroy, the kindly offices of friendship. The Indian warrior Chief, *Brandt*, as his brutal comrades are about to immolate Capt. McKinstry, of the Continental troops, during the revolutionary struggle, heeds the mystic symbol, and relieves the doomed man from the agony of despair and death.

Both Generals Washington and Parsons, are said to have returned the Constitutions, Charters, and Regalia of British travelling Lodges, captured in war. And from the lips of a Captain of the First Mississippi Regiment, I learned that he and a small party of his comrades, owed their preservation from death, in a small town between Matamoras and Monterey, to the symbols of our mystic Brotherhood.

These principles and facts establish the claim of the Masonic Fraternity to a lofty position among the benevolent orders of humanity. The true Mason is a citizen of the world, and his philanthropy extends to all the human race.

Fourth. *A Slight Defence of its General Principles and Proposed Benefits.*

I. *Secrecy* is a Masonic, fundamental principle. Can it be defended? Is it just to withhold anything from the knowledge of the race? Let us first, investigate *History*; second, *Revelation*; third, *Experience*—to ascertain the utility of *secrecy*.

1. *History*.—The ancient philosophers, made *secrecy* the first lesson which was taught their disciples. It was a rule with Pythagoras, that every novice should be silent for a specific period of time; and not to speak unless when spoken to, in order that the 'valuable secrets which he had to communicate, might be better preserved and valued.' Lycurgus made a perpetual law, obliging every man to keep secret whatever was committed to him, unless it was to the injury of the state. Cato, the Roman Censor, said there were three things of which he always repented when guilty—first, When he divulged a secret: second, When he went on water when he might have staid on dry land,—and, third, When he suffered a day to pass without endeavoring to do some good. The Persian law punished the betraying of a secret more severely than any other ordinary crime.

2. *Revelation*.—In the book of Ecclesiasticus, it is said, 'Whosoever discovereth secrets loseth his credit, and shall never find a friend to his mind. As for a wound, it may be bound up; and after reviling there may be reconciliation; but he that betrayeth secrets is without hope.' 'A tale-bearer revealeth secrets; but he that is of a faithful spirit concealeth them.'—St. Ambrose places the patient gift of silence among the principal foundations of virtue.

3. *Experience*.—Facts could be adduced showing that our Order has ever been

a foe to despotism in every form. Tyrants have feared us, for Masonry has ever aided with the oppressed, and down-trodden, struggling for liberty. In the old world and in the new, we have contended for 'liberty, equality and fraternity.' Secrecy has been our bond of union, and despots have quaked at the mention of our history. The tyrant hierarch, as well as the tyrant monarch, have each in turn, anathematised us, when our free principles have been a mirror in which their crimes against God and nature have been reflected.

II. *Restricted Membership.*—Society should be select only so far as it expels from its pale the vicious and unprincipled. Thus far, and no farther, is Freemasonry restricted and exclusive. What do our laws require of a man to secure his admission into our Fraternity? In the words of another, 'We must be *free-born*; of twentyone years of age; of good character; of sufficient natural endowments and the senses of a man; with an estate, office, trade, occupation, or some visible way of acquiring an honest livelihood, and of working in his craft, as becomes the members of this ancient and honorable Fraternity, who ought not only to earn what is sufficient for themselves and families, but likewise something to spare for works of charity, and for supporting the ancient character and dignity of the Royal Craft. Every person desiring admission, must also be upright in body, not disformed or dismembered, at the time of making; but of whole and entire limbs, as a man ought to be.'

'The Freemason's ear is never shut to the complaints of any of the human race, yet when a Brother is oppressed or suffers, he is in a more peculiar manner called upon to open his whole soul in love and compassion to him, and to relieve without prejudice according to his capacity.' After the burning of Buffalo by our British foes, during the last war, when great distress prevailed, the illustrious De Witt Clinton, as Grand Master, in New York, issued a Circular to Lodges and Chapters, which received contributions from \$10 to \$100. Each which materially alleviated the general distress. And the Grand Lodge of this the Magnolia State, has, under the guidance of our late Grand Master,* who this day occupies the honorable position of Grand Marshal, made lately a liberal contribution to sustain our City Free School,—the Subordinate Lodge has already done the same worthy deed.

Fifth. *Its claims upon the good will of the other associations.* These are based upon unity of object,—before me are representatives of the oppressed land of Mitchell and O'Meagher, the land of gallant devotion to honor and patriotism. We hail your presence upon this occasion, noble minded men of the 'Hibernian Society.' With true delight, as we behold in you lovers of order, liberty, virtue and charity,—your Order claims your kind regards, and no doubt receives it generously. Here too are the honorable members of the *Mechanics Mutual Benefit Society*, a worthy name, for a glorious object pursued among men, properly, indeed, assimilated in character and purpose, to our own Institution. Welcome, compeers of the Mutual Benefit Society!

Sons of Temperance, in the simple, modest and beautiful regalia of your truly noble and philanthropic order,—ye are here, avowing your co-fraternity with us in *love, purity and fidelity*. Toil on, illustrious Sons of a holy mother, until the great foe of human happiness, against whom you are battling, shall be prostrated, never again to curse the world with its deeds of wo. *Cadets of Temperance!* Juvenile aspirants for the honor of co-operation in renovating a world and freeing it from vice: You, too, are here; and, as a section of the grand *Cold Water Army*, it cheers our hearts to behold in you the prospect of a coming generation of sober men, honest virtuous and true-hearted.

I see, also, here, a worthy band of citizens, who, when the shrill cry of alarm at the hour of midnight, arouses from slumber; when the rapid peals of ringing bells assure us that the devouring element is consuming the property of neighbor and friend, rally to the scene of confusion, sorrow and destruction, and with a

*Gen. B. S. Tappan.

generous aim, aid to extinguish the merciless agent of nature: Ye, are present witnesses and participators in a ceremonial which betokens good will to the firemen of Vicksburg. Welcome! Firemen of the 'Hill City' of Mississippi.

Shall I pass you by, my Brethren of the *Independent Order of Odd Fellows*? Sooner let my right hand forget its cunning, and my tongue cleave to the roof of my mouth. Worthy coadjutors of the Masonic Fraternity! Ever cherish 'Friendship, Love and Truth.'

But the *Ladies* grace this vast assembly, as they ever come forward whenever virtue, honor, truth and religion want advocates and friends. Why! man learned the first principle of Masonry from woman—Charity;—the pure milk of human kindness was derived from woman. The world has witnessed womanly grace and intelligence in a Semiramis, a Cleopatra, a Catharine and a Josephine; but these great names will shine inferior in history, on 'the unmouldering pillar of fame,' when compared with those of a More, a Fry, and a Dix. The gay belle of the French saloon, and the light-hearted devotee of fashion in New Orleans, may charm us for an hour with voluptuous conversation and fascinating manners; but the woman who will be *loved*, till the grave closes over her lamented remains, is the woman whose heart sympathises with the claims and objects of our Ancient Fraternity. Fair Ladies! we thank you for the zest which this occasion receives from your presence, with joyous smiles. You require not the adventitious aid of mystic institutions to urge you to acts of charity, nor the use of symbols to lead you to virtue.

Fellow-Citizens; your presence, too, is inspiring. We can only desire for you a closer acquaintance with our Order.

And now, *Fellow-Members of the Masonic Order*, I conjure you to remember the lessons which the employment of our various emblems to-day teaches. The Holy Bible, the Rule, the Line, the Plumb-line, the Square and the Compasses, are all here, to remind us of our duty and relations. Let us remember that we are on a *level*, and should ourselves perform work worthy of our high origin; 'for the time will come, and none of us know how soon, when death, the great leveller of all human greatness, will rob us of all our distinctions, and bring us to a level with the dust.' Then shall we appear before the Grand Master above. And of this building which is soon to arise, an ornament to our growing city, and a rendezvous for the lofty principles and generous deeds, I will adopt the language of the Psalmist of Israel:

'Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sake, I will now, Peace be within thee.'

SEASONABLE WORDS FITLY SPOKEN.

THE following truly Masonic sentiments are from the address of the M. W. CHARLES GILMAN, G. M., delivered at the opening of the Grand Lodge of Maryland, in May last:

The keeping our passions within proper bounds.—The neglect of this virtue, followed, as it always is, by evil consequences to all within its influence, is often times more disastrous to him who violates the law than to him upon whom the evil passion was intended to operate.

A strict regard to the rights of others.—This is essential to the well-being of all communities, but more especially to *this of ours*. In this I do not allude merely to the rights of property, important as they may be. There are others of equal and perhaps of paramount importance; such as the right of protection of the person from violence—the right to exercise one's own opinion in mere matters of opinion—as also many other privileges guaranteed alike to all. And he who shall

knowingly and wilfully violate such rights, or seek so to do, is, at heart, no Freemason, but is a hindrance and a stumbling block among us.

Charity and love one towards another.—These two, if rightly understood and properly exercised, will insure the safety of all the rest. I need not define or explain them—Almighty God has done that in the mind and conscience of every man endued with common understanding. In the mind of the most depraved and abandoned there is still a spark left,—it may yet be kindled into a flame—it may yet be made to glow with ardent heat.—Therefore, dear brethren, not only should we cultivate love and charity in our own breasts, but exercise also those divine attributes by endeavoring to arouse them in others. What though a Brother may have done you wrong by word and deed, he may have repented, and at this moment may be seeking an opportunity to become reconciled to you. And will you not give him an opportunity? Relieve him from the painful position he occupies by making the first advance. You are the injured party and can afford it. What though you may be repulsed, you have sustained no dishonor, but have heaped coals of fire upon the head of your adversary, and performed your duty to one, who, though unworthy, is, nevertheless, a Brother.

EULOGY

ON M. E. SELA LATHAM,

LATE GRAND MASTER OF THE GRAND ENCAMPMENT OF OHIO.

Delivered before the Grand Encampment and Brethren, at Columbus, on 28th Sept. last,

BY COMP. KAPER.

[Reported for the Cincinnati Commercial.]

MOST EMINENT AND SIX KNIGHTS :—

How exceeding fluctuating and uncertain are the events of human life. The morning sun breaks forth from the chambers of the east, and casts his broad sheets of light upon the unclouded sky. Man walks forth and enjoys the fragrance of the new-born day—while the wild bird roves abroad in quest of the dew drops as they trickle from the umbrageous forest. All is calm and sunshine. Who can see the congregating elements of the gathering storm that lies beneath the smiling surface? None but that all-seeing eye that penetrates the future, none but that omniscient Being with whom one day is as a thousand years, and a thousand years as one day. Although the interior man is a spiritual substance, and his being is derived from God himself, he nevertheless beholds the type of his own destiny stamped on the parchment of the exterior world. His life is a tissue of ever changing events.—“It is like a dream when one awaketh, or a tale that is told, as he passeth away. He cometh forth like a flower and is cut down; he fleeth also as a shadow and continueth not.” All glory of man fades like the lily, and expires as the smoke. Where is proud Babylon, the tread of whose armies made the earth to tremble, and whose King exalted his throne to the stars of God? Where is the Tyre who sat as a queen in the midst of the sea? The Cæsars who laid the world under contribution? The indomitable Napoleon who rolled whole parks of artillery across the Julian Alps? They are gone—the path of their fame is choked with bitterness, and the sound of their exploits is passing away like the sighing winds of autumn. Alas! how true, “all flesh is grass, and the glory of man as the flower of grass.”

Who among us that enjoyed the pleasure of a seat at this temple one year ago, that foresaw the cloud that now envelopes this Grand Encampment. That saw our sacred walls hung with ensigns of mourning? or was prepared to hear the solemn announcement—our *Grand Master is dead!*—can we realize it?—it is

nevertheless true. He has performed the pilgrimage of life—crossed the Jordan of death—and the warrior's spirit now rests in the wide extended arms of the blessed Emanuel. Yonder rests in peace that form once animate like ourselves—once the official head of this Grand Encampment.

Our departed Grand Master descended from that noble race of Anglo-Saxons, the pilgrim fathers, who sought that freedom in the wilds of America denied them in their "fatherland," and who first planted the seeds of liberty in the soil of this great Republic. Honored be their memory, and peace to their dust. They were patriots—they were Christians—they were true to their principles—and their descendants inherit the spirit. Bro. Latham was born in the town of Lime, New Hampshire, May 23d, A. D. 1794. Under the instruction of his intelligent and pious mother, he received the germ of education—the draft of his future character as a scholar, a Christian, and a gentleman.

Nothing remarkable distinguished his early boyhood, except a good memory, a sacred regard for truth, and dutifulness to his parents. After receiving the elements of education in the primary schools of his own State, he entered Cambridge University, where he graduated with honor to himself, and gratification to his friends. He studied law in the celebrated law school at Litchfield, Conn., which has added upwards of a thousand members to the American bar since its organization. In this profession he would doubtless have excelled, had his taste permitted him to have pursued it—his noble voice—his fine address, and clear understanding, fully justifies this opinion.—But the stirring scenes of a new country—the opening prospects of the *Far West* enchanted the spirit of the young New Englander, and brought him to the rich valley of the Scioto. On this river and its tributaries he spent most of his time, and performed most of his labors since the year 1816.—His patriotic disposition would not permit him to remain idle, while his new associates were laboring to build up this great State. He joined them in their efforts, and contributed his part in elevating Ohio to its present proud position. Who among us can resist the desire, that his life should have been spared to witness the onward movements of that spirit of enterprise that is likely to place Ohio at the head of the list of these Republican States. Vain wish, that would detain the Christian soldier a moment longer in this field of strife.

Sir Knights—It is with great pleasure that I now proceed to present to you a few reflections on the *Moral, Social and Masonic* character of our departed Grand Master. Bro. Latham was a sincere believer in the *Bible* as a divinely inspired book. From its pure teachings, he drew forth those rules of conduct by which he proposed to govern his whole life. He sought the imbue ment of its sacred truths in his heart, believing that a pure fountain could alone send forth pure streams. That a good heart would necessarily produce a good life. He abhorred profanity as vulgar—wicked; equally unworthy of the man, the Mason or the true gentleman.

Bro. Latham was an honored member of the Church of God. His eloquent and pious pastor bore testimony to his honest christian virtues and piety: and his elevation to the Grand Mastership, was very much indebted to his sound moral worth. And his election to that high trust was intended by his Brethren, as a testimony of their high estimation for his moral as well as Masonic integrity.

The social virtues were spread broadcast upon his whole character, and were the undisguised emissions of a kind and fraternal heart. He sought to please others and make them happy. His colloquial powers, which were highly cultivated, were not employed to gratify an egotistical vanity, but to render himself agreeable and useful to his companions. He loved his friends and they loved him. He sought society for the pleasures it afforded him and drank deeply in the *misfortunes* as well as in the prosperity of good men. He was not vindictive towards those who injured him. There was not an ENEMY on earth that he could not forgive and to whom he could not be reconciled, when he found a corresponding disposition. But, Sir Knights, it is to the Masonic character of our estimable Brother that I would chiefly call your attention. The early education of Bro.

Latham, which gave him a high esteem for the bible, was no less favorable to all the social institutions derived from that pure and enlightened source. Among them, ancient Freemasonry and the Orders of Christian Knighthood stood pre-eminent. He rightly appreciated the great and important ends of the Masonic organization, which was not intended to clothe a human being in shining ornaments and splendid apparel to excite the gaze of stupid mortals, and increase the vanity of one already too vain; but to enrich the mind with those lofty and divine sentiments of truth, justice, charity and universal benevolence. Of "Peace on earth and good will to men," even with those intellectual and moral endowments that renders man an admirable and lovely being—useful to his race, and an honor to his God. It is not among such men that you find the captious skeptic or the sputtering egotist—that you see the frigid Shylock or the unfeeling drone, whose ear is deaf to the piteous cries of suffering humanity, and whose heart is unmoved by bleeding virtue. No, Sir Knights, our holy profession is, man's *first, best and highest* destiny. It ennobles our nature and dignifies our actions, and although in this life it has nothing to offer but rough fare and severe duties, hazardous enterprises and a lonely pilgrimage, requiring the constant exercise of *patience and perseverance, of courage and constancy, of faith and humility*, it nevertheless produces a good conscience, a safe conveyance over the dark gulph of death and finally a sure asylum to the peaceful abodes of the blessed. These Sir Knights, were the views which our departed Grand Master entertained of our time honored institution. And, especially did he regard the Orders of Christians Knights, as they profess to be built upon the Christian religion, and the practice of the Christian virtues, and that the legitimate tendency is to lead the mind to the practice of Christian virtue and a blessed hope of eternal rest. His faith was well founded—he proved its excellence on the sick bed and in a dying hour. Though long and severely afflicted, his courage and constancy sustained him in his last moments, when the tide of life ran low, and the soul looked out upon the green sward just breaking, to prepare him a "house appointed for all living;" the spirit took hold on the hope set before him, and whilst the noise and strife of things earthly were passing away like the last moans of an expiring tempest, his redeemed soul looked up to God, and in earnest prayer he exclaimed, "O, EMANUEL, be with me in this last struggle!" O, memorable prayer—'twas heard in heaven. Emanuel stood by him—folded him in his arms, and lulled the Christian warrior to sleep on his own dear bosom. Then all was still, and no sound broke the deep silence, except the sobs of the loved one and his fatherless children whom he had committed to God and the prayers of his brethren.

Most Eminent, Brethren, and Brother Sir Knights, the voice of our Commander is no more heard at the head of our lines, encouraging our efforts and leading us forward in the holy strife. The arm that wielded the mystic sword in defence of our just rights, is now palsied in death, and the warrior's shield is now hung up in the temple of peace—we are yet in the field, the clarion of battle at the head of our cohorts sounds to the charge.

Are you well satisfied with the goodness of the cause in which you are engaged? Can you conscientiously aid one another in carrying out the constitutional measures of Christian Knighthood? Shall this Grand Encampment, seconded by the subordinate Encampments, plant the triple standards of "*Magna est Veritas et prevalebit*,"—of "*In hoc signo vinces*," and "*Rex Regum, Dominus Dominorum*" throughout the length and breadth of this great and rising State; will we endeavor so to adorn our characters with every Christian virtue, "that men seeing our good works may glorify our Father in Heaven." I can respond for one, with a full heart *Amen*—so mote it be!

And herewith I pledge you my *faith* by giving my hand to this excellent Sir Knight, that I will retain my stand among the soldiers of Emanuel, with a part of whom I am now surrounded, and I will, to the best of my abilities, do my duty as a knight Templar. Sir Knights, to us has been committed, by the high behest of Providence, the spotless preservation of Christian Knighthood. When our Institution has accomplished the primary object of its organization, it sinks into

disuse. This is the fate of all human inventions. But Orders of Christian Knighthood, that made their advent in the 11th, still live and flourish in the 19th century. What has preserved them?—The sword of Dupuyens has long since been consumed with rust, the voice of Dupuyens, that martialed the warrior monks in the battle plains of Syria, is hushed in the profoundness of death.—Their war galleons that swept the bosom of the Mediterranean with their thunder, are dismantled, and their white sheets are no more seen in the waters of the Levant. The *Political* organization of the Knights is defunct, and so may it remain; but the *Co-fraternal* and *Christian* organization still lives like the bush amidst the flame. I ask again, what has preserved them? The answer may be justly given: The indestructible word of God, on which they are founded, and the imperishable truths of Christianity, which they inculcate, has given to them a perpetuity of existence and a self-recuperating energy, that *has* and *will* preserve them in spite of men and devils! Let us guard the avenues—look well to the ballot box—keep pure the asylum, and above all, let us be men of faith and prayer and we shall live to be blessed and be a blessing to those who shall succeed to our places, who, in the light of our example, and remembering our instructions, shall conduct the onward movement of the present age of Masonry, to a happy and highly beneficial consummation for mankind. Sir Knights, the day is far spent—"the night when no man can work" is at hand. Let us make haste and delay not to do our duty as good men.

Where are those whose places we now occupy? We love to cherish the remembrance of their names and their virtues. Where is the first Grand Commander of Cincinnati Encampment, the venerable Robert Punshon?—ah! he fought hard—suffered long, and died. But how did he die?—Like our own dear Latham, he died a Knight Templar, a Christian Templar—with bliss immortal full in view.

I now close my remarks. But how can I, until I speak a word to my sister—my beloved sister—don't weep sister—your husband is not dead, he only sleepeth. When you saw that dark cloud arise and hide him from your view, on the other side he arose a snow-white spirit, and ascended to the bosom of Emanuel. Be comforted, dear sister, and tell your children, their father was beloved while living, lamented when dead, and that he finally ascended to God—to the Christian's God. May the Almighty Being, who pities human frailties, and bears with human folly, protect and conduct you along the path of life, and may He finally receive you and all your family, to the society of him whom you love, and whose absence you now mourn.

Brethren of the whole Masonic family and fellow-citizens, we all had a common property in our departed Latham,—what an admonition is his death, for us to stand prepared to respond to the solemn call that shall remove us from time to eternity? And oh, thou Light of the Gentiles, thou Desire of all nations, who has gone to prepare a place "for thy followers," when the pilgrimage of this life is ended, receive us to thy rest. So mote it be!

EXCERPTS.—The error of youth is, that of thinking itself as wise as age; and the error of age is, that of expecting youth to act as prudently as if it had enjoyed the benefit of experience.

None are so fond of secrets as those who do not mean to keep them: they covet them as the spendthrift covets money—for the purpose of circulation.

It is much easier, often, to ruin a man of principle, than a man of none; for the former may be ruined through his scruples.

Pride is the first thing that overcomes man, and the last thing that man overcomes.—*St. Augustine.*

EUREKA MASONIC COLLEGE.

We have frequently brought this Institution to the notice of our readers, and have watched its rapid progress with mingled feelings of pride and gratification. And it is with increased pleasure that we now give place to the following excellent report on the subject, adopted by the Grand Lodge of Mississippi at its last session :—

THE Select Committee appointed to ascertain what progress has been made towards "establishing the Masonic Literary Institution at Richland, Holmes County, and to report as early as practicable," beg leave most respectfully to report: That they have had the subject under consideration, and bestowed upon it as much attention as the limited time, divided, as it has been with other duties, permitted. Your Committee judging from the results of the wonder-working spirit of Freemasonry, which is abroad in the land as sustaining by its wisdom, supporting by its strength, and adorning by its beauty, those monuments of benevolence the Masonic Colleges in Missouri and Kentucky, were prepared to expect highly pleasing and flattering results, from the interest evinced by the Fraternity of Eureka and Lexington Lodges, at the last Grand Annual Communication of this body, as well as from the indications of confidence and favor then bestowed on the enterprise by the Masonic family in the State of Mississippi, but they were not prepared to see a College edifice, in the beauty and grandeur of just architectural proportions, erected by Masonic munificence, actually occupied as such, duly chartered by the Legislature of the State, with a body of corporators "with hearts resolved and hands prepared" to carry out the objects of their creation, in a manner to excite the surprise and challenge the gratitude of every educated mind in the State. Yet such is the fact. A circular, issued by order of the Board of Trustees of that Institution, announces to the public that "by the liberality of the Masonic Fraternity, a site has been secured and a large and beautiful brick building erected thereon," &c. And by an act of incorporation, passed by our State Legislature and approved by his Excellency, the Governor, the gratifying truth is presented to our minds, that the good people of our State, through their Representatives, are lavishing their fond warm smiles upon the lovely child of Masonic maternity and almost ready to adopt it as their own. Your Committee will not, therefore, permit the dimmest shade to flit across the bright field of their vision that any true friend of the great cause of education, will, or can, look with coldness or indifference on an enterprise which promises, in a short time, to scatter over the whole face of our country, the precious seeds which are to yield a harvest to be garnered in the skies. They have seen that by the concentrated and well directed energies of the two Lodges above named, and one Royal Arch Chapter, that a nucleus has been formed, around which those who believe that Mississippi presents as fair a field as any other portion of our country for the display of Masonic effort in carrying out the aim and design of all great benevolent associations, may and will collect! Who, that has contemplated Freemasonry in her omnipotency for good to man when going forth on her message of mercy and love, can set limits to her mighty influence! We have seen what other States have done through her agency. Shall we fear that, because Mississippi is a younger sister in this great Confederacy with a population comparatively sparse, the Masonic heart beats with a feebler pulse or rolls a less warm and genial current to those objects which need her life-giving principle! No, verily, no!

Your Committee will not, however, permit the brilliancy of the prospects, of the not far distant success of this enterprise, or cause them to loose sight of the path which leads to its consummation. They at one time thought of recommending to the consideration of this Grand Lodge to take Eureka Masonic College under its control, and depend for its entire support on that source. This thought, however, was entertained but for a moment. The almost complete exhaustion of the funds at the last Grand Annual Communication, for objects justly demanding them, and the very small amount which will remain in the treasury after defraying the current expenses admonish them that such a course would be impolitic, if not unwise, at this time.

From documents placed before the Committee, they are fully authorized to state that the College has gone into operation in a manner highly satisfactory to its patrons, and the Board of Trustees have expressed their entire and unqualified confidence in those who have the immediate government and instruction of the pupils. That Board has not only expressed its own satisfaction and confidence in the present arrangement of the faculty, but they, also, add the assurance "that the community in general, and the Masonic Fraternity in particular, will find all reasonable expectations fully realized, both in regard to discipline and instruction, and successful devotion to the great object they have in view, viz. to establish an Institution of high order and worthy of the confidence and patronage of the Fraternity."

With a view, therefore, to second their efforts, your Committee respectfully recommend the adoption of the following Resolutions, to wit :

1. *Resolved*, That the Grand Lodge of the State of Mississippi will extend such pecuniary assistance, to Eureka Masonic College, as may be in its power, consistently with other demands upon its bounty.

2. *Resolved*, That this Grand Lodge have full confidence in the existing Board of Trustees as named in the Charter of said College, and that they and the Institution under their charge, are hereby recommended to the confidence and patronage of the whole Masonic Fraternity.

3. *Resolved*, That said Board of trustees and their successors are hereby respectfully requested to report to this Grand Lodge annually the condition and prospects of said Institution and in what manner the amount given, or which may hereafter be given, shall be expended.

MASONIC ORPHAN SCHOOLS.

[From the business address of the M. W. BENJ. S. TAPPAN, G. M. delivered before the Grand Lodge of Mississippi, at its last annual session :]—

THE subject of education is demanding marked and deserved attention. In some States there are Masonic Colleges, and in this State one of our Subordinate Lodges has under its control, and countenance, Eureka Masonic College, located at Richland, Holmes County. As a Grand Lodge we are, as yet, committed to no scheme.

The education of the children of deceased Masons, is a subject of all absorbing importance, and I doubt not that each separate Lodge makes all the provisions within its power for this worthy object. But still it would undoubtedly be wise, to devise some general plan by which greater efficiency could be given to the cause of education. We may do more for Masonic principles ; more to promote the happiness and welfare of our fellow-men, by such a plan, than by the erection of costly Halls and arraying ourselves in princely regalia. Every con-

sideration of humanity and philanthropy demands, at our hands and from our minds, our active efforts and our earnest reflections for this cause. It is well said, by an eminent divine, "one of the best and surest methods by which to awaken a deep love of country, is for the country to educate its youth. The native born and the refugee from foreign oppression, will awaken to gratitude, deep and strong as the inmost powers of the soul, to the country that teaches them the power of thought and the precious treasures of their own heaven-born natures. What so endears the home of our youth, as the green sward, and the babbling brook, and the dog-eared volume of our school-boy days. There is a freshness, a mildness, a warmth, a permanency of attachment, in the impressions of early childhood, that survives through all time and enters into the essence of immortality. The immortal wealth of the heart is to give its first attachments."

It is only through highly cultivated mental powers, that we can be able to converse with the mighty spirits of the past. It is well said—

"Oft converse with heavenly habitants casts a beam on the outward shape,
The unpolluted temple of the mind,
And turns it by degrees to the soul's essence,
Till all be made immortal."

I cannot too strongly recommend this grave and interesting subject to your attention.

De Molay Encampment.

A new Encampment of Knights Templars has just been organized in this city, under the above appropriate and eminent historical name. It will hold its meetings at the Masonic Temple, regularly, on the 4th WEDNESDAY in each month, and the Brethren immediately interested in its organization and management, hope to make it, in discipline and work, equal to any similar body in this country. We subjoin a list of its officers, and shall take an early opportunity to refer to it again :

Sir EDWARD A. RAYMOND, M. E. G. Commander.

" JOHN J. LORING, Generalissimo.

" A. BUENHAM YOUNG, Captain General.

" CHARLES W. MOORE, Prelate.

" ALBERT H. KELSEY, Senior Warden.

" HAMILTON WILLIS, Junior Warden.

" WILLIAM EATON, Treasurer.

" THOMAS RESTIEUX, Recorder.

" JOSHUA TUCKER, Sword Bearer.

" GARDNER GREENLEAF, Standard Bearer.

" CHARLES ROBBINS, Warder.

" OSGOOD EATON, 3d

" JOHN C. ROBERTSON, 2d } Captains of the Guards.

" WILLIAM PARKMAN, 1st }

" HENRY G. CLARK, Organist.

" HUGH H. TUTTLE, Sentinel.

" JONAS CHICKERING, }

" JOHN BIGELOW, }

" WILLIAM WARD, }

" J. LEANDER STARR, }

} Committee of Finance.

" SIMON W. ROBINSON, }

" G. WASHINGTON WARREN, }

" JOHN P. OBER, }

" JOSEPH W. WARD, }

" JAMES PERKINS, }

} Committee of Charity.

REV. MR. WELLS'S ADDRESS.

WE have read with more than usual interest, an excellent address recently delivered in New York, by our Br. Rev. E. M. P. WELLS, of this city. The Templar Lodge did right to publish it; for it is most admirably adapted to do good to the cause it ably advocates. And there is withal so much of true Masonry in it, that we take the liberty to transfer a few extracts to our own pages :

DE MOLAY—GRAND MASTER OF THE TEMPLARS.

At length the noble and heroic Molay, their Grand Master, with his principal officers and Knights, having been artfully decoyed into France, was arrested in Paris, by Philip the Fair, and, with the assistance of Clement V., they were imprisoned, tortured, put to death and their immense treasures seized by those who had wrought their ruin. But "they confessed their crimes," we are told. They did, poor fellows, as thousands of even more immaculate men have done. Some, when their brains were turned by the excruciating revolutions of the wheel of torture, have confessed to whatever they were bidden; and others, of still feebler nerve and weaker morale, to escape this dislocation of joints, mangling of flesh, crushing of bones, and cracking of nerves, did the same. But thus did not they all. It is recorded of the heroic Grand Master Molay, that after hearing his sentence to be burned, he turned to Philip of France and Clement V., and, in a manner awfully impressive, summoned them both to meet him before the tribunal of the Almighty, within a year, to answer for those wrongs they had brought upon him. Both Philip and Clement died in about half that time. Now, though I would not insist that there was the divinity of a special Providence in this result,—yet, if not, I see not how it can be denied that, at least, there was that conscious innocence, and sense of suffering wrong and injustice, on the part of the Grand Master, which enabled him to hurl the moral thunderbolt, like a human Jupiter, and a consciousness of guilt and baseness, on the part of the King and the Pope, which laid them open, through their imaginations, to the archery of death.

SECRECY OF MASONRY.

We announce the establishment of Lodges in any new section. Our name and insignia are blazoned upon our porticoes. Our times of meeting are published. The names of our Brothers we tell you, and neither fear, nor are ashamed to own ourselves members. Our Constitution and Laws, containing our principles and object, we print and throw upon the wings of the wind. We thus court inquiry respecting our Institution. We would not put our light under a bushel, nor eat our morsel alone. We say to all, even to the poorest and to the most humble, if they do but belong to the aristocracy of virtue, *come and see*—come, and be of us. Shall we, then, be called a secret society? We are not a secret society—not in the sense of history. But have we secrets? We have—and we thank God that it is so. That man who has not, is not worthy to be called a man. None are destitute of secrets but those who are unable to keep them, for our God has made us not only capable of keeping secrets, but has given us powers and faculties especially for that purpose, and has given us secrets to keep. The secrets of the heart are, by a virtuous mind, kept with all vigilance of virgin chastity, except when we open our hearts to God—to our parents—to the moral physician who has the care of our souls, or, respecting our own personal secrets, to that "other self,"

who is not another, God having made both one. How often does the Almighty in the Holy Scriptures declare, as the highest mark of His approbation, that He communicates His secrets to His servants? Shall, then, the secrets of our Churches, our Lodges, our families, or ourselves, be violated to gratify the weakly curious, or the viciously jealous?

CORRESPONDENCE.

Vicksburg, Miss., Sept. 9th, 1848.

C. W. MOORE, Esq.—*Dear Sir and Brother*:—With this, you will receive a copy of an address delivered by Rev. Br. W. C. Crane, on the 26th ult., on the occasion of the laying of the corner-stone of the new Masonic Hall, now being erected in this city, by Vicksburg Lodge, No. 26. It is by the unanimous vote of the Lodge, that I send the address for publication in your Magazine.

Vicksburg Lodge, No. 26, (this is the Lodge whose vicissitudes you published a few years since,) is in a very flourishing condition, numbering one hundred and eleven members. You published an account of the dedication of their new hall, June, 1847. In February last, it was destroyed by fire, and everything in the Lodge and Chapter rooms was lost; but with an energy not to be surpassed Vicksburg Lodge set to work to make arrangements for the erection of a new hall, and on the 26th Aug. last, the corner-stone was laid with the usual ceremonies.

The procession on this occasion was the largest and most imposing civic procession ever before witnessed here. It was composed of the I. O. of Odd Fellows; Hibernian, and Mechanics' Benefit Societies; Sons and Cadets of Temperance; Constitution, Phoenix, and Washington Fire Companies; Mayor and Council; Clergy and Masonic Fraternity; the latter with rich regalia, emblems and banners. After passing through the principal streets, they repaired to the site of the new Hall, where the corner-stone was laid by the M. W. G. M., Charles Scott, in the presence of a large assemblage of ladies and gentlemen. The procession then repaired to the Prentiss House, and partook of a collation.

Fraternally, yours,

B. S. TAPPAN.

MASONIC INTELLIGENCE.

MARYLAND.

WE have read the report of the Committee on foreign correspondence, submitted at the last semi-annual communication of the Grand Lodge of Maryland, as we always do, with great satisfaction. It is an able paper, and altogether worthy of the reputation of its author, (Br. C. H. ORR,) as an intelligent and talented Brother. We give such extracts as we have room for:

GRAND LODGE OF VERMONT.

In the outset New York assumes that the Grand Lodge of Vermont "ceased her labors;" the Grand Master of Vermont says she "never ceased her labors." In the absence of any other testimony, and from the declarations of the M. W. G. Master of Vermont, in his letter and opening address, your committee are bound to believe that the Grand Lodge of Vermont did live in her communications as such by meetings and by regular adjournments." In relation to the rights of recognition of one Grand Lodge by other Grand Lodges,—your committee believe the *practice* is, that when a Grand Lodge has been formed in accordance with the usages of the Order, and asks recognition as such, it is usual to furnish a copy of the proceedings of the Convention and the *Constitution* adopted for the government of *said* Grand Lodge, and its organization under that Constitution. If the proceedings be regular and the Constitution does not come in conflict with any of the "*Landmarks*" or well known and established laws of the Order, it is customary to recognize, and correspond with her. Should there be any provision contained in the Constitution of such Grand Lodge conflicting with a *general law* or *landmark*, recognition may and should rightfully be withheld until the objection be removed, but matters of mere internal policy or regulation afford no ground for refusing recognition. After such recognition has once been extended it should not be withdrawn unless for discourtesy, death, or the violation of a *general law* or *landmark*. The regulation of the *internal policy*, the adoption of *rules affecting none but herself*, are matters purely her own; others may advise or recommend a different policy, but have no right to disfranchise or excommunicate her therefor; and there is no "*right* of one independent Grand Lodge to *question* another independent Grand Lodge as to the construction it gives to *its own Constitution, general regulations and by-laws, and its own action under them*." Your Committee believe that the *power* to make, is greater than the *thing* made, and that a Grand Lodge has the right to alter and amend her local laws as to *her* may seem best, without let or hindrance. The Constitution of a Grand Lodge, so far as it concerns the *government* of that Grand Lodge, is a local law subject to any alteration she may see fit to make, but an alteration affecting a landmark cannot be made valid by any *one* or *all* the *Grand Lodges*. That the Grand Lodge of Vermont has attempted to make or has made *any* alteration in *any landmark* of Masonry does not appear on the record.

This Grand Lodge having long since recognized the Grand Lodge of Vermont as a regular, independent, and sovereign Grand Lodge, of A. F. and A. Masons; and there being no evidence adduced that the Grand Lodge of Vermont has at any time committed an act of suicide by declaring herself dead, or permitting any other Grand Lodge to exercise jurisdiction within her limits, or that she has violated any landmark of the Order, but to the contrary; the question of vitality, your Committee conceive is not before you. And there being no allegation that she has committed an act of discourtesy toward this or any other Grand Lodge, recognition may not be withdrawn. The undersigned will not, even by indirection, favor the position that there is no legal Grand Lodge in and for Vermont, and therefore do not offer the right hand of fellowship, or invite her to take her place as a Member of the Masonic family, these acts having long since been performed by the Grand Lodge of Maryland. The only question for your decision is, will you continue the interchange of communications with the Grand Lodge of Vermont? That the opinion of this Committee may not be taken, *ex necessitate*, by the reception of this report as the opinion of this Grand Lodge, the Committee will subjoin a resolution by which the Grand Lodge can *define her position*.

The resolution was adopted and is as follows :

Resolved, That the Grand Secretary is hereby directed to continue on his "*List of Grand Lodges* in correspondence with the Grand Lodge of Maryland," the name of the Grand Lodge of Vermont.

MASONIC CHIT CHAT.

MASONIC MEANS.—There are about 2000 subordinate Lodges in the United States, now in active operation, having not less, probably, than 70,000 enrolled members, and giving to the Grand Lodges an aggregate annual revenue of about \$60,000. The estimated annual receipts by the subordinate Lodges is \$275,000. Here are certainly the means of doing an immense amount of good, if actively and wisely directed.

The Grand Lodge of Pennsylvania has an annual income of about \$9,000, besides the interest arising from the Girard Legacy, the principal of which now amounts to \$30,000. The sum of \$1522 50 of the interest, was distributed in charity the last year, to seventy-five needy members of the Order.

¶ Gen. Quitman, in some remarks made at a public meeting at Albany, thus notices the opening of a Lodge at Vera Cruz:

"Ancient York Masonry was now proscribed in that country by the existing government;—precisely what might be expected from such a population. He said that better times were dawning on that country; that the advance of our army had carried with it that engine of civilization, the Press, and that other engine of civilization, Freemasonry; that a Freemason's Lodge had been formed at Vera Cruz, which had honored him by adopting his name; and that it had already produced the happiest results, and effected great good, by relieving distress, removing prejudices, and promoting good fellowship and kind feeling."

DRESS AT FUNERALS.—The Grand Lodge of Ohio has adopted a resolution, requiring that the dress to be worn at the burial of a Mason, shall be WHITE APRONS AND GLOVES; and in this resolution the Grand Chapter concurs. This is in good taste, and we hope to see the example followed by the other Grand Bodies.

The Grand Lodge of Tennessee has ordered for the same purpose, White Aprons, White Sashes and White Gloves, except for the officers, who are to wear their appropriate jewels—in addition, we presume.

THE WATER CELEBRATION.—The Cohite water was introduced into this city, on the 26th ult. We understand that the pipes have been laid in most of the streets, and that the water is very generally taken by the citizens. The occasion was one of great rejoicing. The procession was probably two miles in length, and was composed of the civil authorities of the State, and of this and neighboring cities, the Military, the Fire Department, Masonic Fraternity, and other charitable associations, and the children of the various public schools.

The Masonic part of the procession was composed of the Grand Lodge of Massachusetts, Princes of Jerusalem, Grand Chapter, and several subordinate Chapters and Lodges. The Boston Encampment of Knights Templars performed escort duty for the Masonic bodies.

¶ An agent of the Grand Lodge of Indiana, collected the past year, voluntary subscriptions to the amount of \$1810, for the establishment of an Orphan Asylum, and school for children of Master Masons in that State.

¶ We invite the attention of our readers to the excellent address contained in the present number. It occupies more space than we are generally willing to spare for such a purpose, but we believe that in the present case, we could not have made a better use of it. The address has not before been published.

¶ We regret not being able to see our Br. Morris, of Indiana, when in the city. Residing out of town, and being particularly engaged at the time, we did not get his card in proper season.

¶ A notice of the new Encampment recently formed in this city, will be found on another page.

¶ We had prepared a large amount of Masonic intelligence, foreign and domestic, for the present number, most of which has been crowded out by the address of Br. Crane.

THE
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MONTHLY MAGAZINE.

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BOSTON, DECEMBER 1, 1848.

[No. 2.]

TESTIMONY OF PERSONS NOT MASONS, HOW
TAKEN IN MASONIC TRIALS.

As we look to you in the east, for light, will you have the kindness to answer the following :—

Is it proper on the trial of a Brother to introduce into open Lodge, a witness who is not a Mason, for the purpose of receiving his testimony? If not, what is the proper method of obtaining such testimony?

There is a great difference of opinion here, among Masons, in reference to this matter, and an answer from you will be of great service. I don't know but you may have discussed this question before; if so, please do so again, as we are without the benefit of your answer.

Faternally,

Marion, 28th August, 1848.

SYLVANUS EVANS.

It would certainly be improper to introduce any witness who is not a Mason, into "open Lodge." None but a Mason can properly be allowed to pass the tyler when on duty. But notwithstanding this prohibition, there need be no difficulty in taking the testimony of uninitiated witnesses. This may be done before a committee, in the ante-room of the Lodge, or in any other convenient place. But in such case the party accused should be seasonably notified of the name of the witness, and of the time and place where the examination is to take place, that he may have an opportunity to be present and cross-examine him as he, or his council for him, may think proper, and the general rules in such cases will permit. Whenever this course becomes necessary, the examination ought to be conducted in writing; or the questions and answers should be immediately reduced to writing by the chairman of the committee, and read to the parties, that there may be no errors or misunderstanding as to the testimony given. The result should then be signed by the committee, or by all the parties, and presented to the Lodge as the basis of its action, or for such consideration as it may be entitled to.

In trials for dereliction in Masonic duties, the most liberal consideration

should be extended to the accused ; every facility should be afforded to enable him to exonerate himself ; and no indulgence, consistent with truth and the reputation of the Lodge, should be withheld from him, through a want of technical propriety, or for any other non-essential cause. The object is to save, not to destroy ; to reform, not to drive to desperation. It can never afford satisfaction, but, on the contrary, must always be a matter of deep and sincere regret, when a Brother so far derogates from the principles and regulations of his Masonic profession, as to call for the discipline of the Lodge ; and, although when such occasions occur, they should be met promptly and firmly ; yet, it should be remembered, that justice is the more beautiful when tempered with mercy.

MAJOR GENERAL GEORGE COOKE!

THIS is the name and assumed title of a person whose residence for some years past has been at the city of Albany, in the State of N. York, where he is known as a medical practitioner. He is, we believe, by birth an Englishman, and a man of excessive vanity. It seems, that two or three years since, he came into the possession of some property in England. To secure this he was obliged to cross the Atlantic. While in London he made himself known as a *Mason* ; and by his address and some liberality, gained the favor of the Brethren there, and particularly that of the Earl of Zetland, the Grand Master, who appointed him his representative in the Grand Lodge of New York, and conferred upon him the honorable rank of Past Senior Grand Warden. The "General" soon after returned to this country, and we believe made his appointment, as representative, known to some of the officers of the Grand Lodge of New York. But however this may be, he was not received by that body. A year passed, and the General again visited England,—again subscribed to the principal charities ; was elected a life governor of one or more of them ; received the favors and caresses of his Masonic Brethren, and was going on smoothly enough, when he himself, or some injudicious friend for him, caused a paragraph to be published in the English papers, announcing the presence among them of "Major General Cook, of the U. States Army," fresh from the hard-fought fields of Mexico. This naturally attracted the attention of the American papers, and caused him to be exposed.

This much we have deemed it necessary to say, in order to come at a correct understanding of what follows. More—much more, we might say, but forbear. We regret the necessity that obliges us to refer to the matter at all. The rest is soon told.

At a quarterly communication of the Grand Lodge of England, on the 6th of Sept. last, a message was received from the Grand Master, the Earl of Zetland, to the effect, that in consequence of misrepresentations made by Maj. Gen. Cooke, he had withdrawn that Brother as his representative from the Grand Lodge of New York; and the Grand Master left it to the consideration of the Grand Lodge of England, to take such steps in regard to the dignity of Past Grand Warden, conferred on Gen. Cooke, as might be proper. Whereupon it was moved, that Br. Cooke be summoned to appear at the next Grand Lodge, to show cause why he should not be deprived of the rank of Past Grand Warden. This motion was amended to the effect, that he should be summoned to show cause why he should not be *expelled*. The motion, as amended, was then adopted.

We notice that at a Masonic festival in England, during the last summer, Dr. Cooke assumed to reply to a complimentary toast to the Northern Supreme Council 33d, for the United States. This was a wholly gratuitous and unauthorized act, as he is in no way connected with that Council, nor is he known to any member of it as being in possession of any of the degrees it cultivates.

FREEMASONS AS AN ASSOCIATION OF ARCHITECTS—THEIR EXISTENCE IN THE MIDDLE AGES.

"THE Dionysians* of Asia Minor," says the late Professor Robison, of Edinburgh, "were undoubtedly an association of architects and engineers, who had the exclusive privilege of building temples, stadia, and theatres, under the mysterious tutelage of Bacchus, and distinguished from the uninitiated or profane inhabitants, by the science which they possessed, and by the many private signs and tokens by which they recognized each other." They were originally from Greece, and at first established themselves in Ionia, but soon spread their settlements far and wide, and eventually became the artists of all Syria. They were probably employed by Hiram of Tyre in the erection of the magnificent structures which beautified his own renowned city, and composed that company of "cunning workmen" sent by him to assist in the building of the first Temple. Masonic writers maintain that they were a Masonic Fraternity, and that those "trading associations" of architects that appeared in Europe during the "middle ages," and which are admitted to have been Masonic Fraternities, were

*The Dionysian mysteries were instituted about thirteen hundred years before Christ.

lineally descended from them. And this was the view taken of the question by Professor Robison, who was far from being friendly to Freemasonry, or its pretensions. He says—"We are also certain that there was a similar* trading association during the dark ages in Christian Europe, which monopolized the building of great churches and castles, working under the patronage and protection of the Sovereigns and Princes of Europe, and possessing many privileges." Of the identity of this "trading association" with the Masonic Fraternity, the learned Professor entertains no doubt, neither do we. He continues—"But it is quite uncertain when and why persons, who were not builders by profession, first sought admission into this Fraternity;" that is, into this "trading association" of the "dark ages." "The first distinct and unequivocal instance that we have of this, is the admission of Mr. Ashmole, the famous antiquary, in 1646, into a Lodge at Warrington, along with his father-in-law, Col. Mainwaring." Now, the Lodge at Warrington, was a Lodge of Freemasons, and Mr. Ashmole was a distinguished member of it. The Professor, therefore, makes no question that the "trading association" of the middle ages was a Masonic Fraternity. A similar view of the subject is taken by a learned writer in the *Edinburgh Encyclopedia*. "We know," says he, "that the Dionysians of Ionia, (which place has, according to Herodotus, always been celebrated for the genius of its inhabitants,) were a great corporation of architects and engineers, who undertook, and even monopolized the building of temples, stadia, and theatres, *precisely as the Fraternity of Masons* are known to have, in the middle ages, monopolized the building of cathedrals and conventional churches."

Our readers will readily perceive, that by following out the line of history here indicated, and identifying the Dionysian artists with those trading associations that appeared in Europe during what are termed the "dark ages," we run up, in a direct course, the history of the Masonic Fraternity to a period fifty years at least anterior to the building of the Temple. The identity of these associations cannot, of course, be shown from plenary and positive testimony; but it can be more clearly and satisfactorily demonstrated than are many events in history which we are accustomed to receive without any question as to their authenticity. To attempt this would, however, be foreign to our present purpose, which is to lay before our Brethren one of the most valuable essays on Masonic history that we have met with for years past. Its value consists not so much in its completeness and conclusiveness, for we do not endorse all its reasoning, but in the value of the *material* that the writer has collected and preserved for the use of future historians of the Institution. It is proper to add, that

*Similar to the Dionysian associations.

he is not a Mason ; but he is a scholar, and has treated his subject fairly and candidly, and for this we thank him.

COLLECTIONS FOR AN HISTORICAL ACCOUNT OF MASTER AND FREEMASONS.

BY REV. JAMES DALLAWAY.

Cough, and cry hem ! if any body come—
A mystery—a mystery !

OTHELLO.

I APPROACH this investigation with much diffidence, confining it entirely to historical facts : and it would have given me satisfaction if I had gained more than to be referred to a modern work of high estimation. The mysteries of the Masonic oracle are there darkly shadowed forth, and hid from my comprehension. A very superficial view is given of the history which was the sole object of my research. A justly-esteemed modern author* has sensibly observed—"that the curious subject of FREEMASONRY has unfortunately been treated of only by panegyrists or calumniators, both equally mendacious. I do not wish to pry into the mysteries of the Craft, but it would be interesting to know more of their history during the period in which they were literally ARCHITECTS."

Concerning the extremely remote origin of these Fraternities, I shall waive any inquiry, by excluding legendary tradition, or conjecture formed upon it, confining my research to evidence alone, which will be succinctly given.

That the sumptuous temples in which Ancient Greece abounded, were the works of architects in combination with a Fraternity of Masons, (*κοινωνία*) no reasonable doubt can be entertained.† That with the Romans, such Fraternities, (Collegia,) including the (Fabri) workmen who were employed in any kind of construction, were subject to the laws of Numa Pompilius, is an apparent fact.

To particularize even a few of the architects during the progress of the Roman empire, and the stupendous edifices which were designed and completed by them, is beyond the scope of this attempt.

The first notice that occurs of an associated body of artificers, ROMANS, who had established themselves in Britain, is a votive inscription, in which the College of Masons dedicate a temple to Neptune and Minerva, and the safety of the family of Claudius Cæsar.‡ It was discovered at Chichester in 1725, in a fragmented state, and having been pieced together, is now preserved at Goodwood, near that city, the seat of the Duke of Richmond. Pliny, the author of the well-known epistles, when pro-consul of Asia Minor, in one which he addressed to the Emperor Trajan, informs him of a most destructive fire at Nicomedia, and

*Hallam on the Middle Ages, vol. iii. p. 435 note, 8vo.

†To mention the more celebrated architects, with their known works :—to Ctesiphon and Metagenes the temple of Diana, at Ephesus, is ascribed ; Rhæcus of Samos, built the temple of Juno in that island, and Ictinus and Callicrates that of the Parthenon at Athens. This may be a sufficient selection from many others of scarcely inferior name.

‡See History of Western Sussex, vol. i. p. 3, 4to. 1815. "The learned antiquary, Roger Gale, who has printed a memoir concerning this inscribed stone in the Philosophical Transactions has decided, from internal evidence, that it is the earliest memorial of the Romans hitherto discovered in any part of Great Britain." It is therefore the first proof of associated artificers established in this country.

requests him to establish a *COLLEGIUM FABRORUM* for the rebuilding of the city.* The title of *ARCHITECTUS AUGUSTORUM* was borne by Q. Cissonius, during the reigns of Severus and M. Antoninus.†

Previously to the foundation of Constantinople, "the magistrates of the most distant provinces were directed, by a royal edict, to institute schools, to appoint professors, and by the hopes of rewards and privileges to engage in the study and practice of architecture, a sufficient number of ingenious youths, who had received a liberal education."‡ A similar mandate was issued by the Emperor Theodosius.§ Such was the apparent origin of a scientific institution among the Romans; but as the foregoing remarks are merely preliminary, or incidental, I hasten to the Gothic field, from whence a view may present itself, not only of Masonic establishments, but of many eminent Master Masons whose names and works have been obscurely noticed, or without chronological classification. In giving this series, the leading purpose of inquiry will be, to ascertain those who were employed in England.

There is a certain document which proves, that in the eighth century, Charlemagne had invited artificers|| from every country of Europe in which they were established, to erect his magnificent church at Aix de Chapelle. His æra may be therefore fixed upon as that least liable to contradiction or doubt, as that of the best authority of such a body on the Continent.

After the Norman conquest, the prelates Lanfranc and Gundulph brought over to England not only the style of architecture which was peculiar to their own native province, but the artificers themselves. These had been chiefly employed in building the two great churches at Caen, and that likewise of vast dimensions attached to the Abbey of Bec. Gundulph was no less eminent for his military architecture, and his designs were executed by the same hands.

The first Master-Mason whose works are extant in England, and his name authenticated, is William of Sens,¶ who was assisted and succeeded by William

*Plinii Epistolæ, cum annotationibus Gesneri, lib. x. Epist. xlii. 8vo. *PLINIUS TRAJANO IMP.* "Tu Domine despicere, an instituendum putes, Collegium Fabrorum, duntaxat hominum CL. (160) : ego attendam ne quis nisi *FABER* recipiatur, neve jure concessio, in aliud utatur. Nec erit difficile custodire tam paucos." The emperor refuses, and alleges as a reason—"sed meminerimus provinciam istam et præci pue eas civitates, ab ejusmodi factionibus esse vexatas." The jealousy entertained by all arbitrary governments against confraternities, whose consultations are held under the seal of impenetrable secrecy, or the penalty annexed to the breach of it, was early displayed by Trajan, who rejects the proposal under the apprehension of perpetual danger.

† A sepulchral inscription found at Naples.—Gruteri, p. 587, insc. 4.

‡ Gibbon's Roman Empire, vol. iii. p. 19, 8vo.

§ Codex Theodosianus, I. xlii. tit. 4. leg. 1. Procopius de Edificiis. D'Agincourt's History of Architecture, imp. fol.

||"Brevi ab eo fabricata, ex omnibus Cismarinis regionibus, magistris et opificibus advocatis."—St. Gaul, Legend. I. i. c. 32.

¶"Willelmus Senonensis in ligno et lapide artifex subtilissimus, ad lapides formandos tornemata valde ingeniose, formas quoque ad lapides formandos, his qui convenerant sculptoribus, tradidit."—Chron. Gervasii, X. Script. Gervase is the most ancient of the monkish writers who has given an account strictly architectural. In others, there is a frequent ob-

the Englishman, in the completion of the choir of Canterbury cathedral, in the year 1179.

At the commencement of the next century, we may consider the Fraternity to have been consolidated in England, as it had been for some years previously both in Germany and France. Beside the abbey church of Westminster, there were not a few sumptuous and extensive ecclesiastical structures, which, at that time were making a contemporary progress.* Authors maintain distinct opinions as to the priority of the German schools, from whence it is contended that the Master-Masons, with their *confreres*, or operatives, have emigrated into France and Italy.† Certain it is, that several architects were employed in both those

scurity in the expressions and terms used, and a substitution of one for the other in their description of any great building. We must not, however, allow the claim of the Masons of Cologne and Strasburgh to supersede the French and Italian establishments, with respect to more than priority.

*It is evident that the founders were eager to employ these scientific men upon their arrival in England in a sufficient number. The only persons connected with the building of Salisbury and Westminster were Elias de Berham and Robertus Cæmentarius. Leland. Itin. volume iii. page 60. A writ was likewise directed, "Magistro Johanni de Gloucester, cæmiterio suo, et custodibus operationum de Westminster." Fitz Otho Aurifex, a German, was likewise employed not as an architect but as a carver.—Walpole's Anecdotes, last edition.

†There were two great colleges in Germany, one at Cologne and the other at Strasburgh. Grandidier, in his manual relating to the last mentioned cathedral, attributes the origin of that Masonry to the erection of that celebrated edifice by Irwin von Steinhach, in the thirteenth century. All the German Lodges, when established, considered Strasburgh as their common parent, and their original statutes are preserved there. The celebrated Hammer, of Vienna, asserts them to be contemporary with the Knights Templars.—"I defy all the Masons of England, France, Germany, or Scotland—even those who have attained to the highest degrees in the society, to prove as much, in spite of Hiram and the temple of Solomon, and in spite of Phaleg and the tower of Babel. The Cathedrals of Vienna, Cologne, and Lanshut, were all of them being built at the same time. I believe that the tower of Strasburgh is a more sensible and certain monument of the origin of the society, than the brazen columns of Jachin and Boaz." This chivalrous challenge is given by an anonymous author, in a letter affixed to Grandidier's *Essais sur la Cathedrale de Strasburgh*, 1782, 8vo. Notwithstanding that this period is so peremptorily fixed as to the confraternities, it is certain that individual German architects were employed in other countries—as Zamodia (Tedesco) at Pisa; Lapo, or Jacopo, at Arezzo, 1240; and John and Simon of Cologne, who built the cathedral of Burgos in Spain. The French strenuously contest the claim of the Germans, nor do I find the record of any of their architects who were employed in France or England, excepting Enguerand, or Ingelramme, the Master-Mason of the cathedral of Rouen, 1244, and of the second abbey of Bec, in Normandy. "The vaults of many very large churches are only from nine to ten inches thick; and the outer walls, though more than sixty feet high, are frequently but two feet thick." Moller.—A more complete proof of their consummate skill and proficiency need not be given. Previously to the commencement of Westminster Abbey, Henry III. is said to have had consultations with many Master-Masons—"convocati sunt artifices Franci et Angli" T. Walsingham, X. Script.—Upon the introduction of these artificers, the building of the following cathedrals was going on almost simultaneously: Wells, 1212—1230; Salisbury, 1220; Worcester, 1218—1230; Peterborough facade, 1233—1246; Litchfield, 1235; Durham, 1230; Ely, 1235; Lincoln, 1240; York, 1227. Many of the largest and most sumptuous buildings and abbey churches were likewise contemporary. For such works a great number of these Fraternities were indispensable.

countries, and perhaps before their own countrymen, both in point of time and preference.* The style denominated "The Teutonic, or German," was the invention of this bold and very highly scientific order of architecture, which may be referred to those chosen and selected artists, who have shown themselves, in repeated instances, great mathematicians, and perfectly skilled in mechanics; and who, on assured principles of science, executed some of the boldest and most astonishing works which were ever erected by man.

It has been observed by a celebrated modern architect, that "the incorporation of Masons, in the thirteenth century, may have finally brought the pointed arch to that consistency and perfection to which it had not then attained."[†]

Two principal Colleges were formed at Strasburgh and at Cologne, by the Master-Masons of those stupendous cathedrals, who at that period assumed, and were allowed a jurisdiction over all inferior societies, wherever they exercised their Craft. In these Conventions regulations were formed, which were religiously preserved under the strong sanction of good faith and secrecy. They were probably very numerously attended, at least by Master-Masons; and as all communications relative to their art were delivered orally, the subordinate associates had only the experience which the practice afforded them of applying the principles thus detailed. A difficulty occurs, if it be considered that none but oral instruction was given even to the Master-Masons, how to account for plans and working drawings which have been preserved in the archives of so many of the foreign cathedrals. We know the cause of their destruction in England.

It has been asserted that in the early part of the thirteenth century, "THE COLLEGES OF MASONS," in every country of Europe where they had assembled themselves received the blessing of the Holy See, under an injunction of dedicating their skill to the erection of ecclesiastical buildings; and that certain immunities were conceded to them, such as forming themselves into small and migratory societies, under the government of a MASTER of the Craft, with the privilege of

*Dibdin's Tour, v. iii. Strasburgh.

†Archæologia, vol. xxiii. essay by R. Smirke.

‡Bishop Lucy, for building his cathedral in 1202, instituted a confraternity of workmen to endure for five years. Milner's History of Winchester, vol. ii. p. 14. 4to.—As a fact which has not been questioned, the first complete example of the Gothick style in England is De Lucy's addition to Winchester cathedral in 1202. It has been remarked by Whittington in his Essay:—"That from the first rise of Gothick in the twelfth, to its completion in the fifteenth century, the improvements are owing to the munificence of the Church, and the vast abilities of the Freemasons, in the Middle Ages. These scientific persons have great claim to our admiration, from the richness and fertility of their inventive powers. By them the eastern style was transplanted into the west; and under them, it was so much altered and amplified, that it assumed an entirely new appearance." Did they accompany the Crusaders, and learn the Arab architecture for the purpose of adopting it upon their return? "These immense works produced a host of artificers, out of whom, in imitation of the confraternities, which for various purposes had existed from ancient times, companies were formed, academies, schools, and bodies were established. An oath of secrecy was administered to the noviciates; a veil of mystery pervaded their meetings, which, in an age when many were ignorant, conferred importance. Such institutions, in the infancy of science, were singularly beneficial. By their efforts new lights were elicited, and valuable discoveries extensively diffused."—Gunn on Gothick Architecture, p. 60. Muratori, Disc. 75.

taking apprentices, who, after a due initiation, became **FREE AND ACCEPTED MASONS**.* But it is certain that such a papal rescript or document has been industriously sought for in the Vatican library, and without success. If this indulgence took place in the first half of the thirteenth century, as it is said to have done, there were three popes before 1250.

Some writers on the subject have claimed for these fraternities a close connexion with the Knights Templars,† from the similarity which is presumed to have subsisted with respect to both, of their mysterious rites of initiation. Be that as it may, it is allowed that they came into England nearly at one and the same time. Nor is there decided proof of their alliance, but a great resemblance in their mysterious pretensions. Exclusion was imperatively ordained by both, as the sure guardian of mystery. They adopted the anathema of Eleusis, "*Procul! O procul este profani!*"

Yet, in candor, we may allow the assertion, that these secret meetings of the Master-Masons, within any particular district, did not foster political objects, but were, in fact, confined to consultations with each other, which mainly tended to the communication of science, and of improvement in their art. An evident result was seen in the general uniformity of their designs in architecture, with respect both to plan and ornament, yet not without deviations.

We may conclude that the Craft or mystery of architects and operative Masons was involved in secrecy, by which a knowledge of their practice was carefully excluded from the acquirement of all who were not enrolled in their Fraternity. Still it was absolutely necessary that when they engaged in contracts with bishops, or patrons of the great ecclesiastical buildings, a specification should be made of the component parts, and of the terms by which either contracting party should be rendered conversant with them. A certain nomenclature was then divulged by the Master-Masons for such a purpose, and became in general acceptance in the middle ages.

[To be continued.]

KNIGHTS OF CHRIST.

THE Queen of Portugal has lately conferred the commandership of the Order of Christ upon the Duke of Sotomayor. This Order is the direct continuation of the Order of the Temple, having merely undergone the transmutation of name, at the time of the suppression of the Templars. In old documents, indeed, the Templars are as often designated as the soldiers of Christ as of the Temple, and the terms are frequently conjoined; so that the alteration was not a very violent one. It is now a mere honorary title, though some emoluments are understood to accompany the higher commands, accruing from the remnant of property yet preserved in the Order. The whole, however, is under the exclusive patronage of the crown of Portugal.

*Wren's *Parentalia*. *Archæologia*, vol. iv. 150; vol. ix. 110—126. Shakspeare has an accurate idea of a Master-Mason: "Chief architect and plotter," i. e. the layer of the foundation.

†The Knights Templars in the east gave constant employment to several thousands of these Masons in the erection of fortifications, &c.—Ed. Mag.

VAGRANTS AND IMPOSTORS.

We have frequently taken occasion to caution our Brethren against the impositions of a class of vagrants who are roaming through the country, relying upon the charity of the Lodges, and individual Masons, for means of support. They generally represent themselves as coming from a distant place, and as on their way to some relatives or friends at another place equally distant in an opposite direction; and they ask for the means to carry them forward. This would be well enough, and a proper case for the exercise of charity, if the story was true; but in a large proportion of these cases the representations are false, and the persons making them, impostors. We are personally knowing to instances of this kind, and have occasionally exposed them. We have also personally suffered several times in lending money, under a promise that it should be returned immediately on the borrower's reaching his destination; but have never, in a single instance, realized the promise thus given. We may hereafter publish some of them, in the form of due bills, for the benefit of others. In the mean time, we again caution our Lodges and Brethren,—*never to turn away, unrelieved, a worthy Brother needing their assistance*,—but to be on their guard against vagrants and impostors, even though they may have sometime or other been admitted to Masonic privileges.

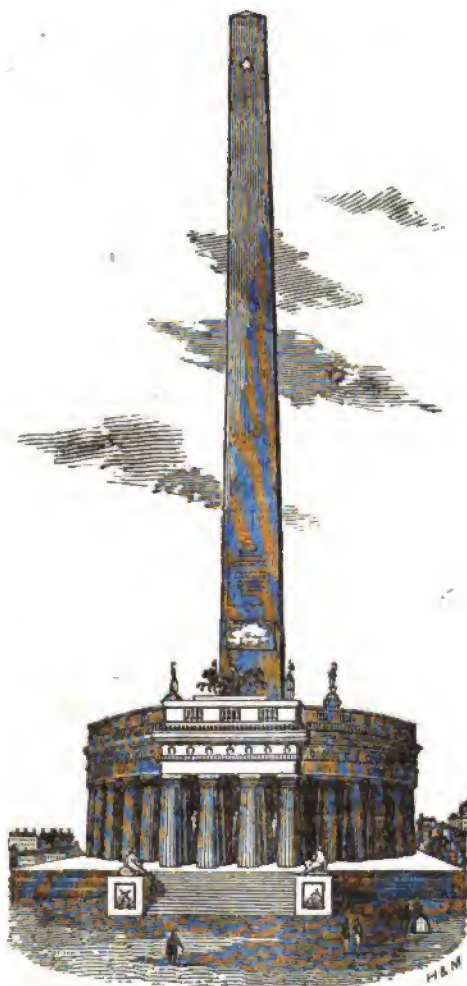
Since writing the above, we have received the following letter, and in compliance with the request of the Lodge, give it publicity, that the Lodges may have the means of protecting themselves in future against the impositions of the person referred to:—

Hartford, Nov. 9th, A. L. 5848.

BR. MOORE:—By direction of St. John's Lodge, No. 4, of the city of Hartford, and under the jurisdiction of the Grand Lodge of the State of Connecticut, I hereby inform you, and through your valuable Magazine desire to inform our Brethren generally, that one Dr. W. H. Hodgdon, a Botanic Physician, hailing from Aurora Lodge, East Thomaston, State of Maine, in January last, called on the Worshipful Master of St. John's Lodge, and *borrowed* \$10, under a solemn promise to return the same within ten days—which promise he has not fulfilled, although he has been followed from one town to another, with requests to fulfil his engagements. He also procured from other Brethren in this city and State direct charities, under the plea of destitution—and wishing the money to get home with; but instead of going directly home he took an opposite direction, begging of Brethren of the different Orders in the Masonic Fraternity. This is therefore to apprise Brethren generally of the foraging disposition of the said Dr. W. H. Hodgdon, and to put them upon their guard against his further impositions.

E. GERR, *Secretary.*

We know nothing more of the above than is communicated by our correspondent. But it is by no means an isolated or rare case. Similar impositions are almost constantly occurring, and we are informed that one of the above class of persons was recently in this city. He called on the Secretary of the Masonic Board of Relief, and received a proper rebuke and dismissal!

PROPOSED NATIONAL MONUMENT TO WASHINGTON.
INGTON.

THE above is an accurate view of the proposed National Monument to Washington and the Patriots of the Revolution. This noble structure is to be located on the banks of the Potomac, near the spot where the Smithsonian Institute is building, west of the Capitol, and about midway between it and the President's house. The corner stone was laid by the Grand Lodge of the District of Columbia, on the 4th day of July last. A full account of the ceremonies observed on the occasion, was given in this Magazine for August, to which the reader is referred.

"The most prominent and imposing object of the proposed structure," says the

Pictorial National Library, (to the politeness of the conductor of which excellent work we are indebted for the accompanying representation,) "will be the obelisk shaft, rising from the centre to the height of six hundred feet, seventy feet square at the base, and forty at the top. Around this shaft, elevated on a terrace or platform twenty feet high and three hundred feet square, is to be erected a vast rotunda, supported by thirty massive columns, of twelve feet diameter, and forty-five feet high; enclosing a gallery fifty feet wide, sixty feet high and five hundred feet in circumference. Above the colonade will be an entablature twenty feet high, surmounted by a balustrade, fifteen feet high, making an elevation of one hundred feet for the rotunda or colonnaded building. On the top, over the great gallery, and enclosed by the balustrade, will be a grand terrace around the great shaft, seven hundred feet in circumference, and *outside* of the balustrade a walk, or gallery, six feet wide, and seven hundred and fifty in circumference. The entrance and passage to the grand terrace will be by means of a railway of easy ascent encircling the great shaft.

"If the above plan and dimensions are carried out, this noble monument will be nearly three times as high as that on Bunker Hill, in Charlestown. Within the rotunda it is designed to place niches for the reception of statues of the signers of the Declaration of Independence.

CHRONOLOGICAL EPOCHS.

BY THE LATE BRO. GEORGE AARONS, OF LONDON.

ADAM died at the age of 930 years from the creation, according to the chronology of the Bible.

From Adam until Noah there were ten generations, data of the world, 1056.

	From the Creation.
Abraham was born, according to the Bible	1948
Isaac was born	2048
Jacob was born	2108
Abraham died at the age of 175 years	2123
Jacob died at the age of 144 years	2252
Moses was born	2368
Going out of Egypt	2448
Joshua led the Israelites unto the land of Canaan	2489
Deborah the prophetess	2636
Jephthah, the Giliadite, who was tenth judge of Israel	2781
Saul, the first king of Israel	2882
King David was thirty years old when made king	2884
Solomon his son commenced his reign	2924
Solomon completed the building of the temple	2935
Isaiah the prophet gave his prophecy	3140
Zedekiah reigned	3198
Nebuchadnezzar, King of Babylon, reigned	3319
Jeremiah's prophecy was	3331
Destruction of the first Temple,	3338
The History of Esther and King Ahassarus	3395
Esfah, the Scribe, came from Babel to Jerusalem	3415
Alexander, King of Macedonia, was 19 years old when he first reigned	3442
Simon, the Just, met Alexander	3445
The Maccabees	3621

The University of Hillul and Shamnai	-	-	-	-	-	3728
Josephus died	-	-	-	-	-	3757
Second Temple commenced building	-	-	-	-	-	3406
Jesus born	-	-	-	-	-	3761
Destruction of the second Temple	-	-	-	-	-	3628
Samuel, the great astronomer	-	-	-	-	-	4003
The Talmud compiled, <i>Babli</i>	-	-	-	-	-	4260
Rashi	-	-	-	-	-	4865
The Aben Ezra wrote	-	-	-	-	-	4934
Mamonides died	-	-	-	-	-	4964
The great commentator, the Abazbanel, died	-	-	-	-	-	5268
Rabi Shloma Luryioh died	-	-	-	-	-	5333
Rabi Joseph Karn died	-	-	-	-	-	5335
Rabi Lupman wrote	-	-	-	-	-	5418
Leopold the First was crowned at Frankfort (A. C. 1658)	-	-	-	-	-	5418
Phillip of Spain died (A. C. 1655)	-	-	-	-	-	5425
Fire of London (A. C. 1666)	-	-	-	-	-	5426

Since the fire of London to the present era is 168 years, (being now 1834)

The date from the creation to the fire of London

5426

168

5594

The Masonic world date

5834

5594

Being an error of 240 years.*

VICISSITUDES OF NEAPOLITAN MASONRY.†

From the London Freemasons' Quarterly Review.

EVERY one knows, especially the English as a free nation—and who could be ignorant in the century in which we live of the fact—that the so called successors to St. Peter, viz: the Bishops of Rome, or Popes, and afterwards the *Three Crowned Kings*, have kept the nations of the entire globe in ignorance. To this end they have had recourse to every means, even to those of cruelty, oppression and crime, in order to obtain the mastery over the rights and property of the rest of the people, without excepting the kings, with whom they waged war when they were weaker, and whom they excommunicated when they were stronger.

The Holy Inquisition—this false, terrible and detestable tribunal of carnage, is it not known throughout the world?—is not its aim apparent?—have I not myself entered several dungeons of the different inquisitions, in Spain? have

* It has been a subject of much speculation, at what time before Christ to fix the epoch of the creation. Several hundred calculations and opinions have been given, making the extreme dates differ upwards of 3000 years. Since the most learned chronologers do not agree on the point, it is not strange surely, that Freemasons should differ in their computations. Masons usually compute by the "vulgar year of our Lord," adding to it 4000 years; thus calling the present year 5848. But Dionysius Exiguus, who, A. D. 532, first taught Christians to date from the birth of Christ, commenced the Christian Era FOUR years TOO LATE. The true epoch of the creation, is B. C. 4004. This is the chronology established by those profound scholars, Ethner, Prideaux, Clemet, and others, and is according to the Hebrew text. It has received the sanction of the greatest protestant divines throughout the world, and is held in such high repute that it is adopted in the authorized versions of the Holy Scriptures. Sublime Freemasons use this chronology either alone, or in conjunction with the vulgar Jewish computation, which fixes the creation B. C. 3761.—ANON.

†By an Italian, who was imperfectly acquainted with the English language.

I not seen the quartered limbs of human beings hanging in the dungeons ? have I not touched with my own hands the cruel instruments which this hellish tribunal made use of to torment the wretched beings who had committed perhaps no other crime than that of not consenting to be dishonored, by voluntarily delivering over their own sister, daughter, or even their wife, to the sordid lusts and fancies of a monk or of a prelate, or having simply uttered a word which this diabolical tribunal did not sanction ?

The so-called *bull*, by means of which even a king found himself excommunicated—separated from his wife and family—deprived of his rights, even of that of his birth, a right, which was even admitted and required by the same holy mother, the Roman Catholic Apostolic Church, of which the holy father is the chief ; this representative of Christ, who even forbids reading the Holy Scriptures, which is the word of God, who assumes the exclusive right of interpreting them to his fancy, of erasing some passages and entire chapters, and replacing them by others, forged by his head ; taking upon himself the right and the power to modify, to change, and even to do away with that which Christ has told us in His word.

Although it be not my aim to speak of the Popes and of their famous doings, yet I had to premise a few words in regard to them, as they were the chief source and cause of all the evils, which weigh down humanity.

The Pontiff Leo X. added to the bull, edited on the 15th of June, 1520 : "*That the Pope has the power of interpreting the Scriptures and of teaching them as he pleases ; and in the 30th article of the same bull he says : 'The Pope does not receive his authority, his dignity and his power, from the Scriptures, but the Scriptures receive it from the pope'*" (horrible). Moreover, Gregory VIII. says, in one of his writings, that no book of the Holy Scriptures can be accepted as Canonical without his authority ; that the Pope can change the nature of things, and can call forth from nothingness any quantity he likes ; that he can dispose in regard to the Gospel, to the Apostles, and to the old and new Testament, being beyond all of them, and that it is sacrilege to judge of the actions of the pope. This will be sufficient to prove, that the evils of humanity proceed from the injustice of men who have ruled over us, and who unfortunately rule over us this day.

After these few preliminary words, let me now introduce the reader to the object of my present discourse.

Before 1793, the Freemasons of the Kingdom of Naples, consisted only of a small number, composed of men of the highest honor and respectability, and part of the nobility. Their meetings were inaccessible, and even the court did not know that such a society existed. The choice of learned men formed its greatest part, and their labors had not the least political tendency. The people were not burthened with heavy taxes ; tobacco did not pay any duty, and the literary men, who, on account of their close application to study, had most need of making use of it, could procure it at a small expense. Towards the end of 1783, the king being in want of a sum of money, alleging that it were required for an unforeseen emergency of the State, summoned his private councillor, and having communicated to him his wishes, was told, that there was nothing more easy, and that a small duty on tobacco, which was extremely cheap, would realize beyond that sum, and that neither the young people who were smoking, nor the small number of aged men who took snuff, would venture to complain about it. On the ground of this proposition a duty was laid on tobacco ; and the treasury advanced the sum wanted by the sovereign. The snuff-takers, however, who had been able until now to procure this luxury at a trifling expense, which had become by habit a want to them, began to grumble and complain. They united, according to the advice of several dissatisfied snuff-taking Masons, and resolved to put, during the night, their snuff-boxes before the gate of the royal palace, and it was done so.

Next morning it was reported to the king, that about 3800 snuff-boxes had been found at the gate of the palace, and the prince, surprised at the unanimity in this expedient, and having received the required sum, commanded that the order which was given in regard to tobacco should be retracted.

In 1793, after the French Revolution, some relation was established between the French and Neapolitan Masons. At this period, the ignorance in Naples being almost complete and, general, there were but few educated persons; and in consequence a few Masons, who, seeing their poor country suffering on account of ignorance under the oppression of an imbecile king, of an impious and cruel queen, and of thieving and ignorant ministers, joined to their philosophical objects, those of politics, which tended to the liberty of their country, by means of instruction of the more clever and the more talented young people. As this class of enlightened persons were all applying—one to the civil law, another to medicine, others to public lectures in philosophy, law, mathematics, poetry, and literature, they were able, after a persevering labor, to form clubs and instruct a part of the young people of the middle classes, some unprejudiced nobles, and some ecclesiastics, who made themselves conspicuous in the cause of liberty.

Superstition and ignorance of the people were the cause of so many disasters, which befell the human race. In 1798, the republican French army under command of General Championet received orders to take possession of the kingdom of Naples. The government of Bourbon, instead of taking measures to defend itself and to oppose the invading army, which was of little consequence, and might have been beaten—even routed—took to flight after having emptied the treasury and boxes of the State, and went to Sicily, with the king and all his family, leaving every where placards which enjoined the people to keep themselves quiet, as the French were coming as friends. Then the employees deserted their offices, and their chiefs were the first among them to leave the coast, imagining that the French were cannibals, who wanted to devour them; and the arsenals, magazines, manufactories of arms and ammunition, and all other public property, became a prey to the lower orders. In this State of affairs, the Neapolitans of the middle classes took arms to preserve public order, and to prevent the disorder into which the lower class might have thrown themselves, who thought only of rapine. Those of the middle classes, armed, went through the whole town, even on the high roads, with the greatest perseverance, and they succeeded to maintain order until the French arrived at Naples.

The French general, informed of the state of affairs, assembled the few influential persons who were pointed out to him, and they took measures to put the affairs of government in order again, already constituted as a republic. A number of instructed persons, nearly all of them Masons, were called to the patriotic chamber, and were given as chiefs to all branches of public administration. This new government, which was no more in opposition to the rights of man, and the chiefs of which were the most distinguished persons of the land, made room for the patriotic and philanthro-philosophical re-unions.

The Masons re-united, several Lodges were formed, and in the space of eight months they increased considerably. The enlightenment made rapid progress; but to accomplish the instruction of the lower classes, which were plunged in ignorance, and filled with prejudices, was a difficult task. The clubs which had been formed, consisted of public re-unions, into which the lower classes were admitted, and they effected some progress in knowledge; but the time was too short, as, unfortunately for the Neapolitans, it lasted but eight months. The queen, who, at this moment in Sicily, vexed at having left the kingdom in the power of the French and of the Republicans, did not lose a moment, and sent an emissary to Calabria, in order to stir up this cruel, ignorant, and superstitious people against the republicans. This emissary was the Cardinal Ruffo, who, putting himself at the head of some men liberated from the galleys, of some bandits and slaves, devoted to the tyranny for their own interest, came from Sicily, disembarked in Calabria, in order to preach to this rapacious people the right of legitimacy of the king. He made them believe that the holy faith was opposed to all principles of liberty, that the republicans were excommunicated as enemies to that holy faith, and in consequence damned; that they must fight and destroy them: that their possessions and inheritance became the property of the defenders of the holy faith. He would put himself at their head, and would give them

leave to pillage the whole population, who should dare to defend themselves, and to resist the army of the holy faith. He would grant them full indulgence and remission of sins for every murder which they might commit.

These promises, given to a rapacious people, were followed by the greatest results. An immense number of Calabrians joined themselves to the cardinal, and marched upon Naples.

It would be impossible for me to relate the atrocity committed by this mass of tigers, eager for blood and prey, who robbed whilst assassinating the peaceful inhabitants whom they met. It was reason enough to have the hair cut, that is to say, to those who wore no tail, to be put to the most cruel death, under pretext that they were Jacobites (that was the name these robbers gave to the republicans which they robbed and killed.) But all this is nothing in comparison with that which they committed on arriving at Naples—there the pillage and carnage lasted four days. No regard was paid to old age, children, or invalids, if they only were pronounced Jacobites. This name was sufficient for the unfortunate citizen being robbed, killed, cut to pieces, thrown into the fire, and devoured by this kind of very brutes in the human shape. Excited and encouraged by the cardinal their leader, these *brave* and *faithful* followers gave themselves over to the most horrible of atrocities. Fires were blazing in all open spaces, in order to throw into them, alive, the most respectable inhabitants of the town; the heads of the fathers of peaceful families were paraded on pikes through the streets, and with them they played foot-ball. I shudder with horror whilst writing these recollections of my boyhood, and I am almost too weak to write them. Some readers will think that I exaggerate things by making use of such definite terms in my narration: but no, I relate truth and real facts, without exaggerating or changing them: and I appeal to history as my witness.

After this most barbarous carnage, the parallel of which is not to be found in the history of any nation in the world, they proceeded to the imprisonment of all the citizens who had filled public situations, or who had written or acted in favour of the republic. But, who were those men? These were men of the highest integrity, men of the soundest erudition, men of the literary republic—they were the Masons themselves. Let me cite the names of some of them, who, despising the greatest torment, and even death, upheld the honor and dignity and character of brave men, of citizens and of Masons, and who have rendered themselves worthy of being remembered by history, and of being ranked among the heroes of that period.

Serrao, Bishop of Potenza, hanged; Admiral Carraciolo, competitor with Nelson, hanged; Battistessa, hanged badly and afterwards had his throat cut; General Schipani, hanged; General Mantone hanged; Granelé, from the ladder of the scaffold looking at the people, exhorts his friends to revenge the betrayed nation, and dies a hero; Conforti, a distinguished author, hanged; Fiano, Serio, and Velasco, hanged; Carafa, one of the Dukes of Andria, hanged; Pignitelli, and five others of the same name, hanged; Cirillo, the famous physician, condemned to death,—had grace offered him for the services he had rendered the king and his family, but he refused it, saying, that only assassins needed grace; Colonna, Falconieri, Fiorentini, and Scotti, author of the nautical catechism, hanged; Russo, Cijaja, Baffi, and Neri, hanged; Luogotenente, the famous lawyer, Rotondo, Pagano, the famous poet, Desilippis, then minister of war, Albanese, General Federici, Bishop de Vico, Muscari, Prince of Tarella, Troise, Masso, and Mancini—all hanged. The Duke de la Torre, and five other Masons, were burned alive; and a great number of brave Masons, whom, for the sake of brevity, I will not name, with forty priests, and thirty magistrates, were all hanged.

I will now continue my relation; but allow me to give an explanation of the term "Holy faith." This lawless band of robbers signified by this expression, that the pillage and carnage were committed in the name and by the authority of the holy faith: and this appellation was given them by their leader, the Cardinal Ruffo.

The French republican army was so small in the States of Naples, and espe-

cially in the town itself, that it scarcely sufficed as a garrison of one fort: and all the other forces which were opposed to the famous Cardinal, were composed of young people of the best families in the kingdom, and commanded by the choicest of the middle classes, and by nobles, almost all of them being Masons—viz. Mantone, Frederici, Schipani, and many others, who lost their lives in the most heroic manner on the scaffold, in defending their rights, those of their country and of their Brethren.

The arrests continued, and the prisons of the capital and of the whole kingdom being filled, the new government was obliged to take measures for emptying them. As even the Ruffistes themselves were tired of so much slaughter, they took to the expedient of exiling a number of the prisoners; who were embarked in vessels of the government and transported to France. Imagine to yourselves an immense number of these martyrs, disembarked in France, which at this moment was preparing to defend herself from her enemies of the whole north of Europe, who threatened to invade her. Without means, without trade, these poor exiles were obliged to disperse themselves through the different provinces in order to procure employment, and not being able to obtain it, they had no other resource than to enlist, and were placed in the regiments which constituted part of the Italian army. This army, having crossed the Alps, and having afterwards obtained numerous victories over the allies, made themselves master of all Italy, and thus the Neapolitan exiles were restored to their country.

[To be continued.]

THE RELIGIOUS CHARACTER OF MASONRY.

We make the following extract from an address delivered by Judge NEAVE, at the laying of the corner stone of the New College, at Benares, India. The Rajah of Benares and other natives assisted in the ceremonies:—

Our traditions trace back our origin to a period long anterior to the creation of the superb temple of King Solomon; since then our Order appears in an indubitably well organized form; and from that period, the existence of the Craft is distinctly traceable to the present day. It is to the ancient Order to which we belong, that is due the construction of the noble cathedrals which adorn our own native home as well as foreign countries. Authentic records, not confined to the perusal of Masons, exist to support this assertion; which is further borne out by the perpetually recurring Masonic marks, signs and symbols, found therein, and which are readily recognized by the practised eye of the Craftsman. The same or similar marks are to be seen depicted in the delineations of the marbles excavated in Syria and Egypt, and tend to corroborate our traditions of the existence of Masonry in days older than those to which it is distinctly traceable. Its universality is manifest from the vast extent of the globe, in which its vestiges are found; nor are we in this land without our witnesses, from the most ancient temple to that superb specimen of art, the Taj at Agra. A society thus widely extended, and existing for such a time, cannot be devoid of utility and excellence, nor should the customs and usages which have been handed down among such a people be regarded lightly. I have said thus much to illustrate, that the ceremony this day performed, has its peculiar meaning, besides the obvious one which is manifest. Time would fail me were I to enter minutely into the explanations which I might here offer, but one demonstration of what may seem strange is afforded by a reference to his writings, who says, "let the lifting up of my hands be as an evening sacrifice."

And now, before I allude to the more immediate business of this day, allow me on this occasion to say a few words on the subject of the principles on which the Craft is founded, and which have been the subject of much misapprehension, and

consequent misrepresentation; and that too on the part of some whom I most sincerely respect, esteem and love. We have been charged with being a society anti-christian, irreligious and idolatrous. As to the charge of idolatry, it is too absurd to need the trouble of refutation, wherefore I shall on that head say no more. The other two charges, however, are of a grave and momentous character, and deserve consideration. And here I must say, that our accusers have acted towards us with some want of consideration. Had they referred to our published books—books written by the learned of our Order—books open to them as to us, they would have discovered the leading principles of our Craft. In those principles they would have found nothing anti-christian nor irreligious. As to that part of our Order which takes place within the Lodge walls, and which we cannot reveal, of that our accusers could have had no opportunity of judging. What there occurs, you must take on trust from me. I, for the time, setting aside Masonry, stand before you as a Christian man; I am myself looking forward to eternal salvation through a crucified Redeemer alone, and in comparison with Him all is but as dust and ashes. Need I say then, that if I, who have been a Mason for many years, nearly a quarter of a century in fact, had seen aught in Masonry, anti-Christian or irreligious, you would not see me here in this position, and clad in these garments. No, had I seen it, I would renounce these badges and trample them under foot.

The origin of the charges thus made against us is based on an assumption, an erroneous assumption, viz., that Masonry is a system of religion, whereas it is no such thing. It is founded on precepts approved in, and drawn from the volume of the sacred law, which you have seen carried in procession, and which is never closed in our Lodges. It has many customs closely connected with scripture, because our Order flourished, and was consolidated in the times of which we have no clear record but the Holy Scriptures, and when the world had not been blessed with Revelation, the types of which were not then even clearly discernible in the glimmering light of prophecy. Thus is it that Masonry, though closely allied to Christianity, is not a religious system of any kind, it neither supersedes, subverts, nor is in opposition to any religion whatever. But it may be asked if Masonry is not this, what is it? It is, as described in our writings, a beautiful system of morality veiled in allegory and illustrated by symbols. This it truly is, and it is, moreover, supported by the purest principles of virtue and piety, but brotherly love, relief and truth are its foundation. I believe it is hardly needful for me to point out, that though we are called upon to act on these principles more especially to one another, our dealings with the world are conducted on the same foundation, and while we are bound to relieve the Brother who has in his day of prosperity contributed by his monthly mite to mitigate the distresses of others, we turn away no one of whatever denomination from the Lodge door. In proof of this I confidently appeal to the large sums given by Masonic Lodges in all cases of public distress, as well as of private sorrow and want; and those who have looked over the list of subscriptions for the distressed Irish and Scotch, will find the Masons are no niggard contributors.

It is for this reason, and because ours is an Order promoting peace and harmony, that the highest as well as the lowly of the land join our bands. We number among us some of the most respected names of England, and of those are the head of the army and of the church. His Grace the Archbishop of Canterbury is a Mason. His Grace the Duke of Wellington is a Mason also. The family of His Majesty George the third were our Patrons and Masters; of these one was Patron of the Order, and two, viz. the Dukes of Sussex and Kent the parent of our revered Sovereign, were our Grand Masters. Many other names, as eminent for piety as for rank, might be cited. In the same way, and for the same reasons we, as an Order, are recognized and protected by acts of Legislature. When in times of difficulty and trouble, all other secret societies have been abolished by law, and attendance at them rendered penal, our society has always been especially and honorably excepted from the statute book.

There is, however, one leading feature of our Order which lays it open to the

accusations to which I have above alluded—its universality. It is on certain conditions confined to no one tribe, tongue, kindred, or nation. All men who are not atheists may belong to it. To keep harmony among heterogeneous materials like this, it is absolutely necessary that we should mutually consent to drop allusions to that on which all could not agree, that is religious topics. The nature of our society compels their exclusion. But does, therefore, my entry into a Lodge necessarily make me less a Christian? It surely does not so. There exist in England, and in this country, numerous societies associated for the purpose of promoting various ends, literary, scientific, religious and charitable; and these are formed by men of many nations, religions and colors: if in these societies the ball of contention, in the shape of religious faith, were thrown, all unanimity would cease; by common consent this stumbling block is avoided, and no imputation is cast on the society. Why may we not have the same privilege? why may not we do the same thing without having affixed to us the appellation anti-Christian and irreligious?

No, sir, after very mature reflection I am fully convinced that those who have used the terms on which I have animadverted, have scarcely used us fairly. Their arguments will not stand the test of reason or revelation. There is nothing in the principles inculcated in Masonry which can anti-Christianize a man; there is much to civilize and refine him; and though we do not profess to make Christians, yet Masonry, properly carried out, renders a man's mind as much like that of a Christian, as, without revelation, it can be. It is like the photographic plate after manipulation, duly prepared and rendered sensible, ready to receive the image which may fall on it.

SCENE IN AN EDITOR'S ROOM.

THERE is food for thought in the following sketch from the Freemasons' Quarterly Review; and many of our Brethren may, if they will, learn a lesson from it, that, if practised, will not only make them better and more useful members of the Order, but by enabling them to understand its true character, will give them a higher and more enduring love for the principles, philosophy and history of their Institution. James is an humble Brother, but he is a philosopher:

"James, be kind enough to reach me that box of magnum pens. These trashy things miss fire every other stroke, and are not worth a rush. We are in haste to write an introduction to the Doctor's paper for our September number."

This was addressed to an ancient friend, or rather *protégé* of ours; an experienced Mason of long standing, who has been reduced by unavoidable misfortunes to place himself under our wing. In truth, James is an excellent fellow, though he has his little foibles; but even they "lean to virtue's side." He is a privileged person, speaks his mind freely, and we are fain to confess that we have often profited by his suggestions. On the present occasion, he handed over the box with such a knowing look of intelligence that we were quite certain he had something particular to say; and therefore, laying aside our pen, we disposed ourselves to listen.

"Excuse me, sir," said James, "but if you can spare a few moments, I should like to have the benefit of your opinion on a subject which is floating on the surface of my mind, and I cannot, for the life of me, make either head or tail of it."

"Well, James, if our humble opinion will be of any service to you, it shall not be withheld."

"Thank you, sir. What I want to ask you is, that if a man should advertise himself as a public lecturer on astronomy, geology, or any other science, without having read a single author who had written on the subject, what should you think of him?"

"Why, we should think him either an idiot or a madman."

"Well, I have some such ideas myself. But, sir, this is not all. If it should so happen that a professor of divinity in one of our universities should tell his hearers that he had never studied the subject further than a page or two in Watts' Scripture Catechism, and that this was the extent of his reading in divinity, what would he deserve?"

"Why, to be kicked out as an impudent impostor."

"Right. We will suppose further that one of her Majesty's ministers should proclaim, from his place in the House of Commons, that he had never read a single page of either history or political economy, and that he entertained the utmost contempt for such a course of study—what then?"

"We should say, in such a case, that the duty which her Majesty owes to her people, would oblige her to dismiss him from office, lest, by his ignorance and incapacity, he should involve the country in some great calamity."

"Then, sir—excuse me—perhaps you think that some degree of qualification is necessary to enable a public man to hold any high official situation?"

"Certainly. We are surprised, James, that you should ask such an absurd question."

"And yet, sir, if you look into the details of Freemasonry, of which you are the public director, you will find that your rule does not hold good."

"How is that sir? Men cannot be permitted to hold high offices in our noble Order without the necessary qualifications. They must have been initiated, passed, and raised, at the least."

"And is that all?"

"By no means. They ought to be perfectly acquainted with the Lodge Lectures, and the ceremonies of the Order——"

"And read?"

"Yes, and read; that they may become versed in its poetry and philosophy, as well as to acquire a competent knowledge of its laws and constitutions. Else how can they be qualified to regulate the discipline of the Lodges?"

"Take care what you say, sir, or I shall catch you tripping. Will you have the goodness to tell me what is the duty of the officers of Grand Lodge?"

"To assist the Grand Master in its government."

"They ought therefore, to have a perfect knowledge of the minutia of the system."

"Certainly; for in the absence of such a knowledge they would be incompetent to hold the office."

"And how is that knowledge to be acquired?"

"By a regular attendance on the duties of their Lodge; by passing honorably through all its offices; and by reading and reflection in private."

"Now, sir, I have you; for in your own reports we find many Grand Officers publicly declaring, at successive Grand Lodges, that they had not complied with these requisitions; that they had never studied the subject at all; and that they had not even read the 'Freemasons' Quarterly Review,' which is the only accredited organ of the Order in these English dominions; and without a knowledge of its contents, I am sure no one can understand the real nature and design of our noble Institution. And therefore it follows that your theory is Utopian, and not adapted to the refinement of the times in which we live. A man is capable now a days, of holding a dignified office, although professedly ignorant of the first principles of the science he undertakes to explain; and a grave professor, like any street preacher, may thus, by virtue of the cramming process, flourish away at his ease, even though he be ignorant of his A B C. Now, if I were a Masonic Legislator, I would frame a series of examination questions, embracing every important point of doctrine, discipline, history, philosophy, and law; for how can a man be qualified to regulate the details of an Institution about which he professedly knows nothing. I would have every Grand Officer understand distinctly what is a landmark and what is not,—for there appears, as we may gather from some recent disclosures, a most lamentable ignorance on this important

point. Such a course would have a tendency to silence some of those worthy Brethren who plume themselves on their want of Masonic knowledge.

"Not Fortune's worshipper—

I am now quoting a poet who was greatly esteemed in my youthful days, although not much read at the present time—

'Not Fortune's worshipper, nor Fashion's fool,
Not Lucre's madman, nor Ambition's tool,
Not proud nor servile; be one poet's praise,
That, if he pleas'd, be pleas'd by many ways;
That flattery, even to kings, he held a shame,
And thought a lie in verse or prose the same.'

James having thus delivered himself, chuckled inwardly.

ADIEU AUX FRERES DE LA LOGE DE ST. JAMES.

PAR M. LEON DE WAILLY.

ADIEU ! un chaleureux et tendre adieu,
Chers freres du nœud mystique !
Vous du petit nombre des favorises, des illumines,
Compagnons de mes joies mondaines !
Quoique je doive me hater vers des terres etrangeres
Poursuivant la boule glissante de la fortune,
Le cœur attendri, et l'œil plein de larmes,
Je penserais toujours a vous, quoique bien loin.

Souvent je me suis reunis a votre bande joyeuse,
Et nous avons passe la nuit en gais festins;
Souvent, honore de commandement supreme,
J'ai preside les fils de la lumiere:
Et a cette clarte hieroglyphique
Que les artisans seuls peuvent voir,
La memoire fidele ecrira dans mon cœur
Ces scenes heureuses quand je serai bien loin.

Puissent la liberte, l'harmonie et l'amour
Vous unir pour le grand dessein,
Sous l'œil omniscient d'en haut
Le glorieux architecte divin,
Afin que vous puissiez garder la ligne infallible,
Vous eleuant toujours par la loi du plomb,
Jusqu'a ce que l'ordre brillant reluise completement
Telle sera ma priere quand je serai bien loin.

Et vous, adieu ! Vous que vos merites appellent
Justement a porter ce signe supreme !
Que le ciel benisse votre honore et noble nom,
Cher a la Maconnerie et a l'Ecosse !
Permettez moi ici une derniere requete
Quand vous vous assemblez tous annuellement
Un coup a la ronde, je le demande avec une larme,
Pour le barde qui est bien loin.

SECRET SOCIETIES.

BUT it is said to be inconsistent with the Gospel to hold societies thus secretly guarded. Let Him who "spake as never man spake," speak for Himself—"Unto you," He says, to His disciples, "it is given to know the mysteries of the Kingdom of Heaven, but unto them without all these things are done in parables." When He stood before the High Priest, and was asked of His doctrine, He replied, "I spake openly to the world; I ever taught in the Synagogue and in the Temple, and in secret have I said nothing" contrary thereto. This He said of His doctrine and teaching. But the secrets and mysteries of the Kingdom of Heaven were another matter. It was only a few hours before He thus spake of His teaching—His doctrines—that He had instituted the great sacramental mystery of His religion, in secret, with His disciples alone. And this sacrament of the last supper was, for some centuries, always a secret mystery, known only to those who by baptism had been initiated; until, alas! the Church began to court the world, and then those sacred mysteries of that heart-rending event were made a public spectacle of,—alas for the Church that it is so!—[*Rev. E. M. P. Wells.*]

THE LADIES.

At a Masonic banquet held at Margate, England, in August last, at which the ladies of the Brethren were invited,—

Dr. CRUCKFIX begged to propose the health of the "Ladies"—(great cheering.) It was the first time out of London that he had had the opportunity of doing so in their presence; and it afforded him the greatest pleasure to acknowledge the genial influence they invariably shed over all Masonic meetings they attended; and he but faintly expressed the wishes of the Brethren that at all festivals the better sex should form a part of the social meeting; their presence would add to moral happiness. Some folks who were inimical to Freemasonry were continually whispering, serpent-like, into the ear of woman that there must be something wrong, if not absolutely bad, in the system, or why keep secrets from the world; but he had some experience of the sweet character of woman—knew she was far superior to man in natural kindness; and that so far from questioning the propriety of his secret, she would not desire its betrayal, knowing that a man who could violate his obligation to his Brother, would not be true to herself—(great cheering.) Woman had her duties, her responsibilities—home, sweet home, was her sphere—there, with her husband and children, she exercised the loving and affectionate benevolence of her heart, and made him happy whom she had sanctioned by her selection. It was man's fault and not woman's if he was otherwise than happy—(great and long continued cheering.)

CORRESPONDENCE.

Savannah, Geo., Nov. 4, 1848.

C. W. MOORE, Esq.—*Dear Sir and Brother*:—As you kindly (and satisfactorily to my mind) answered my inquiries in the September number of the Magazine, relating to a case of expulsion, I deem it proper to inform you that the Grand Lodge of Georgia, by an unanimous vote, (or at least without a dissenting vote) sustained you in relation to the first question on the first page of No. 11 of the Magazine, and declared the individual expelled, and allowed him the privilege (at the next annual communication,) of his appeal.

The Grand Lodge of Georgia, was opened on Tuesday morning the 31st October, by Deputy Grand Master John Hunter, of Savannah, and the usual committees were appointed to examine the various documents, &c. The most important report that was made was that of the Committee on the state of the Grand Lodge and foreign correspondence. Their report consisted of a review of the most important articles of nearly all the Grand Lodges in the United States; and in order that the members might be fully conversant with all the topics, it was ordered to be published with the minutes, and the action of the Grand Lodge thereon was deferred until the next annual communication. The report consisted of about 120 pages of letter press, and will no doubt be an interesting document to the Fraternity—in Georgia at least.

On Wednesday morning, a committee was appointed to wait on the Hon. William C. Dawson, M. W. G. M., and introduce him into the Grand Lodge, which was carried into execution, and the G. Master took his seat as the presiding officer; after which he delivered a short but very appropriate and feeling address to the Brethren assembled, numbering about 150.

On Thursday, at 11 o'clock, A. M. a procession was formed and proceeded to the Baptist Church where the Grand Officers elect, were installed; after which a truly Masonic Oration was delivered by Br. J. F. Cooper, of Dahlo-nega. The Oration I presume will be published agreeable to a resolution of the G. Lodge, requesting a copy for that purpose.

The Officers for the ensuing Masonic year were elected on Wednesday afternoon, and were as follows, viz.:

Hon. William C. Dawson, M. W. G. M.; John Hunter, 1st. R. W. D. G. M.; T. M. Furlough, 2d, do.; J. F. Cooper, 3d; Gaulding, S. G. Warden; J. W. King, J. G. W.; P. Solomon, G. Tr.; S. Rose, G. Sec'y; W. K. Kitchen, G. Lecturer; Rev. H. C. Carter, G. Chaplain; W. B. Bowen, G. Marshal; Rockwell, G. Pursuivant; Patillor, S. G. Deacon; L. C. Simpson, J. G. D.; Bros. Brooks, J. C. Johnson, and J. R. Johnson, Stewards; Br. Jason Burr, Tyler.

There were fourteen new Lodges chartered at this meeting, and twelve at the last meeting; so you will perceive that the cause is onward—Georgia now numbers 78 Lodges.

As you may probably receive a more full account from some one, I will not go into any further particulars, except to remark that the session was one of harmony and unanimity. The communication was closed on Thursday night, at a late hour, and a short address was again delivered by the M. W. G. Master, in which he stated that, at the close of each session he felt as if he were a better man than when he came there, and that his heart was more deeply impressed with the principles of our Order—*Charity and Love*.

Fraternally,

C.

Owensboro', Ky., Oct. 27, 1848.

COMP. MOORE—*Dear Sir* :—It will afford me pleasure at all times to aid you in disseminating Masonic knowledge in these ends of the world;—Masonry to be appreciated must be understood, that its practice may accord with the divine precepts which it inculcates; and in the language of our past Grand Master Daveiss, "if you would have a beautiful temple, be sure that each stone taken from the quarry is well polished before you receive it, and continue to examine carefully and particularly each stone after it is received and built in the wall, and if you discover any material defect, which had been overlooked and which cannot be removed, tear it out and throw it over into the rubbish; for it is better to lose one stone, than to mar the beauty of the whole building."

I have ever taught that the lives and conduct of the Fraternity constituted the best commentary upon the value to be placed upon the Institution. What advantage is it that we teach Brotherly love, and truth—prudence, temperance, fortitude and justice—the duties we owe to God, our neighbors and ourselves—that we impress upon the Brethren the importance of circumscribing our desires, and keeping our passions within due bounds—to walk uprightly before God and man, and to square our actions by the square of virtue? What benefit will arise from all this parade of words and moral precepts, if our own conduct is not influenced by the same, and correspond with these principles—we will be as "sounding brass and a tinkling cymbal;" we will lose our influence in doing good in the world, and the glorious banner of our time honored Institution will trail in the dust, and a proverb of reproach will be used against her, physician heal thyself; but Brethren I am pursued after better things of you, although I thus speak—things that will edify one another, and that will raise high the standard of morality and brotherly love, and foremost in every good word and work.

New life and vigor appear to be infused in our Lodge and Chapter, and we are receiving accessions of the very best materials, and are determined to live up to the tenets of our Order, and thereby put to shame such as would speak evil of Masonry. Believe me to be yours in fraternal regard,

S. F. OGDEN.

MASONIC INTELLIGENCE.

IRELAND.

Our Irish correspondent sends us the following items :

Br. Michael Furnell, Esq. LL. D. and Mrs. Furnell, have arrived at Cahirelly Castle, their family seat.

We are happy to say that Freemasonry in France (which had been lately suspended voluntarily owing to the state of siege) has resumed its labors on a more solid and brilliant basis than ever, being recognised and sanctioned by the law. No less than eight zealous, eminent, and devoted members of the Order hold high position in the National Assembly. Notification of the fact was received this day from the G. O., by our esteemed Provincial Grand Master, M. Furnell, who has been actively engaged in this district for some days advancing the interests of the Order. On the 11th September having attended No. 55, Tipperary, where much important labor was accomplished, which a happy banquet succeeded; and on the 20th, in Limerick, he held successively meetings of 333, of the Prov. Grand

Lodge, of Royal Arch, and of the Chivalric Orders—all of which were fully attended, commencing at 11 o'clock in the forenoon, and closing only at 6 in the afternoon. And on the morning of the 21st he visited the Ancient Lodge 49, Charleville, where a number of distinguished Brethren met to celebrate the affiliation of the first of Irish Masous, Sir John Macneil, as a member of the Lodge.

We stated that the Society of Friends in England, Ireland and America, contributed and administered a sum total of £193,882 for relief of Irish distress in the last two years. Calcutta contributed over 40,000 rupees, and the Masonic body there were the first to institute a fund by subscription of 5,000 rupees.

On Friday October 12, a brilliant re-union of Free and Accepted Masons assembled in Dundalk. The Right W. the Grand Treasurer, Br. T. J. Quinton, opened the Lodge, assisted by the Rt. W. the Prov. G. Master of North Munster, Br. M. Furnell, Br. J. M. Pooley, of XII., Br. Major Burdett, W. M. of 728, Br. G. R. Rankin, of 2, as office-bearers, and a number of distinguished members of the Order. A warrant of constitution from the Grand Lodge of Ireland, granted to Brothers the Hon. A. F. Jocelyn, Sir John Macneil, and S. Morton, to hold a lawful Lodge of Free and Accepted Masons in the town of Dundalk, having been read and approved, the illustrious Brother, Captain A. F. Jocelyn, Sov. Gd. Insp. Gen. 33rd, and P. S. Grand Master of Scotland, was inducted to the throne, invested, and saluted, according to ancient mystic form. The Worshipful Master of the Eureka Lodge No. 47, Br. Sir John Macneil, of G. M. L. Sen. Warden, Br. S. Morton, of 44 J. W., the founders and original members of the Lodge being proclaimed, the Lodge was called up in the different degrees of symbolical Masonry, and the grades of each having been severally conferred on qualified Brethren, the W. Master stated, that with much regret he felt his anxiety for the welfare of the Order, and of Eureka Lodge in particular, obliged him (in consequence of the removal of his regiment from Dundalk) to request of the Lodge to accept his resignation of the honorable office in which their kind selection had placed him, and to elect their excellent Senr. Gd. Warden thereto, which having been agreed to, Br. Sir John Macneil was in due form inducted, &c. W. M., Br. S. Morton Sen'r Warden, and Br. Lord John Beresford, Jun'r Warden.

JAMAICA.

KINGSTON, JUNE 26.—*Union y Concordia Lodge*.—This being the day appointed for the annual installation of the officers, a very numerous gathering of the Brethren of the several Lodges took place at their usual Masonic room.

The Lodge was opened in due form about eight o'clock, when a large number of Past Masters presented themselves for the purpose of assisting in the ceremonies of the evening, among whom we noticed the distinguished Most Worshipful General Jose Antonio, Ex-President of the Republic of Venezuela, who was received with high Masonic honors, and conducted to his appropriate seat.

The usual ordinary routine of business having been disposed of, the Worshipful Master called upon Brother Scott, of the Senior Lodge in this province, to undertake the important office of installing the Master elect, according to ancient custom. This having been done, Bro. Emanuel Leon appeared in his place as the Master installed for the ensuing year, and proceeded to form his administration by installing the officers.

The Worshipful Master and the several officers individually returned thanks for their respective appointments.

The Lodge was closed according to custom, and the Brethren adjourned to Sussex Hall, where a sumptuous banquet was prepared for the occasion. About one hundred and twenty gentlemen sat down to the entertainment. After which the Worshipful Master rose, and called for a bumper, when he proposed to the health of "our Sovereign Lady the Queen," which was received with all the loyalty and enthusiasm which distinguish the Fraternity; the band playing the national anthem. He next gave successively, "Prince Albert, the Prince of Wales, and the Royal Family;" "the Army and Navy;" "His Excellency Sir

Charles Grey;" "the Earl of Zetland, Grand Master of the United Grand Lodge of England;" all of which were drunk with marked loyalty and great applause.

The Worshipful Master hereupon called upon Bro. Fiddes, who presided at one of the wings of the table, to do honor to the distinguished visitor of the evening, by proposing his health.

Bro. Fiddes accordingly rose. He said he felt some diffidence in proposing the health of the visiting Brother, General Paez, for he was incapable of doing justice to the merits of that gallant and distinguished man. During the many years that the general presided over the councils of his country, he has been characterized as the staunch upholder of good order, as well as the enemy of oppression, and the true friend of liberty. Unlike many men who aspire to power for the purpose of self-aggrandizement, he had, with a true and noble patriotism, devoted his life to the promotion of the welfare and happiness of his fellow-countrymen. He had neither idly neglected nor selfishly abused the high offices which were invested in him; but, acting always on the great principles of Fraternity and benevolence, on which Masonry is founded, he has never swerved from the path of rectitude. These public virtues in the General, reflect on him high honor, and entitle him to the estimation of every Mason and every right-thinking man. The fame of his achievements has extended and been appreciated, far beyond the circuit of his own country. It was sufficient to strike the attention of our late sovereign William the Fourth, who presented him with a handsome testimonial in admiration of his public conduct. As an officer of the Union y Concordia Lodge, he (Bro. Fiddes) thanked General Paez for his visit this evening, and, on behalf of the Brethren generally, he begged to convey to him their high consideration and regard. The Fraternity wished him all prosperity, and prayed that the blessing of the Grand Architect of the Universe may never forsake him—(cheers.)

The band immediately struck up the air of his country—the *Cachoucha*.

The toast was responded to with loud and enthusiastic cheering, which lasted for several minutes. As soon as a hearing could be obtained, the general rose and addressed the Brethren thus:—"From the moment in which I received an invitation from the members of the Union and Concordia Lodge to be present at their Installation, I considered myself highly honored. The reception which I met with in the body of the Lodge augmented my satisfaction; and now, finding myself in this splendid banquet, all conspire to fill my heart with gratitude for your Brotherly kindness. I regret much that, from my want of knowledge of the English language, I did not know the exact time to address you in the Lodge, to thank you for the high compliments paid me. I am inspired by the most lively emotion of gratitude to you for the honor you have done me, in drinking my health this evening; more so, as allusion has been made by the Brother who proposed the toast, to some deeds of by-gone days, in the achievement of which I sought nothing but my country's welfare. The reminiscence inflames my ardor, and pictures to my mind the early history of my native country, that history of which I shall ever be proud, and proud of the recollection of their actions, the maintenance of liberty. Circumstances, to which I need not now advert, have brought me forward again for the defence of its constitution, a love for which has ever actuated me in the government of my people, whilst the fraternal principle which Masonry inculcates, the practice of justice and equity, has ever characterized my disinterested actions during the period which demanded my prowess."

UNITED STATES.

MISSISSIPPI.

We make the following selections from the proceedings of the Grand Lodge, at its last annual communication:

JURISDICTION OVER NON-AFFILIATED MASONS.

R. W. Br. Malone asked the following question of the M. W. Grand Master: Has a Lodge the right to try a non-affiliated Mason for 'unmasonic conduct' committed while residing within the limits of said Lodge, after he has removed

out of its jurisdiction as well as out of the jurisdiction of the Grand Lodge under which such Lodge is working?

The M. W. Grand Master answered in the *affirmative*, and his opinion was sustained by a vote of the Grand Lodge.

[This decision is amply sustained by established precedents.]-*Editor Mag.*

DUES FROM LODGES UNDER DISPENSATION.

The following was adopted as an amendment to the constitution, Sec. 3, Art. 3

"Lodges working under Dispensation not being regularly constituted and not entitled by the Constitutions of Ancient Freemasonry to representation in the Grand Lodge, that the fees paid by the said Lodges for their Dispensations and Charters, be considered ample compensation to the Grand Lodge for the privileges said Lodges enjoy while under Dispensation, and that hereafter they shall not be required to pay annual dues to this Grand Lodge."

The Report of the committee on foreign correspondence is an interesting paper, and from it we make the following extracts:—

RAPID INCREASE OF MASONRY IN THE WEST.

If the rapid acquisition of initiates, were a certain criterion of the prosperity of Ancient Craft Masonry, then we of the Great Valley might exhibit our thousands and Lodges and thirty thousand workmen with heartfelt pride and satisfaction; but although we hope, nay, believe, that the materials have been carefully selected, the mortar well tempered and in their intimate union exhibit the Master's skill, we must not shut our eyes to the fact, that in this very apparent prosperity, may be found the seeds of a decay as rapid as the growth. Our Eastern brethren startled by the sudden appearance of a magnificent temple in the very midst of the forests, where but the day before not a stone of the foundation was laid, almost believe it to be the work of the Genii of the Lamp which another sun may find spirited away, and not the solid Masonry of Craftsmen, whose instructions and designs were perfected on Mt. Moriah, and they kindly warn us of what they deem approaching danger. We would be unwise to disregard the caution, and although the increased stringency of our regulations and increased severity of our discipline show that we have already seen the danger and have not been unmindful of the trusts committed to our care, still, greater vigilance may not be amiss in guarding our portals against the admission of the immoral, and those who seek our altars to aid themselves to mount the *political* and not the *moral* ladder, or from other equally unworthy motive, yet, as we are not all young Masons, and as all of our original, and many of our present masters, were enlightened by the Orient of the older States, and as they concentrate, as it were, in our Lodges the light emanating from all the East, we trust that there is less danger to be apprehended than we, or our Brethren imagine.

INITIATION OF CANDIDATES.

Your committee would, however, recommend the strict enforcement of a rule, that a petition for initiation and for each advancement of the candidate shall lie over, for consideration, at least one month, and that no action should be had upon such petitions except at regular meetings of the Lodges and that no case shall be considered as one of emergency except when the candidate is about to remove permanently from the State. Many of the Grand Lodges have recently determined to adhere rigidly to this rule. The M. W. G. Master of Virginia says, "the impropriety of the opposite practice is evident without comment." The Grand Lodge of Florida expresses the opinion, in which your committee agree, that, "no Grand Officer, or Grand Lodge has a right to dispense with any ancient usage or constitution of Masonry," and declares this to be one of the ancient landmarks, which cannot be changed by any authority. The Grand Lodge of Ohio condemns the rapidity with which candidates are advanced generally, as a violation of an ancient rule.

NEW TESTS FOR CANDIDATES.

The application to candidates of new tests, by the Grand Lodges of Prussia, Tennessee, Ohio, &c., is a subject of great importance. Illinois, which gave birth to one of these illegitimates, has discarded it, or, at least, holds the question of acknowledgement under consideration, but unfortunately, no doubt was expressed, until North Carolina had praised its comeliness and adopted it as her own. Prussia closes her door to all who are not christians. Tennessee, by her own resolution, requires a belief in a future state of rewards and punishments.* Illinois "is clearly of the opinion that a distinct avowal in the divine authenticity of the Holy Scriptures, should be required of every one who is admitted to the privileges of Masonry; and that a denial of the same is an offence against the Institution, calling for exemplary discipline." Tennessee quotes, without disapproving, and North Carolina commends this language! "To know that these tests are new, and were unknown but even a few years ago, is sufficient to condemn them, whether we consider them harmless or their tendency good or evil. Admit either of them, and the spade among our emblems will be found not without its use, for Ancient Freemasonry must have its grave. But it is not our intention to discuss the question here; and we will merely now throw our opinion into the scale with that of the M. W. Grand Lodge of Connecticut—which is "that they are pained to learn that some of the Grand Lodges of Europe have instituted a religious test, by decreeing that no person shall be admitted to the privileges of Freemasonry, who has not been baptized into the Christian faith! This we feel we cannot condemn in too strong terms. It has been the peculiar boast of Masonry, that within the walls of a Lodge may be gathered the Christian, the Jew, the Mohammedan and the Pagan, whose adoption of the principles of the Order enables them to dwell together in unity, with no sectarian or national jealousy to disturb the harmony of their social intercourse. By the decree alluded to above, the universality of Masonic sympathy and charity is destroyed, and the institution placed on a footing with the more grovelling and sordid organizations of the world."

THE GRAND LODGE OF VERMONT.

The resurrection of the M. W. Grand Lodge of Vermont, whose usefulness has been suspended for sixteen years, and whose foes, aided by traitors in her own household, had long since rejoiced in her supposed death, and whose members were excluded from juries and deprived of political rights and whose persons were scarcely safe, proves that Masonry, being the household of Truth, must triumph; that to her open enemies she is as the Rock of Gibraltar and has nothing to fear from without, nor even from enemies within. We congratulate our firm and consistent brother, Nathan G. Haswell, P. G. M., and his worthy associates in the final reward of their fidelity, and warmly welcome our sister back into the family circle, trusting that she will take full revenge upon her enemies and "heap coals of fire upon their heads" *by returning good for evil*, and not doubting that she will extend her good offices to all the world who shall need her assistance.

GRAND LODGE JURISDICTION.

The Grand Lodge of Kentucky in 1846 adopted the following:—

"Resolved, That the 6th Article of the Constitutional Rules of the Grand Lodge be so amended as to authorize Lodges under the jurisdiction of this Grand Lodge, situated on the borders of this commonwealth, to receive members from other States, residing in the neighborhood: Provided, the Lodges so receiving them are nearest to their places of residence."

Tennessee has a similar regulation, but requires the consent of the nearest Lodge in the adjoining State, but she goes further and publishes the following regulation, which your committee think a very good one and advise the adoption

* The Grand Lodge has since rescinded this regulation.—[Ed.]

of one similar, at least to have effect on the borders of those States whose Grand Lodges will adopt one of like kind in reference to our border. Something of this kind has been much needed for the convenience of individual Brethren:

"Resolved, That this Grand Lodge fully concedes to the Lodges in all the adjoining States upon our borders, the right and privilege of receiving and initiating into their Lodges, citizens of Tennessee residing on our borders, whose residence shall be nearer such Lodge than to any Lodge in Tennessee, and who may choose to apply for the same, in as free, full, and ample a manner as they receive the citizens of their own States respectively."

"Resolved, That it be made the special duty of the Grand Master of this Grand Lodge to correspond with the Grand Masters of all the adjoining States, to call the attention of their respective Grand Lodges to this subject, and for their reciprocal action and decision, to the end that a permanent and reciprocal rule of action may be settled and established throughout all the Lodges on our respective borders."

MISSOURI.

The Grand Lodge of Missouri held its annual communication at St. Louis, in May last. The M. W. Joseph Foster, G. M., opened the session with an interesting address, from which we may hereafter make extracts.

THE MASONIC COLLEGE.

From the report of the committee on the College, we make the following extract. It cannot fail to interest and gratify the friends of this noble institution. We are pleased to perceive that our excellent friend and Brother S. W. B. Carnegie, not only continues to devote his talents and personal efforts to the promotion of its interests, but that he has just relinquished to the Grand Lodge a claim of \$444 27, for services rendered as agent of the College—an act for which he will receive his reward in the gratitude of his Brethren and the thanks of the friends of the orphan:

"Your Committee ought not, here, to express any opinion as to the causes which operated in arresting operations at the former location; but must express to the Grand Lodge their earnest desire to avoid the consequences which may arise from too strong an effort to obtain the services of a faculty at too low a price. Many complaints have been made respecting the previous organization, management, and control of the College. True it is, errors and mistakes have been made, and wrongs have been unintentionally committed; but let us profit by past experience. The undertaking was without an example to guide, or a rule to govern us. All, doubtless, have acted from the best motives, however erroneous their determinations; and let us console ourselves by the reflection, that, under the most adverse circumstances, so much has been learned for our future direction; so much accomplished in the glorious cause. We commenced without a dollar; we have now an edifice costing fifteen thousand dollars, and funds, in a safe condition, amounting to more than eleven thousand dollars; which will soon produce an annual income; there is, also, real estate to the value of five or six thousand dollars."

"Your Committee feel that there is not only no reason to despair, but, that, from what has already been effected; from the high-spirited ardor, the firm and determined purpose, the untiring zeal and lively benevolence of the Fraternity—as well as the soul-cheering influences which an admiring community have extended, to buoy us up, urge and cheer us on, in the inexpressibly glorious cause;—we have much to hope, much to expect and though we should lament our failures and our follies, we may justly rejoice at the prospect of a brighter future, and confidently hope that the day is near at hand when we "shall bring forth the cap stone of the Institution," with shouting and praise—an Institution which will furnish a home to shelter, and a school to educate, the helpless orphan

of every indigent Mason; an Institution, the sight of whose stately columns and open doors, will brighten the woe-worn features and hush the heart-rending wailings of the disconsolate widow."

The report of the committee on foreign correspondence is drawn by Br. Carnegie, and is an able and interesting document. We extract as follows:

"These documents did not reach your Committee until recently; opportunity for the bestowment of merited attention upon them is not, therefore, afforded. They come—the silent, peaceful messengers of good will and fraternal regard—bearing with them the affectionate greetings of our Brethren, and the tidings of peace, prosperity, and security—to cheer us on in our glorious toil. They come, with the gentle voice of reproof, for such of our acts as are deemed erroneous; of approbation for what is praiseworthy, and of cheering in our labor of love.

"Your Committee are gratified to find, from a perusal of the journals of proceedings received, the clearest evidences of a regularly increasing and faithful attention to the great interests of our Institution. In the messages of the respective Grand Masters, and the reports of the various Committees, truths most important—morality the most pure—and principles the most sacred—are inculcated and defended, in a style at once eloquent, chaste, and pure; evincing a thorough knowledge of the philosophy of our mystic rites, and an untiring ardor in the great cause of Masonic Benevolence—that Benevolence which performs all that human power can accomplish, to dry the tear and hush the sigh of the mourner.

"But your Committee, in the space prescribed for this report, cannot, by any general remarks of their own, do justice to the subject submitted; and will perform their duty to the Grand Lodge more acceptably, perhaps, by quoting from those journals, in their own more elegant style, the arguments and opinions of the several Grand Lodges, on those subjects which are of general interest to all—noting such facts as may be most useful in guiding this Grand Grand Lodge in intricate duties devolved upon us.

"The subject of the most transcendent importance, and which appears to engage the attention of many Grand Lodges, is, the Education of the Orphan. This has engaged the most anxious attention, and elicited the most strenuous efforts of this Grand Lodge, for the last eight years; and it is at once cheering and encouraging to contemplate the progress of the cause since that day. You were the first to commence this noblest benevolence.—Eight years ago, you, in weakness, began that which others, in their strength, have since accomplished; and it is with pleasure we behold other Grand Lodges, clothed in their more ample power, outstripping us in this glorious enterprise. Our position is changed, Then we occupied the front rank—calling out to others to follow. We advanced with trembling steps, without an example to guide, and fearful of the issue. Now we stand upon the proud eminence then assumed; and without envy or an undue spirit of emulation, but with most profound gratitude to the great Father of All, unite our joy with that of our Brethren of other Grand Lodges, who have excelled us in the glorious effort, on the triumphant success with which their exertions have been crowned. Your Committee have not before them returns from all the Grand Lodges; they cannot, therefore, enumerate all that have devoted their energies to this important measure. But enough appears to assure this Grand Lodge in entertaining the confident, pleasing hope, that the period is near at hand when every Grand Lodge in our Union will have established a School and Asylum for the maintenance and education of every destitute Orphan, male and female, of our Brethren; when a thorough business education, and the requisite instruction in true religion, morals, and virtue, shall be brought within the reach of all.

REMOVAL OF THE GRAND LODGE.

The amendment of the By-Laws, changing the place of meeting of the Grand Lodge, was taken up, and adopted, as follows:—

Resolved, That the first Section of the first Article of the By-Laws of this Grand Lodge, be so amended as to read as follows:—

The Grand Lodge of Free and Accepted Ancient Masons of the State of Missouri shall hold its regular Grand Annual Communication in the city of Boonville, in said State, on the first Monday in May of each year hereafter; and the Grand Officers shall be elected and appointed at those meetings, as provided by the Constitution.

The yeas and nays, upon this amendment, were as follows:—yeas 79, nays 48

EXPULSION.

Br. Nowlan offered the following resolution, which was adopted:

Resolved, That the Grand Secretary be directed, in making up the proceedings of this Grand Lodge, to refer to the proceedings of Arrow Rock Lodge, No. 55, for the year 1847, and notice the expulsion of C. M. Bradford, a Master Mason, and have it published therewith; and also in C. W. Moore's Magazine printed in Boston, and in the Masonic Signet, printed in St. Louis.

This resolution was not forwarded as directed, or it would have been published at an earlier day.

OHIO.

The Grand Lodge of Ohio, began its annual session at Columbus, on the 25th Sept. More than three hundred members were in attendance says the Cincinnati Commercial, to which excellent and ably conducted paper we are indebted for what follows:

At 9 o'clock, A. M., on the above day, the Grand Lodge was opened in ample form, Most Worthy G. M., M. Z. Krider presiding; committees were appointed, which constituted the business of the forenoon, together with reports of the G. M. and the D. P. G. M. for the last year.

The various committees reported on the meeting of the Grand Lodge on the 26th. The Grand Lodge and the Grand Encampment, and visiting Brethren, joined in a procession at 2 P. M., in honor of Bela Latham, late G. M. of the Grand Encampment of Ohio, who died some time since. This procession made a most magnificent, imposing, and solemn show. There were more Knight Templars in the procession than were ever before seen there at one time, numbering upwards of eighty.

On the 27th the meeting of the Grand Lodge, and Grand Chapter were held to hear reports of committees, &c. &c. A resolution was passed on that day, making it obligatory for Masons to wear *white gloves and white aprons* on all funeral occasions in both the Grand Lodge and Grand Chapter.

On the 28th the Grand Lodge and Grand Chapter, were principally occupied in electing officers to serve for the ensuing year. A list of whom we give below.

OFFICERS ELECTED IN THE GRAND LODGE OF OHIO.

G. Master, M. Z. Krider, of Lancaster. D. G. Master, Absalom Death, Cincinnati. G. S. Warden, R. W. Reid, Tiffin. G. J. Warden, R. H. Miller, St. Clairsville. G. Treasurer, Timothy Griffin, Columbus. G. Secretary, B. F. Smith, Mt. Vernon.

OFFICERS ELECTED IN THE GRAND CHAPTER OF OHIO.

M. E. G. H. Priest, Jacob Craff, of Cincinnati. D. G. H. Priest, J. N. Burr, of Mt. Vernon. G. King, Platt Benedict, of Norwalk. G. Scribe, M. Benjamin, of Alexandria. G. Treasurer, J. C. Copelan, of Cincinnati. G. Sec'y., B. F. Smith, of Mt. Vernon. G. Marshal, H. M. Stokes, of Lebanon. G. Chaplain, Rev. E. Burr, of Portsmouth. G. Lecturer, Samuel Reed, of Cincinnati.

On the evening of the 28th, the Grand Encampment and the Grand Council commenced their sittings.

MASONIC CHIT CHAT.

☞ The reader will find, on a preceding page, a very good representation of the Washington Monument. We see it stated in the papers that it has been carried up some twenty or thirty feet, and understand that the funds on hand will enable the building committee to carry it up to forty or fifty feet. Here it will probably remain until Congress undertakes its completion, and the sooner it does so the more creditable it will be to the country. It is a national work and should be paid for out of the national treasury.

☞ The new "*De Molay Encampment*," in this city, will probably commence active operations at its regular communication the present month. Some little delay has occurred, as a matter of course, in adopting and procuring the necessary regalia; but this has now been decided on, and is nearly ready for use. We hardly need add, that it is of a very fine description,—rich, appropriate and chaste.

☞ The Earl of Dalhousie, Governor-General of India, has accepted the appointment of Patron of the Masonic Lodges in that remote quarter of the world. The same office was held by the late Marquis of Hastings, when Governor of India. We shall publish the address on the occasion, and the reply of Earl Dalhousie, in our next.

☞ A fire broke out on the 30th June, at the back of Freemasons' Hall, London, which for sometime threatened, for a second time, to destroy that magnificent building. It reached the room in which the property of the Supreme Grand Council 33d was deposited, and which, though not destroyed, is rendered unfit for use. It was however covered by insurance.

☞ The Grand Lodge and Grand Chapter of this Commonwealth will make quarterly communications at the Masonic Temple in this city, this month. See advertisements.

☞ We have an interesting letter from our Paria correspondent, a translation of which will be given next month.

☞ In the Grand Lodge of Mississippi, Feb. 22, Br. Scott moved to appropriate two hundred and fifty dollars to be expended by Br. Champlain toward the expense of Educating four blind children of Masonic parentage, which motion was adopted. And on motion of R. W. Bro. Malone the appropriation was ordered to be paid out of the Educational fund.

BENGAL, India.—There are now twenty-nine Lodges in Bengal. Of these, there are eight at work in Calcutta, fifteen in the provinces, and six are in obedience.

GENERAL G. LODGE.—The Grand Lodge of Maryland, at its communication in May last, adopted the Constitution for the proposed General Grand Lodge as submitted by the Convention of Delegates.

DEFINITIONS. 1. *Ample form*. The G. Lodge is declared to be opened in *ample form* when the G. Master presides. And in

2. *Due form*—when the Deputy Grand Master presides. And in

3. *Form*—when it is opened in the absence of both the Grand Master and his Deputy.

4. *Discharged Member*. The term is applied to a member of a Lodge who has been discharged for non-payment of his quarterly dues, or other violation of the local rules of his Lodge.

The only political creed known in Freemasonry, is patiently to submit to legal authority, and to conform with cheerfulness to the laws and constitution of the government under which we live.

Brotherly Love, Relief and Truth.—Principles impressed in the Lodge, and carried out in the practice of every worthy Mason.

Woman.—"The morning star of infancy, the day star of manhood, the evening star of age.

As the key-stone is the support to the arch, so is a virtuous and agreeable woman the greatest blessing to man."

THE
FREEMASONS'
MONTHLY MAGAZINE.

VOL. VIII.]

BOSTON, JANUARY 1, 1849.

[No. 3.

RECONSIDERATION OF VOTES AND BALLOTS
IN LODGES.

Lynchburg, Va., Nov. 14, 1848.

BR. C. W. MOORE,

DEAR SIR—A circumstance occurred in our Lodge which has given rise to some diversity of opinion, and I would be much gratified with your views upon the subject.

The petition of A. is sent in in the regular way. It lies over one month agreeably to our by-laws; upon balloting there is one black ball against it—consequently rejected,—and the proper record made; but a day or two afterwards, (before notice of said rejection is forwarded to the Grand Secretary,) a Brother conveys word to the Master that he put in a black ball under a wrong impression, and since has become entirely satisfied, with regard to the petitioner, and desires a reconsideration, in order that he might correct his vote.

Under these circumstances could the Master arrest the notice until the next Lodge? And would it be Masonic for the Lodge at its next meeting to reconsider its former action? Or must it postpone action until the expiration of the time specified in the general regulations?

Does not, in your opinion, the matter resolve itself in the fact, whether a Lodge of Masons have the right at any and all times to correct errors? And if so, then the sooner done the better, provided no injury is done to others, and due notice is given?

Yours Fraternally,

JNO. ROBIN McDANIEL.

The case, as presented by our correspondent, stands thus:—A. is proposed for the degrees. B., under a misapprehension, casts a black ball against him. This rejects A. The next day, B. discovers that he has committed an error, and desires to correct it. How can he accomplish his object?

We assume as true, that there is no provision in the by-laws of the Lodge, or regulations of the Grand Lodge of the State, applicable to the case. On this presumption we proceed to answer the inquiry.

In ordinary legislative proceedings, a vote may be reconsidered at the meeting at which it is passed; or it may be reconsidered at the ensuing meeting, provided notice of the intention to move for a reconsideration is

given by the mover at the preceding meeting. This is the general Parliamentary rule.

Another method, which is sometimes resorted to in extraordinary cases by the Lodges, to effect this object, is to state, on the usual notifications to the members,* that a motion to reconsider the vote (naming it) passed at the previous meeting, will be made at the ensuing meeting. When this course is resorted to, the notice so given is considered equivalent to a notice give in open Lodge, and in proper time. It is not, however, practised but in extraordinary cases, and then at the discretion of the Master. If the notifications be seasonably issued, and proper care taken that each member of the Lodge is personally notified, no improper consequences are very likely to result from it. It is not, however, safe as a general rule.

A third rule, and one which obtains in this Commonwealth, is, that "no vote can be reconsidered by a less number of members than were present when the vote was passed;" and a vote adopted at a regular meeting cannot be reconsidered at a special one.

This rule leaves the Lodges at liberty to reconsider, at their regular meetings, any vote passed at a prior meeting, if the required number of members be present. It is found to be convenient in practice, and we have never known any evil to result from it. It gives the Lodges an opportunity seasonably to correct any mistakes into which they may have fallen through hasty legislation.

The foregoing rules, however, apply exclusively to the ordinary legislative business of the Lodge. The admission of candidates for the degrees, is subject to other and different regulations. In this latter case a majority does not rule—a unanimous vote is required; and it is the privilege of every member to vote without the risk of being questioned as to the manner of his voting, or the motives by which he is influenced. One member may, therefore, to this extent, control the entire action of the Lodge. Such a power would be an anomaly in legislative proceedings. The rules which govern such bodies are not, therefore, applicable to it. But it is legitimate Masonic practice, and the regulations of Freemasonry are adapted to it. They guaranty to each and every member of the Lodge the privilege of determining for himself whether the candidate proposed is a proper person to be admitted as a Brother; and having so determined and voted, the Lodge cannot, by any action of its own, lawfully change the result. It cannot, therefore, reconsider the ballot. If this were permissible, the reconsideration could as well take place in the ab-

*Some Lodges do not call their meetings by notifications to the members. In such cases, special notices should be issued. These may be written or printed.

sence, as in the presence, of the dissenting members; and in this way an objectionable candidate might gain admission. It will not do to say that a dissenting Brother is bound to state his objections to the Lodge, and leave the members to decide on their validity. He is not bound to do any such thing. He is not bound to involve himself in personal difficulty to gratify the curiosity of his Brethren. He votes on his conscience and allegiance as a Mason, and in this he is protected by the laws of the Institution. The ballot cannot be reconsidered against his consent, because he might thereby be deprived of his highest privilege as a member of the Lodge, to the serious detriment of the whole Fraternity. It cannot be reconsidered with his consent, because the regulations give him no such controlling power over the action of the Lodge.

But, though a reconsideration of a ballot is not allowable, it does not follow that a candidate who has been improperly rejected, is thereby forever excluded from the Lodge. The remedy is easy. Take the case stated by our correspondent, as an illustration. A. applies for initiation. At the proper time, the ballot is taken, and B. deposits a black ball. A. is consequently rejected. This disposes of the case. Nothing more can be done with the present application. It is not before the Lodge. But B. soon after ascertains that he has been incorrectly informed as to the character of A., and that he has done him a wrong, which he is desirous of repairing. What is his proper course? To our mind the answer is plain. He should immediately call on the Master of the Lodge, state his case, and request him to direct his Secretary to withhold the usual notice to the Grand Secretary, until after the ensuing meeting of the Lodge, unless the Grand Lodge shall first assemble; in which case the Master will cause a statement of the circumstances to accompany the notice of rejection, and ask that no action in the premises may then be had by that body. At the next meeting of the Lodge, B. should make his explanations in writing, that they may be recorded. A. may then be re-proposed. The proposition will take the usual course.

This manner of proceeding will not necessarily cause a delay of more than one month in the admission of the candidate,—a matter of little consideration. Under Grand Lodges where there are special regulations prohibiting, for a given time, the re-proposing of candidates who have been once rejected, a Dispensation, on the facts, in a case like this, may readily be obtained of the Grand Master.

The candidate having been rejected in error, and subsequently admitted, will not of course be reported to the Grand Lodge as rejected. The object in making such reports, is to protect the Lodges under the jurisdiction, against applicants who have been found unworthy. In the case as

above stated, this necessity does not exist, nor is there any such object to be attained.

LODGES UNDER DISPENSATION.

Negree, Sabine Parish, La., Nov. 11, 1848.

DEAR BROTHER MOORE,—As you are looked to and quoted as high Masonic authority in this section of the country, we wish your opinion on the following question :—

Have Brethren who are made in a Lodge working under a Dispensation, a right to vote on any question before the Lodge, and also, for the reception of Candidates, &c.?

My reason for making this inquiry is, that the right has been disputed by some of the Brethren in this section, and they quote, as authority, your article on the powers of Lodges under Dispensation, in No. 8, vol. 7. I cannot understand the matter as they do, and as there is a diversity of opinion on the subject, we wish for light.

Yours Fraternally,

JOHN D. TUCKER.

Our understanding of the matter is, that the only legal members of a Lodge, working under the authority named by our correspondent, are the Brethren enumerated in the Dispensation itself ; and none others have a right to vote on any question before the Lodge.

The Dispensation is granted to a definite number of Brethren, and it authorizes *them* to assemble and make Masons. *They* alone are responsible to the Grand Lodge, or, in the interim, to the Grand Master, for the manner in which this is done, as well as for all their other proceedings as a Lodge. The initiates share no part of this responsibility. If the Lodge errs in its proceedings, they incur no censure on that account. They are known to the Grand Lodge only from the returns of the Lodge at the close of the year, or term for which the Dispensation runs. All the responsibility rests with the petitioners to whom the authority to work as a Lodge is granted ; and they only can be required to answer before the Grand Lodge for any irregularity in the proceedings. There would, therefore, be manifest impropriety, if not actual injustice, in allowing the initiates the privilege of voting ; for it is not unfrequently the case that the initiates exceed in number the original petitioners, long before the expiration of the Dispensation. In such a case, to allow them to vote in the affairs of the Lodge, would be to place the petitioners, who are the only responsible members, wholly at their mercy. However improperly they might conduct in the management of the Lodge, the censure would not attach to them, for they are unknown to the authorities of the Grand Lodge ; but to the Brethren to whom and on whose responsibility alone the Dispensation was issued.

Again, Lodges under Dispensation have no power to increase the number of their members ; and none but the members of a Lodge have the

right to vote in its proceedings. Our correspondent would not concede to the initiates the right to vote in the affairs of a Lodge working under a Charter, until they had been regularly admitted to membership; and we cannot conceive any sufficient reason why a different rule should obtain in the case of a Lodge under Dispensation.

But we have so fully discussed the powers of this class of Lodges, in the article referred to by our correspondent, that we need not here pursue the subject further.

INITIATION OF A CLANDESTINE MASON.

Huntsville, Mo., Nov. 20, 1848. ♂

COMP. C. W. MOORE,—Is it proper and right to regularly initiate, pass and raise, in a regular Lodge, a man, who has been made a Mason in a clandestine Lodge? Please answer in your Magazine.

J. C. SHAFER.

A few days ago, I was at the town of Bloomington, Macon county, Mo., and by authority of our D. D. G. Master organized a new Lodge, where the above question arose. A petition was presented for a gentleman to be made a Mason, who, as the Brethren stated, had been made a Mason in a clandestine Lodge (St. Andrew's) in New Orleans, but that he was there imposed upon; for he fully believed, until a short time ago that he had been legally made a Mason; upon trial and examination, it was found to be otherwise; he is a man of good standing in the community, and the Brethren at Bloomington speak of him in the highest terms. Your decision will be regarded as the best authority.

Very respectfully and fraternally yours,

J. C. S.

It is undoubtedly proper, all other things being in conformity with the regulations. The circumstance that a person has been deceived into a clandestine Lodge, and thus defrauded of his money, does not militate against his moral character,—nor can it properly be urged as a bar to his admission for initiation in a regular Lodge; for this would be to punish him for an offence of which he is innocent. The wrong was not committed by him, but by the parties deceiving him.

Such cases are not of unfrequent occurrence. The history of the Institution for the last hundred years is replete with them; and it was with a view to meet these cases, that the process technically termed *healing*, was introduced. This process consists either of entire or partial initiation, as the Lodge, under the circumstances, may determine. A gentleman who has been deceived in this way, and, on discovering the deception, comes forward and asks to be admitted in a lawful manner, brings with him, in the act itself, if voluntary, a high guaranty of his honesty of purpose; and if his character in all other respects be acceptable, it would be not only proper, but entirely Masonic to admit him.

LETTER FROM OUR PARIS CORRESPONDENT.

The late Revolution—Opposition of the late Government to Masonry—Louis Philippe—the late Duke d'Orleans—the Grand Orient—the Insurrection of June—the National Assembly—the Law in relation of Secret Societies—Masonry and the Civil Authorities—The Supreme Council—M. Clavel's Masonic Almanac—Clemente Amitie Lodge—Masonry in Algeria, Brazil, Portugal, Spain, &c.

PARIS, SEPT. 29, 1848.

TO THE R. W. CHARLES W. MOORE,—

Very Respectful Brother,—The kind attention given to my previous letters, encourages me to address you on the present condition of Masonry in France.

Our recent revolution will prove favorable to the Masonic Institution here, and enable it to recover from the depressed condition into which it fell in 1830.

The late government, under Louis Philippe, was inimical to Masonry, because it could not corrupt and use it for political purposes, as it had done some other societies. It knew that our Order would preserve sacred and pure those great principles of freedom, equality and fraternity, which are opposed to despotism, and therefore dangerous to despotic government. Besides, Louis Philippe could not forgive the Order for having dared to declare his miserable father, Philippe d'Orleans, an unworthy Mason, who, after having accepted the office of Grand Master, very properly forsook the Lodges,—the morality taught in them furnishing a constant and pointed rebuke to his crimes.

The Grand Orient, which is the Grand Lodge of France, has in consequence of the late political events, been induced to change somewhat the form of her organization. Considering herself as merely a provisional government for the Order, she has directed a new election of Deputies, or Representatives, from the Lodges, to assemble at Paris and elect the officers for a new organization of the Grand Lodge.

Hitherto the Grand Lodge has consisted of officers, who were the special, or permanent representatives of certain Lodges, and who, to a given extent, exercised an independent and exclusive control in the administration. The simple deputies, or representatives, had a voice only in the general assemblies. In the meetings of the Chambers, viz.: the Chamber of Correspondence and Finance, the Symbolical Chamber, and the Chamber of the Ritual—twentyseven officers of the Grand Lodge held seats as permanent members, against nine deputies, who were elected for six months. This arrangement, with the full powers given to the Chambers, made them quite too aristocratic for republican France. In the proposed organization, the deputies will all be placed on the same footing, and will be equally respected in the different Chambers, the proceedings of which will be submitted to the Grand Lodge for approval and confirmation.

A general assembly of the Grand Lodge was commenced on the 9th of June. More than one hundred and fifty deputies were present, and nearly all the Lodges of all degrees, in France, numbering four hundred and eightyone, were represented. The first session was chiefly occupied in examining the credentials of the members. It was a long and tedious operation. The Grand Master, the W. Brother Bertrand, former President of the Tribunal of Commerce, and the Pro. Grand Master, W. Brother De Paulin, of the Royal Court, after having appropriately addressed the Grand Lodge, tendered their resignations; but were induced to continue in office during the remainder of the session.

On the 16th June, a second assembly was held, to which new deputies were admitted. Provisionary Grand Officers were elected, to continue in office until the new Constitutions are adopted, when a new choice will take place. The W. Brother De Sanlis was elected Grand Master. This Brother, whom, eighteen years ago, I had the honor to bring to light in the Clemente Amité, is a Mason of great merit, of a persuasive eloquence, of zealous charity and deep Masonic knowledge.

The insurrection in June, caused an interruption in this organization. Military authority having taken the place of the civil authority, the regimen of the sword became the law of the city. The meetings of masses of individuals was decided to be dangerous to the public interests, and the Masonic Lodges were compelled to submit, and suspend their meetings.

There is in Paris one *local* (Masonic Hall,) especially consecrated to the meetings of the Lodges. About one hundred and twenty Lodges of all degrees, regularly assemble in this temple—the only one in Paris, except that occupied by the Grand Lodge, to which subordinate Lodges are not admitted. This *local* has been hired from time to time by some of the political clubs, more or less active and noisy. This circumstance has had an unfavorable influence on the character of Masonry; for on the 5th July, an order was issued by the police to close this *local*, and it became necessary for the Lodges to suspend their meetings. The Grand Lodge itself was notified to suspend. Two months of profound sleep in the Lodges followed this measure.

In the National Assembly recently, a law was proposed relative to clubs and secret societies. In the discussion, the deputies almost necessarily spoke of Masonry, but did not well define its position. Some thought that it should be allowed to remain as a benevolent institution, without being subjected to the provisions of the proposed law; while others regarded it as a secret society, which might become dangerous to the government. The Grand Lodge thought it inexpedient to interfere, or to make any explanations in relation to the matter. Others thought differently. I was of the latter class; and, entertaining the opinion that we ought not to be subjected to the proposed restrictions, I adopted a plan which seemed to me calculated to effect the object I had in view, and at the same time to satisfy the police, it being neither a declaration nor a claim of authorization. The following is a copy of the letter sent by our Lodge to the Prefect of the Police:—

“*Citizen*,—We have the honor to announce to you, that the Lodge Clemente Amité, under the Grand Lodge of France, will resume its ordinary meetings, which take place on the first and third Tuesdays of each month, in the *local*, in Grenier street, No. 45, at 7 o'clock this evening. Health and Fraternity!”

Signed by the Worshipful Master and Secretary.

Dated Sept. 5th.

One week after the transmission of this letter to the prefecture, the authorization to continue the meetings of the Lodge was sent to the *local*, and from that day we have continued to work without interruption.

The Grand Lodge pursued a judicious course. She presented to the authorities a list of all her Lodges, and received permission for them to resume their labors under her responsibility. The Prefect of the Police is a Mason, and he assured the committee of the Grand Lodge that the Chief of the Executive government,

General CAVAIGNAC, would soon interest himself in the matter, and give to the Lodges, not only an organization, but a more secure existence.

The Lodges in the Provinces are required to submit to the authority of the Prefects of the different departments; but they will experience no interruption if they keep themselves within the prescriptions of the Order, and do not meddle with the political or religious discussions of the day. But the civil authorities are determined not to permit individuals to fit up rooms, and under the assumed name of Freemasonry, to discuss politics.

Not long since, some Masons, at the head of whom was a commissary of the government, petitioned the Grand Lodge for a Warrant, and in the meantime concluded to assemble as a Lodge. The attorney of the republic hearing of the circumstance, ordered the Lodge closed, saying that it was not yet a regular Lodge, and could not commence operations until it had received its Warrant from the Grand Lodge.

The Supreme Council has lost much of its power and influence. It was composed of Peers of France, at the head of whom was the late Duke Decazes; but the number now attached to it is small, hardly enough to keep up the sacred fire. Its power was never very extensive, numbering not more than twentyfive Lodges. Its great error was in assuming control over the three symbolic degrees.

For several years past, we have had published here in Paris, a Masonic Almanac, by M. Clavel. It was very interesting—the best I have ever seen, of its kind. It will, however, probably be discontinued after the present year, the author having received an appointment as ambassador to Turin.

The Clemente Amatié, which with pride counts you among its members, has chosen for her officers three of the representatives of the people. The first is a Brother* whose name is illustrious in history and whose character is as spotless as his fame;—the second is a distinguished lawyer, and so is the third. The Orator is Br. Crostein, a literary man of talent, and a director in the historical society. Her Secretary General is your correspondent, who, though he may not claim to be one of the most learned of Masons, does claim to be one of the most zealous children of the great family.

The Clemente Amatié is in regular correspondence with Lodges in the United States, Rio de Janiero, San Salvador, Geneva, Algeria, &c., &c., and numbers among her honorary members the most enlightened Masons in the four quarters of the globe.

Masonry is prospering in Algeria, under the light of the Grand Lodge of France. At Algiers there are a Lodge and a Chapter. There is also a Lodge at Oran, and another at Constantine, and several others in the Province.

In 1843, the Grand Orient constituted a Lodge at the Marquesas Islands, under the name of the Oceanica Francaise. So you see, we neglect no opportunity of extending the Order, and spreading the benefits of the Masonic Institution, as much as we are able to do.

In 1835, the Grand Lodge instituted a Lodge at Point Petre, Gaudaloupe, for

*Our correspondent gives the names of these Brethren, but his chirography is so bad that it is impossible to make them out. Indeed we lose a large portion of his present letter from the same cause. It is impossible to translate what nobody can read.

colored men, and in 1845 added a Chapter. It is to be hoped, that the influence of Masonry among these colored men, will diminish the evil consequences resulting from the immediate emancipation of the Colonies, and soften the hatred the blacks bear to the white men in the Islands, and thus tend to preserve peace among them.

The Order is prospering in Brazil, where the disputes of authority, and the usurpation of certain high Masonic parties, have materially subsided. I am in frequent receipt of letters from that quarter, which assure me that Masonry there holds its proper rank.

The Grand Lodge of Saxony has just opened a correspondence with the Grand Lodge of France.

The Grand Lodge of Lisbon has recently published some interesting documents on the history of the Order in Portugal. The Lodges there are increasing in number, and it is gratifying to know that religious intolerance is not now practised, if it exists, as in the days of the Inquisition.

The Grand Lodge of Spain is active in the revival of Masonry in that kingdom, from which it has been excluded for many years. A French Lodge was lately established at Madrid; but the Grand Lodge, on account of the introduction of political discussions, which are fatal to the existence of the Order, was obliged to terminate its meetings.

But I fear, my Brother, that I am fatiguing you. I was desirous to transmit to you some documents, which I thought would be useful to you in your position, as the able conductor of a Masonic periodical, so highly esteemed as your Magazine. I pray you to think of me occasionally, and favor me with the numbers of your rich monthly, the reading of which is always most attracting.

I remain,

Your entirely devoted Brother,

LABLANC MARCANNAY.

THE FIRST TEMPERANCE SOCIETY.

THE following paragraph, from the Nashville Union, is an interesting fact in Masonic history. Temperance has always been one of the cardinal virtues of the Order.

"The Mercury of yesterday contains an 'ancient pledge of Teetotalism, written and signed by a Bachelor of Divinity and Preacher of the Gospel in England, two hundred and eleven years ago.' It may be interesting to the friends of the cause to know, as a mere matter of history, that the first Temperance Society on record was established by the Freemasons of Italy, just a century since. On the 26th April, 1748, Pope Clement XII. issued his celebrated Bull forbidding the practice of Freemasonry by the members of the Roman Catholic Church. Many of the Masons of Italy continued, however, to meet; but for the purpose of evading the temporal penalties of the Bull, which extended in some instances to the infliction of capital punishment, they changed their exoteric name, and called themselves *Xerophagists*. This is a compound of two Greek words signifying 'those who live without drinking.' This title they selected because they then introduced a pledge of total abstinence into their by laws; and hence the Freemasons of Italy may claim the honor of having taken the initiatory step in the great reformation which has since done so much good to mankind. A. G. M."

MASONIC BURIAL OF A KNIGHT TEMPLAR.

THE late distinguished Brother BELA LATHAM, Esq., Grand Master of the Grand Encampment of Ohio, was buried in accordance with Masonic usage, and the ceremonies usual on such occasions. There being no funeral services, particularly adapted to the burial of a Knight Templar, a portion of the usual Lodge service was used instead, but at the grave the following beautiful and appropriate address was delivered by Sir WM. B. THRALL, Esq. of Columbus, as a substitute for that given in the common service :

SIR KNIGHTS !—How forcibly are we admonished by this dispensation of Providence, of *our own* mortality, and the universal dominion of Death ! The arm of friendship cannot interpose to avert his purpose ; the wealth of nations cannot purchase for us immunity from his power ; nor will innocence of life, nor the thousand charms of social and domestic ties, at all propitiate his purpose ! Death and decay are indelibly written by the finger of God, upon all things under the sun. Our departed friend has accomplished his day, and the place that once knew him, shall know him no more forever ! He, indeed, has tasted the bitter cup of death—that cup of which we all, sooner or later, must participate ! We, who survive him, are now summoned to perform the last sad office of consigning his remains to their final resting place. And, although we now stand erect, in all the fullness and strength of manhood, yet, in a few fleeting moments, the Angel of death may receive the fatal mandate to *strike us* from the roll of human existence ; when we, like him, will become cold and inanimate.

But even the monster death shall be despoiled of his power for the Blessed IMMANUEL, (God with us,) leading captivity captive, has burst the bars of death—triumphed over the grave—and ascended with transcendent Majesty into Heaven, where he now sits, at the right hand of our Heavenly Father, a mediator and intercessor for all who have faith in him.

Sir Knights ! Behold an emblem of that faith !—How did it gladden the heart of our deceased Brother to contemplate that faith and immortality, of which this *green sash* is so striking an emblem ! And how eloquently does it discourse to us, Sir Knights, of the almighty force and importance of *Truth*—that truth which is unchangeable and everlasting !—the benefits derived to us from which, are subject to no variation or vicissitude of time or fortune. For in her judgment, is no unrighteousness. She is the wisdom, strength, beauty, power and majesty of all ages.

Blessed be the God of truth.

[*Response by the Sir Knights.* Blessed be the God of truth.]

This emblem I now deposit in the grave of our departed Brother.

Sir Knights ! what a striking evidence of mortality is now before us ! But as yesterday that fair body was full of life and animation ; but now, behold ! it has ceased to act or to think. The silver cord is loosed—the golden bowl is broken—the pitcher is broken at the fountain—the wheel is broken at the cistern ! The dust returns to the earth as it was, and the spirit unto God who gave it.

To this state *we* are all rapidly hastening. Let us then, Brethren and Sir Knights, so spend the remaining span of life, seeking an interest in the blood of the Saviour, that when our weak and frail bodies shall become cold and inanimate, and moulder in sepulchral ruin, our disembodied spirits may soar aloft to the regions of light and life eternal—and enter into the rest prepared before the foundation of the world, for all the faithful followers of the LAMB !

A report of the Eulogy delivered on the occasion is contained in the first number of the present volume of this work. The report was made by our respected Brother J. W. S. Browne of the Cincinnati Commercial, and is commendable for its singular accuracy. On comparing it with the author's copy, since published,

we find it to be as nearly a literal report as can be made by the most experienced reporters. We regret, however, to perceive that several small errors, some of them grammatical, escaped our proof reader. Among the former is the misspelling of the name of De Payens. The eulogy is a fine production and eminently worthy of the character of the excellent Brother who was the subject of it.

We notice that at the last meeting of the Grand Encampment a committee was appointed to prepare a ritual appropriate to the burial of Brethren of this Order of Masonry.

FREEMASONS AS AN ASSOCIATION OF ARCHITECTS—THEIR EXISTENCE IN THE MIDDLE AGES.

[Concluded from page 41.]

AFTER these preliminary observations, I will attempt an investigation of the three leading points which I have had in view:—I. The various designations of Master Masons and their associates or operatives, which may be authenticated either from their epitaphs in the magnificent structures where they had sepulture, or from the contracts with their patrons and supervisors.—II. An inquiry into the true claims of ecclesiastics, with respect to their having been the sole designers or architects, of cathedrals and their parts, exclusively of the Master Masons whom they employed, and who were required only to execute plans already allowed them.—III. Of architects who have practised in England, during the middle ages, concerning whom documentary evidence is adduced, in a series.

I. In the course of research, I have observed so many memorials of Master Masons, with a certain variation in the designation of individuals in their sepulchral inscriptions, that the more remarkable only require to be noticed.* Where

**MAGISTER* was the original term universally applied to an architect, and which, in distinction to his small band of associated Masons, was continued to the latest period. *Magister Irwinus de Steinbach*. *Maître Jean de Chelles* built the south porch of Notre Dame in 1257. *Alexander de Bernevel*, *maître des œuvres de maçonrie* at the cathedral of Rouen. *Depositor operum*, literally, he who lays a foundation or gives a plan. The generic word was *cœmentarius*, which, or *magister lapidum*, was used by the earliest Italian writers, upon architecture. The French have *tailleurs de pierres*. *L'Anglois* observes that "it was not before the eleventh century that churches in France were built entirely of stone, which the historians distinguish as being *ex cœmentario lapide*. In the epitaph of the Master-Mason of the Abbey of Caen, in Normandy, he is styled, "*Gulielmus jacet petrarum summus in arte ;*" and in St. Michael's church, at St. Alban's—"T. Wolvey, *latomus summus in arte necnon armiger Ricardi Secundi, regis Angliæ, ob. 1430.*" *Latomus*, or *lithotomus*, is, literally stone-hewer (*lapicida*), and differs in some degree from *cœmentarius*; the first mentioned merely a rough Mason; the other, who squared and polished the blocks of stone, as ashler for the intended walls, or who prepared them for ornamental carving, "*GENTIL ENTAIL.*" *Chaucer*.—*Gervase* says of William of Sens—"formas quoque ad lapides formandos, his qui convenerant sculptoribus tradidit. X. Script. In strict alliance with him was the "*MAGISTER CARPENTARIUS et depositor operum quoad artem carpentarii.*" The immense and most scientifically constructed roofs of timber-frame, in the fourteenth century particularly, were the works of their hands. Such an artisan was called by *Cicero*, "*faber tigna-*

their effigies are engraven in inlaid brass, as in the cathedral at Rouen, the compass, square and tablet describing a ground plan, are usually added: at Gloucester, with a square only, supported by a projecting figure, sculptured: at Worcester, in a bas-relief, already mentioned. It was a natural wish that their bones should rest under the stupendous roofs which they themselves had raised.

It would be inconsistent, both with the limits and purpose of this essay, to enumerate the various contracts, which may be still examined; an instance or two may suffice.*

II. It is an inquiry, not without its difficulty, but which may be yet attended with a satisfactory result,—whether a perfect discrimination can be made between the controllers of the works and the Master Masons?

Although the number of those who have been styled architects will be considerably reduced by ranking as such only the *magistri ædificantes* and the *latomi*, yet that claim may be authenticated by comparing the several designations by which patrons and contributors only are distinguished from others, who might possibly have given the original designs.†

rius." There were still more perfect discriminations, which have been applied by Chau-
cer:—

About þis left þe no mason (*carmentarius*)

þat could stene layne (*depositor*) ne querrour, (*latomus*)

Ne þreð them to make a toure.

Romaunt of the Rose.

In contracts we observe *plastrarius*, (plasterer;) *parietor*, (*pargetor*.) *Sec. temp. Edw. I.*

* In Rymer's *Fœdera*, Stow, and Dugdale, they occur at length. Richard de Stowe, in 1306, Master-Mason of Lincoln cathedral, contracted to do the plain work by measure, and the fine carved work and images by the day. Rot. Pat. 3 Edw. Tertii.—Walter de Weston for St. Stephen's chapel, Westminster. Rot. Pat. 26 Hen. VI. p. 2. m. 36.—To John Smith, Warden of the Masons, and Robert Wheteley, warden of the carpenters, for King's College, Cambridge. The following is a proof of the estimation and rank which a Master-Mason or architect held in society during the middle ages. The abbot of St. Edmundsbury (13 Hen. VI. 1439,) contracts with John Wood, *masoun*, for the repairs and restoration of the great bell tower "in all mannere of thinges that longe to Free masonry—Borde for himselfe, as a gentleman, and his servaunt as a yoman, and thereto, two robes, one for himself after a gentilmans livery. Wages of Masons three shillings a man weekly in winter, and 3 shillings 4 pence in summer.—*Archæologia*, vol. xxiii. p. 231.

† This question appears to find its solution in an inscription in the Campo Santo at Pisa:—"Operario, (master of the works,) Orlando Sardella; Johanne, magistro ædificante." The controller was merely an auditor of expenses, or an executor of some great benefactor, as at Gloucester:—"Tullii ex onere, Sebroke Abbate jubente." The common working Mason was styled "opifex." Legend St. Gaul.—If the different phrases used to discriminate the precise share which these superior ecclesiastics had, either in the foundation of cathedrals, or the large rebuilding, or additions to them, their bearing will be found to rest upon grammatical construction. These would not have been so widely varied, but with a specific meaning. I insert many, merely as a matter of curiosity, being certain that they will not derogate from the real merit of the Master-Masons:—"fabricavit," "constraxit," "ædificavit," "inchoavit," "fere perfecit," "perfectit," "fecit ædificari," "ædificationes novo genere fecit," "fieri fecit hanc fabricam," "inceptit facere." It would be tedious to innumerate all the instances which have occurred, in examining monkish chronicles.

Any catalogue of practical architects among the ecclesiastics, after a strict scrutiny, will

We are accustomed to attribute, and justly, in many known instances, all the arts of design to ingenious ecclesiastics of the middle ages. But this concession must not be exclusively made with respect to professional artists. Proofs indeed, abound, that individuals among the higher rank of clergy cultivated and understood architecture *theoretically*. We generally see in contemporary chronicles, supplied from local registers, the single name of the bishop or abbot recorded, under whose patronage the Master-Masons were employed, but who are sunk in oblivion in most instances. Although most frequently their plans were executed by ordinary Masons, it cannot be fairly supposed that the erection of many cathedrals could have been designed and perfected excepting by eminent professors, exclusively devoted to the study and practice of their art.

It may be found necessary to disrobe several of the prelates and abbots who have so long enjoyed the fame of being the architects of their own churches, in pursuit of this evidence. The parts taken by these great ecclesiastics should be separately considered:—first, as contributors only, or patrons of works; or, secondly, as having designed plans which were communicated to the Master-Masons for execution by them. They were probably not so well versed in geometrical science as the Master-Masons, for mathematics formed a part of monastic learning in a very limited degree.

The real obligation of posterity to the founders of these magnificent edifices, which all who are endued with taste or religious feeling will not cease to venerate, in those which have been preserved to the present day, constitutes their true praise. Only let us reflect, upon a comparison with the present value of money, what an expenditure would be necessary to complete even the least considerable of them! Funds, always accumulating, were dedicated solely to those purposes, with a perseverance, and to an extent, of which we can recognise no other example. It would be invidious to attribute the only cause to their superfluous wealth.

be confined to a very few names, from a deficiency of evidence. Surveyors, controllers, or benefactors, have been improperly identified with actual builders.

GONDULF, or GUNDULFUS, a monk of the abbey of Bec, in Normandy, is the first recorded architect of the cathedral and keep of Rochester, and likewise of the chapel, at least, in the Tower of London; "in opere cœmentario plurimum sciens et efficax erat."—Angl. Sac. t. i. p. 338.

WILLIAM WYKEHAM, bishop of Winchester. Bishop Lowth, in his life of that eminent prelate, asserts that his talents were originally discovered in his knowledge of architecture; and that, at a very early period of life, before he had dedicated himself to the priesthood, he was employed in designing the royal works at Windsor and Queenborough. In the years 1267 and 69, he received patents, with a competent salary, and with powers to impress every kind of artificer. That this knowledge and taste for architecture retained their strongest influence through his whole life, cannot admit of a doubt, and that he was the architect, in fact, (*sciens et efficax*), of both his colleges at Oxford and Winton. In the decline of his life, his works in the cathedral of the last mentioned, were solely entrusted to William Wynford, a Master-Mason of great ability, who had long enjoyed his patronage, and whose future services are commanded in the Bishop's will. "Volo etiam et ordino quod dispositio et ordinatio hujusmodi novi operis fiant per magistrum Wilhelmum Wynford et alios sufficientes, discretos, et in arte illa approbatos (evidently meaning FREEMASONS,) ab executoribus meis deputandos; ac quod Dominus Simon Membury (a priest) sit supervisor solutor dicti operis sit, in futurum."—Lowth's Life of Wykeham, App. xxxv. Here the office of the master of the works is distinctly marked out.

But the honor due to the original founder of these edifices is almost invariably transferred to the ecclesiastics under whose patronage they rose, rather than to the skill and design of the Master-Mason, or professional architect, because the only historians were monks. The Masons rejected history, as their system allowed oral tradition only; and it is from their contracts, or epitaphs, that we can rescue any individual name. That the original plan, or the details of it, was often suggested by one of the more ingenious of the ecclesiastics, cannot be candidly doubted; but that in more instances the Master-Mason had the exclusive execution, is not less an approved fact.

In the earliest æra of the Masonic establishment, a geometrical figure, or canon was adopted in all sacred buildings, which had an import hid from the vulgar. As it had a decided reference to the Christian religion, it might have been invented by the Church; but it has likewise an equal analogy with other mysteries professed by the societies "of Masons."

This hieroglyphical device was styled *Vesica Piscis*.^{*} It may be traced from the Church of St. John Lateran, and Old St. Peter's at Rome, to the Church of Bath, one of the latest Gothick buildings of any consequence in England. It was formed by two equal circles, cutting each other in their centres, and was held in high veneration, having been invariably adopted by Master-Masons in all countries. In bas-reliefs, which are seen in the most ancient churches, over doorways, it usually circumscribes the figure of Our Saviour." It was, indeed, a principle which pervaded every building dedicated to the Christian religion. But this fact allowed, "it has been exclusively attributed to a knowledge of Euclid, and necessarily involves the construction of the pointed arch. The early architects were certainly not ignorant of Euclid's works, which had been translated from Greek into Latin, by Boethius. Cassiodorus had recommended Euclid to Theodoric king of the Goths."†

There is, as it has been judiciously observed, an evident disparity between several of the ornamental parts of many cathedrals, which will be evident by contrasting the skill of the amateur monk with that of the professional artist.‡

III. Offering to our present view such Master-Masons whose more eminent and ascertained pretensions may have distinguished them from others, whose names have been recognised in various documents, I have selected the following only. Such of them who have been employed in military architecture will be noticed with reference to their several works.§ The Master-Masons, and their

^{*}Observations on the *Vesica piscis* in the architecture of the Middle Ages, and in Gothick architecture, by T. Kerrich, A. M. Principal Librarian of the University of Cambridge.—*Archæologia*, vol. xvi. p. 292; and vol. xix. p. 353.

†Hawkins' *Origin of Gothick Architecture*, 8vo. p. 244.

‡Wild's *Illustration of Cathedrals*, ut sup.

§But and he couthe through his sleight,
To maken up a toure of height;
Though it were of no round stone,
Brought with square and scantflone. (*square and measure*.)

Brotherhood, could have been scarcely ever void of employment, as their labors were not always confined to ecclesiastical buildings. They were employed not only in raising castles, but in inventing military stratagems in their formation, and making engines of war: such had the peculiar name of *Ingeniatores*.* For completing castellated or grand domestic mansions, they were no less in requisition. A very early instance occurs in the reign of Henry III. of Paul le Peverer, in his house at Todington, in Bedfordshire, and of the numerous artificers whom he had assembled.†

Master Masons from the twelfth to the end of the fifteenth century.

XII. CENTURY.

William Anglus, the first well authenticated *English* architect.

XIII. CENTURY.

Adam de Glapham and Patric de Carlile, "*magister cæmentariorum et carpentarium, cum septem sociis*," employed to build Caenarvan Castle.—*Lib. Garderobæ* 26 Edw. I. 1200.

Henricus de Ellerton, "*magister operum*." 1292.

Michael de Cantuaria, *cæmentarius*, St. Stephen's Chapel.

XIV. CENTURY.

Richard de Stowe was the Master-Mason of Lincoln Cathedral, and Nicholas Walton, *magister-carpentarius*, (roof-maker,) in 1306.

Henry Latomus, from 1300—1319. Evesham Abbey.

William Boyden, 1308—1326.

Walter de Weston.—*Pat. 4 Edw. Tertii*, 1331. St. Stephen's, Westminster, and Windsor Castle, St. George's Hall.

William Wynford.‡ Nave of Winchester Cathedral.

Henry Yeveley of London, Master-Mason; Robert Wasburn, and John Swallow, and W. Hall, master-carpenters of Westminster and Eltham Halls—*Rymer's Fœdera*.

Robert de Skillington,§ Master-Mason of the hall in Kenilworth Castle, 1392.

XV. CENTURY.

In the *computus* of payments (in 1429) of the cathedral of Canterbury, the names of the Masters, Wardens, and Masons, are all recited.

* "*Fratri Roberto de Ulmo, magistro ingeniatori, ad vadia Regis, ix den. per diem*," &c.—*Lib. Garderobæ* Edw. Primi, anno 1299, published by the Society of Antiquaries, 1787.

† *Matt. Paris' Hist.* p. 821, folio. "*Operarii namque plurimis annis, ædificiorum suorum, quolibet septimana centum solidos, et plures x marcas, recepiſſe pro ſtipendiis, aſſeruntur*."

‡ Will of W. Wykeham:—*Lowth's Life of Wykeham*, p. 198.

§ The great additions made by John of Gaunt to that Castle were in consequence of a warrant from Richard II., in 1392, directed to Skillington, to impress twenty workmen, carpenters, &c.—*Dugdale's Warwickshire*.

William Horwood. Chapel of the College of Fotheringay.—Contract with Richard Duke of York, 1435.*

John Wastell, Henry Semerk, Master-Masons of King's College, 1444.

Edward Seamer, or Semerk, Master-Mason of St. George's Chapel at Windsor, 1480 and 1499. Wages, one shilling a-day.

John Woolrich, Master-Mason of King's College, 1476.

John Woode, Abbey of St. Edmundsbury.

Roger Keys and John Druett were supervisors of the building of All Souls' College.

A. Wood gives the names of Hothe, Wrabey, and Balle, as Master-Masons, 1438.

William Orcheverde, "Master of Masonry of Magdalene College, Oxford, 1475."—A. Wood's *Antiquities of Oxford*, p. 310.

XVI. CENTURY.

John Cole, Master-Mason, tower and spire of Louth, Lincolnshire, 1500—1506. *Archæologia*, vol. x.—*Britton's Architect. Antiq.* vol. iv. 4to.

Robert Vertue, works in the Tower of London, 1501.

Henry Smyth, for works in the palace of Richmond, 1505.

Hector Ashley, at Hunaden and other palaces, before 1530.

Some of my readers may object to this, as a meagre catalogue, but I proposed to give notices only of actual Masons, not of patrons and amateurs among the ecclesiastics, and it is therefore narrowed to positive evidence, as far as I have found it, and, of course, with certain omissions.

In the art of sculpture, at least of carved work, not as confined to architectural embellishment only, but of the human figure, they had attained to a high degree of excellence. They had few opportunities of displaying anatomical science; in bas-reliefs, positively none. In statues, being usually enclosed in narrow niches, their skill* could be chiefly shown in draperies or armour; yet in the heads we may often discover great boldness and freedom of execution; and in the countenances of female saints absolute and characteristic beauty, more especially in that of the Virgin Mary. This is most remarkable before the close of the fourteenth century.* Some of the more ingenious among them were capable of carving the recumbent sepulchral figures, as large as life. These, in numerous contracts, are denominated marblers.

*"Covenant by oversight of Masters of the same Craft. To build the nave and ailes, with the spire, for £300, and if not performed duly, he shall yelde his bodye to prisoun, at the lord's will."—*Dugdale's Monasticon*, vol. iii. The wages of a Freemason at St. George's, Windsor, one shilling a day. Grant of arms to Nicholas Cloos, Roger Keys, and Thomas his brother, by King Henry VI., 1449. 1480 (*Bentley's Excerpta Historica*, 8vo. p. 364 :")—the above were architects or supervisors, and not Master-Masons.

*See Gough's *Sepulchral Monuments*; Carter's *Ancient Sculpture*, &c. and the *Ancient Sepulchral Monuments*, by the late accurate Charles Stothard; folio.

VICISSITUDES OF NEAPOLITAN MASONRY.

(Continued from page 49.)

THE dawn of liberty now appears; the patriots re-unite; several Lodges are established, and a great number of respectable persons of all ranks and professions are admitted to them; so that in 1811, Neapolitan Masonry had reached the highest degree of splendor. The Masons, however, worked according to the French rite, which was very different from the Scotch; and this difference separated them from the rest of the Masons of the universe, exactly at the moment when advantage might have been derived from Masonry by those initiated in it. In order to remove this inconvenience, the lights of several Lodges of the kingdom assembled at different times, but, not agreeing unanimously, the Lodges of Josephine, the greatest part of which were composed of the officers of lancers of the guard of Prince Murat, then King of Naples, changed their rite, and adopted the Scotch one. The other Lodges, convinced of the disadvantage of such scism, and being desirous of, deriving the benefits which as military Masons they would enjoy from the uniformity of the signs of this extensive family, altered their rites also. The news of this change reached the ears of the king, who was their Grand Master; he was surprised at it, even vexed, and employed every means in his power to discover the cause. But, despot-like, having trodden under feet the laws of justice, freedom, and fraternity, he immediately suspected that the Masons of the kingdom had established a correspondence with those of England, which he feared might be detrimental to his interests. He thought therefore of surprising them, and that this surprise might produce the desired effect, Murat, one evening in the year 1812, accompanied by General Dery, both dressed in all the pomp of their grand uniform, and covered with all their decorations, presented themselves at the door of the Lodge of Josephine, and demanded admission. After all usual precautions, having regard to the Grand Master of the kingdom, and in order to let him know that they did not fear him, he was admitted with all the ceremonies due to his Masonic degree. They let him pass the sword arch, and when he was at the foot of the altar of the venerable; who was an old Polish officer belonging to the lancers of the guard, the same said to Murat, that he must know Masonry did not acknowledge all his profane decorations, and that when he came in different apparel, he would be received with great joy by all Brethren, and with the honors due to his degree. Murat then retired, and returned in a few minutes in the dress of a civilian; he was then received with all the pomp and splendor due to his attributes; the venerable offered him the hammer, which he accepted for a few minutes; but not having been able to discover any thing (as really nothing existed of that which he had suspected), for the Lodge had rendered him the honors of their degrees in the new rite, which wounded his self-love, and he left the temple much more enraged than when he entered. His suspicions, instead of being removed, or at least diminished, increased; he declared himself their enemy, persecuted and suspended several of them, and others he dismissed from his guard under some pretext. The Masons, perceiving that the little of liberty which their country still enjoyed, would disappear by degrees, and not being able to struggle, on account of their weakness, against government, nor being willing to admit the populace to the Lodges (though they were aware of the necessity to make known to the people the rights of men as the only means to rally together all classes) established a society, called the Carbonari. This society is the legitimate daughter of Masonry, and has for its aim, love of our fellow-men, liberty through means of faith, hope, and charity, and comprehends in a few degrees all that are found in Masonry. Men of all classes made part of this society; the provinces were all Carbonarized; and the Abruzzis constituted the greatest number. The government was aware of this, and military commissions were established in all the provinces to judge them. Many were condemned to death, a great number to the galleys, while others were obliged to expatriate themselves. In spite of all these persecutions, the efforts for the liberation of the country, and for the ob-

taining of a constitution, with laws more adapted to the enlightenment of the day were continued. The government inveighed continually against the unfortunates who desired nothing but to be governed as men, for they were treated like slaves. All persecutions had no other effect than to make them more obstinate in their aim. Bands of them threw themselves into the country, preferring to die with the musket in hand to surrendering to the despot.

The year 1815 arrived. Napoleon was in France. An army of 40,000 Austrians was marching towards the frontiers of Naples. The king gathered an opposing army, and went to meet the invading forces. There can be no doubt but that had the Neapolitan soldiers fought, they would have destroyed their slavish opponents; it was not so, however; but they took advantage of the opportunity to break their galling chains; and without coming up to the enemy disbanded themselves, and Murat was in consequence obliged to embark and leave the kingdom.

The Austrians being once in possession of the States of Naples, and knowing that those who had allowed them to enter without a gun-shot, might as easily drive them away again, began to persecute the Carbonaria, and the Masons who were their source. Rigorous measures were taken and the Masons were obliged to suspend their meetings. Some time elapsed in inactivity; but the taxes increased every day, and coercive means were employed to enforce them. These excesses of oppression, exasperated the unfortunate ones to such a degree that they again began to meet, and even penetrated into the quarters of the troops, a great number of whom they made Carbonari. Thus time passed away; the army of occupation retired; and with so much secrecy were the affairs of the Carbonari conducted, that the new government of the Bourbons were in utter ignorance of their meetings.

The month of May, 1820, arrived. A camp was established, where the troops had to practice their manoeuvres; and as the king, Ferdinand I., attended it, the Carbonari wished to take advantage of this opportunity to strike for their rights; but some one among them, in order to ingratiate himself, discovered the conspiracy. The camp was broken up, and the regiments re-entered their quarters. The loss of this favorable opportunity served but to redouble the zeal of the Carbonari. Some general officers interfered, putting themselves at the head of the movement, and the revolution fairly commenced. They fixed for their meeting a place well suited for the defence, called Monteforte, in the province of Avellino. In the night of the 26th of June, the regiment of Bourbon cavalry, with a part of the inhabitants of Nola, which was their garrison-town, left their quarters, and marched upon Monteforte, taking with them the troops which were in quarters on their route. The regiment of prince-cavalry followed the movement, and a great number of people of all ranks in the different neighboring provinces assembled. The government, hearing of this movement, commanded General Carascosa to pursue the rebels with one division. He attacked them, and a skirmish took place; but whilst the government was awaiting the tidings of their destruction, the regiments of dragoons of Ferdinand, that of the queen, and a battalion of the royal regiment of Naples, left the capital at midnight on the 1st of July. At this intelligence the people surrounded the balcony of the royal palace, and demanded the constitution of Spain, to which the king, having heard the disaffection of his troops, agreed. A courier was despatched to Monteforte, and a mass of 200,000 men, including the troops, entered triumphantly into the free and beautiful Parthenope.

It is impossible to describe the joy which the people evinced at these concessions. The town of Naples, every where illuminated, doubled its inhabitants on this day, and national feasts and rejoicings took place throughout the kingdom. The king swore to the constitution, and his eldest son was received among the Carbonari—but, alas, only to sell and betray them. Austria was made acquainted with the revolution and its results, and immediately marched an army towards the frontier of the kingdom betrayed by its own sovereign; who, in order effectually to succeed in his treason, presented himself to his parliament and requested per-

mission to meet the emperor, that he might, by informing him of his agreement with the new constitution, prevent his interference in the affairs of the State. On this specious pretext the parliament allowed him to depart; but instead of returning the bearer of peace, it was discovered that he was coming at the head of the Austrian army. Troops were despatched to defend the frontiers; but the treason was too well framed. The chief generals had surrendered to the despot; an imposing army, concentrated in one point, being in want of the necessary supplies, was abandoned by its chiefs. Still some battalions of tirailleurs had begun a murderous fire; but when they tore off the first cartridge of the second packet, they found wood instead of powder! They then fell back upon the army, and being convinced of their betrayal by the fictitious cartridges, they dispersed in small bands and went quietly to their homes.

After such an event, the disastrous consequences of so sudden and dangerous a change were looked for by those who had interfered in politics. The chiefs of the corps, who had taken part in the proclamation of the constitution; then the officers, the subalterns, and a number of citizens, of all classes, were arrested. Those who were able to escape, expatriated themselves. Laws were passed to condemn the unfortunate prisoners; and all military men who were arrested were put under process, after having been deprived of every military honor. A tribunal, composed of individuals devoted to the cause of the king, was established; and, after an imprisonment of seventeen months, all officers were condemned to death, and the subalterns to the galleys. The fear alone, that such a butchery of human beings might bring troubles on the country, prevented the execution of this bloody decree, and in consequence two only suffered the extreme penalty, and the others were sent, for the various terms of thirty, twenty-five, twenty, fifteen and five years, to the galleys. Those who could save themselves from the hands of this tribunal, exiled themselves for ever to the different parts of the globe. And these unfortunates, who thus wandered about, without the means of support, without direction or guidance, were the Masons.

This is their cruel destiny. Yet, after having wandered through all the various parts of the globe, exposed to every vicissitude and privation, they did at last find hospitality in England—the abode of true liberty; where man, of whatsoever nation he may be, can enjoy all its many privileges. There, happy John Bull, the worthy son of old Great Britain, proud, generous, and hospitable, protects in his country other nations, the evidences of foreign barbarism and cruelty; and beneath his sheltering wings the remains of these unfortunates, the martyrs of liberty, sacrificed to the caprices of despotism though worthy of a better fate, find security and peace.

And the eye of providence has never lost sight of this nation of virtuous, brave, sympathizing, industrious, benevolent, and generous men, who are the friends of the unfortunate and the protectors of the oppressed.

(To be continued.)

MASONIC COLLEGE OF MISSOURI.

THIS Institution has commenced its career of usefulness, and the growing attachment which is daily increasing towards it, is a sure guaranty of its complete success.

“Sixty students,” says the Glasgow Times, “have already been received, and others are coming in daily.”

The deepest interest has, for years, been felt by the Fraternity, for the permanent establishment of the College; pecuniary privation has been suffered without a murmur, and individual toil and labor have been freely expended, to forward the mighty interests involved in its erection. The period has now arrived, when all the bright anticipations of its friends are about to be realized—the pledge of the Craft redeemed, and the portals of the temple thrown open for the reception of the destitute orphan.

A more noble and praiseworthy enterprise can scarcely be imagined. Our bosom glows with the anticipation, that here the child of sorrow shall find a home, and kind and protecting friends; that step by step he shall be led by the still waters of wisdom, and drink deep of the fountains of knowledge, until rooted and grounded in the principles of truth and virtue, he shall go forth among men a blessing to his race, and a bright gem in the diadem of his Alma Mater.

MASONIC COLLEGE OF TENNESSEE.

We are truly gratified to learn from the Port Folio, that the Craft in Tennessee are zealously progressing in the erection of a Masonic College within that jurisdiction.

The project has had for some years, the anxious deliberations of the Fraternity in that State, and various plans have been from time to time suggested, to carry out the views of the Brethren.

At the recent session of their Grand Lodge, a resolution was adopted, that it "would establish a College, under its control and supervision, at such point as may hereafter be selected."

The question of location coming up, a proposition was read from Columbia Lodge, No. 31, through its committee, tendering Jackson College, with its Library, Chemical and Philosophical apparatus, &c., as a fee simple donation, in furtherance of the objects desired to be accomplished by the Grand Lodge.

Clarksville Lodge, No. 89, and Tannahill Lodge, No. 116, on behalf of themselves and the Fraternity of Clarksville, tendered to the Grand Lodge, the grounds and buildings at Clarksville, used as the Academy, valued at \$6,000, and pledged their Masonic faith, to place at the disposal of the Grand Lodge, \$15,000, for the erection of necessary buildings.

The advantages of each location having been duly weighed, the Grand Lodge decided to place the College at Clarksville, and elected a Board of seventeen Trustees, who are authorized to adopt such preliminary measures as may be deemed expedient to put the Institution into operation. Our Bro. TANNERHILL, thus appeals to the Craft:

"As the Grand Lodge has resolved to establish the Institution, the questions now to be considered are: 'Will you employ your efforts to sustain it?' or 'Will you suffer it to fall?' If you determine to sustain the enterprise it will succeed; if you withhold your aid, it will become 'a splendid failure.'

The object of this Institution is, to aid in the diffusion of knowledge among the poor as well as the rich; and especially to afford the means of liberal education to the sons of indigent Masons, and thus fit them for future usefulness in the varied pursuits of life.

Masonic charity teaches us that we are all descended from the same common stock, and partake of the same nature, and we are solemnly bound to protect and relieve each other. We are impressively taught to visit the sick—clothe the naked—feed the hungry—minister to the afflicted—protect the widow, and dry the orphan's tears. To the eye of the Mason how resplendent does that charity appear, in the brilliant galaxy of Masonic virtues!

But charity is not confined to the duties above enumerated. It may be administered in other forms, and in none more enduring and imposing than in the moral and intellectual improvement of those who are dependent upon Masonic bounty. To afford pecuniary relief to the children of misfortune is noble in itself; but pecuniary relief is temporary—it passes with the occasion. In founding and sustaining Institutions of learning, in which the orphan may be educated to fit him for the useful and active duties of life, the Fraternity will perform an act which will be felt in future time. We cannot imagine a more glorious enterprise—one that will confer more honor upon our Order, than the establish-

ment upon a firm basis of an Institution through whose means, the destitute children of our Brethren may be rescued from ignorance and trained in knowledge. Ignorance is the mother of vice; knowledge is the prop of virtue. Ignorance engenders idleness, and idleness, not unfrequently, leads to vice and crime. Knowledge is an incentive to industry, and industry is the high road to fame and fortune.

Impelled by such motives—by feelings of universal philanthropy—by the desire of aiding by their means and their influence, in the cultivation of useful knowledge and general diffusion, and especially to rescue the orphans of indigent Masons from the evil effects of ignorance, a decided majority of the members of the Grand Lodge determined to found the Institution alluded to. The proposition, it is true, met with strong opposition, which produced a full and free discussion. It was examined in every point, and objections urged in all their force. We rejoice in the result, because we believe that if sustained as it ought to be, and can be, by union of effort in the Grand Lodge and the subordinate Lodges, great benefit will result not only to the beneficiaries, but to the great cause of popular education. We have been its advocate for many years, not from interested or selfish motives, for we shall derive no benefit in any manner whatever. We are the friend of the College and of Education, we trust, from higher motives. We desire that intelligence, consequent upon education, may be as universally diffused, as the air we breathe. Intelligence is the chief support of our civil and religious Institutions. To educate the poor of our Order, and elevate them to usefulness, is one of the noblest objects philanthropy can achieve, or to which our means can be applied.*

JERUSALEM—THE HOLY CITY.*

BY SEBA SMITH.

JERUSALEM, AS IT WAS.

No other city in the world has had such an eventful history, or presents so many interesting associations, as Jerusalem, "the beloved of God." It has been sacked and partially destroyed no less than seventeen times. It has been the scene of many memorable sieges and battles by Jews, Romans, Saracens, and Christians. It was the theatre of most of the interesting and all-important events in the life of our Saviour. It witnessed his death and resurrection, and within its sacred enclosure are still to be seen the holy sepulchre, the rock of Calvary, Mount Zion, and David's tomb.

The original name of Jerusalem was Salem; and it is supposed to have been founded about the year 2023, by Melchisedeck, its first king, who is mentioned in the fourteenth chapter of Genesis, as bringing forth bread and wine to Abraham, on his return from a successful pursuit after an enemy. About fifty years after this, Salem was taken by the Jebusites, who gave it the name of Jerusalem, or "the vision of peace," and built what is called the upper town, on Mount Zion. The lower town still remained in the possession of the Israelites; but they did not again become masters of "the strong hold of Zion," till the time of David.

David, having reigned over Judah in Hebron seven years and six months, went up to Jerusalem, vanquished the Jebusites, and took possession of the strong hold of Zion, to which he gave the name of the city of David. "So David dwelt in the fort, and built round about him from Millo and inward." "Hiram king of Tyre, sent messengers to David, and cedar trees, and carpenters and masons, and they built David a house."

*The subject of this sketch is so intimately connected with the history of Freemasonry, that it cannot fail to interest our readers. No apology can therefore be necessary for its appearance in our pages.—*Ed. Mag.*

From this time, Jerusalem became a place of importance, and rapidly increased in population, wealth and splendor; and in the reign of Solomon the son of David, it became one of the most noted and attractive cities in the world. The house which Solomon "built unto the Lord," and which is so minutely and elaborately described in Scripture, was certainly one of the most remarkable and magnificent edifices ever constructed by man. Some idea of the immense cost of the structure may be obtained from the number of men employed upon it, to say nothing of the richness of the materials used.

Thirty thousand men were set apart to procure cedars from Lebanon. Besides these there were seventy thousand "that bare burdens," and eighty thousand "hewers in the mountains." With all his own immense resources, aided by the rich King of Tyre, it still required seven years for Solomon to complete the temple. Afterwards, Solomon erected a most magnificent palace for himself, which occupied thirteen years in building. He also embellished the other splendid works, some of the ruins of which remain to this day. Five years after the death of Solomon, Jerusalem was plundered by one of the kings of Egypt; and afterwards by Joab, king of Israel. In the reign of Manassah it was sacked and destroyed by the Assyrians. In the year 3416, the city was principally destroyed, and the magnificent temple burnt by Nebuchadnezzar, who carried the inhabitants into captivity to Babylon, where they remained 70 years. After their return to Jerusalem, the temple was rebuilt by Zerubbabel, Ezra, and Nehemiah, and the city again restored nearly to its former splendor. Subsequently, it was taken and sacked several times; and at last, the dissensions among the inhabitants induced them to look to the Romans for aid, who, under Pompey, took possession of the city. Again it was taken by Antigonus, but he was deposed and put to death by Herod the Great, during whose reign the Saviour, Jesus Christ was born.

The interesting and familiar history of Jerusalem during the life of our Saviour, it is not necessary to dwell upon. Open the New Testament, and read it in full from the pen of inspiration. After the death of Agrippa, grandson of Herod, Judea was again reduced to a Roman province, and in the reign of Vespasian, in the sixtyninth year of the Christian era, the Jews revolted, and Titus, the son of Vespasian, was sent with his army to subdue them. He invested the city of Jerusalem, which endured one of the most remarkable sieges recorded in history. It lasted about three months, from the 14th of April, to the 17th of July, when the city was taken, and with its grand and beautiful temple, and all its splendid edifices, plundered and burnt, and the inhabitants put to the sword. This awful scene was witnessed by Josephus, the Jewish historian, whose account of it, therefore, may be regarded as very authentic. It being the Feast of the Passover, the city was uncommonly full, and the destruction of life was awfully great. Six hundred thousand fell by the sword, and ninetyseven thousand were carried away prisoners. The women and children were sold for slaves, and so large was the supply and so few the purchasers, that thirty might be bought for a piece of silver. Thirtyeight years before this, the Jews had cried to Pilate "his blood be upon us and upon our children." How fearfully was the prayer answered. And when Adrian afterwards completed the desecration of the Holy City, and erected statues to Venus and Jupiter on Calvary, and the holy sepulchre, a new city was commenced on the site of the old, and even the name of Jerusalem was lost for a time from the world. The words of Micah, the prophet, were literally fulfilled, for "Zion became as a ploughed field, and Jerusalem heaps, and the mountain of the house as the high places of the forest."

In the reign of Constantine, Jerusalem renounced paganism and became a Christian city. Christian temples were erected on the Holy Sepulchre, and other consecrated spots, and the Emperor's mother, Helena, sought in person for the sacred relics of the Saviour, some of which, it is said, were discovered by her pious perseverance, after they had remained buried in rubbish for three hundred and twenty years. In the year of our Lord 613, Jerusalem was taken by the Persians, but was restored to the Christians again in 627, under Heraclius.

Nine years after this, having withstood a siege of four months, it fell into the hands of the Saracens. In 1099, the Crusaders arrived in the Holy Land, rescued it from the Infidels, and established a kingdom which continued eighty-eight years, when Saladin, the sultan of Egypt, besieged and sacked the city, and destroyed all the Christian churches, except the Holy Sepulchre, which was spared for a large ransom. The Turks took the city from the Saracens in 1217, but in 1242, it was surrendered again to the Christians. It was retaken by the Turks in 1291, and still remains in their possession.

JERUSALEM, AS IT IS.

ALTHOUGH Jerusalem has at times been a very populous city, it is estimated at present to contain but twenty or thirty thousand inhabitants, and they are a mixture of Turks, Arabs, Christians and Jews. "The Mahomedans," says a recent writer, "number about thirteen thousand; they reside principally in the neighborhood of the Mosque of Omar. Of the Christian sects, the Armenians are the richest, and the Greeks the most numerous; they inhabit the western quarter in the vicinity of their respective convents. The Jews are calculated at fifteen hundred, about one fifth of that number being males;—they dwell at the foot of Mount Zion, and the lowest parts of the city. They are generally very poor, oppressed in every way, and treated with the greatest contempt; yet their numbers do not decrease; the old come to die in the city of their fathers, and the young are content to exist on the little trade they manage to do, in the hope of seeing the city again their own.

"During the principal feasts, from Christmas to Easter, the city is fuller than at any other time, especially at Easter; it is then crowded, and exhibits a singular mixture of persons, dresses, and tongues; Christians, Mahomedans, and Jews, from all parts, assemble for one purpose, to adore the same beneficent Deity, and performing within a few yards of each other, the various rites and oblations prescribed by their different forms of worship. During the rest of the year, except at the hour of prayer, or the bath, the streets are nearly deserted. A few soldiers lounging about the gates, or peasants bringing the produce of their gardens for sale, alone are seen. At sunset the gates are closed, and the stillness of death reigns."

At a distance, Jerusalem appears to be a large, well-fortified city; but within, it presents an extraordinary scene of ruin and wretchedness. It is surrounded by embattled walls, having towers at intervals, and six gates. The walls are built of a reddish stone, about fifty feet in height. There is no ditch around them except the natural valleys. The eastern wall is the shortest; it runs along the brow of Mount Moriah, and beneath it is the deep valley of Jehosaphat. Through this valley flows the brook Kedron; and here also from the earliest ages has been the burial place of the Jews. The southern wall is irregular, and crosses the summit of Mount Zion, at whose base is the valley of the Son of Hinnom. The western and northern walls are more modern in their appearance, a large portion of them having been erected, and the whole repaired by Solymán the magnificent, in the sixteenth century.

Jerusalem has no public squares, and the streets are narrow, some of them steep, and generally unpaved and dirty. It has several large convents, which are the principal support of the city. It has 11 Mosques, or Mahomedan churches, and five public baths. The Mosque of Omar, which occupies nearly the site of Solomon's temple, is a very splendid edifice, and said to be the finest piece of Saracenic architecture in the world. The houses are heavy, square structure, two or three stories in height, and generally of stone. The Turks have some large houses, but built without taste or ornament. The greatest comfort or luxury about them is said to be their flat roofs, which afford fine promenades in good weather.—Along the streets, on each side, rise piles of ruins, in promiscuous heaps, twenty or thirty feet in height, having the appearance of the remains of some great fire, of which there is no tradition remaining.

There are other localities and relics in Jerusalem, which it would be interesting to mention, and which may perhaps, be given in another chapter ; but the present sketch seems to be sufficiently extended. The following descriptive lines are from Tasso.

The city, lakes and living springs contain,
And cisterns to receive the falling rain ;
But bare of herbage is the country round,
Nor springs, nor streams refresh the barren ground,
No tender flower exalts its cheerful head,
No stately trees at noon their shelter spread ;
Where morning gilds the city's eastern side,
The sacred Jordan pours its gentle tide.
Extended lies against the setting day,
The sandy borders of the midland sea ;
Samaria to the north, and Bethel's wood,
Where to the golden calf the altar stood ;
And on the rainy south the hollow earth
Of Bethlehem, where the Lord received his birth.

FRIENDSHIP.*

BY R. W. BR. THOMAS POWER, ESQ.

Music:—" *Cathleen O'Moore's*." A, Major.

Come, bring to our altar the thoughts that renew
The best gift of kindness where dearest it grew ;

The firm, trusting Brother,
The kind hearted Brother,
The Brother so true !

O, give me the kind one, whose friendship is found
Unmoved and unshaken, though dangers surround ;
The firm, trusting Brother, &c.

When fancy has fled, and when passion is o'er,
I'll ask of kind Heaven one boon to restore ;
The firm, trusting Brother, &c.

Though sorrow's sad form at my door may be found,
His voice shall be heard, like sweet music around ;
The firm, trusting Brother, &c.

And ever, as time holds its silent career,
I'll mark, with affection, in each coming year.
The firm, trusting Brother, &c.

Then bring to our altar, as time we review,
The tie that shall bind in affection anew ;
The firm, trusting Brother, &c.

*He who never forgets his old friends, and cherishes his attachment for them as warmly as ever, no matter how much time, space or fortune have kept them apart, is one of those rare beings with whom Heaven has endowed the earth, that society may not utterly wither, through the influence of ingratitude, selfishness and the incessant changes in life. As you advance in life, make new acquaintances, but never forget old friends. How much happier the human race would be if they followed this advice ; those who parted meeting after long absence not with lessened interest in each other, as now, but as Brothers meet Brothers, their affection more glowing than ever.—*Anon.*

**GENS. QUITMAN AND SHIELDS,
IN THE GRAND LODGE OF THE DISTRICT OF COLUMBIA.**

In January last, the above distinguished Brethren were received, with proper Masonic honors, in the Grand Lodge of the District of Columbia. The following address was delivered on the occasion by the M. W. Grand Master, B. B. FRENCH, Esq. We should have been gratified had a copy of it been forwarded to us at an earlier day.

MY BRETHREN:—It is with no ordinary feelings of pleasure that I now, in behalf of our Brethren here assembled, welcome you as guests of the Grand Lodge of the District of Columbia.

The accounts of the recent glorious success of our arms in Mexico, in which your names have borne so conspicuous and so honorable a place, caused a thrill of joy and pride in every American bosom; and when the heroes of those well-fought fields appear in our very midst, cold indeed should we be, did we not welcome them with the enthusiasm which is due to that patriotism, which, scorning the honors and comforts of civil life at home, sought the post of danger, where they could effectually vindicate and defend the honor of their country.

We hail you both as Brethren; but while one of you now meets the eyes of many here assembled for the first time, the other stands amongst us as one of us known by all, and only known to be beloved by all.

You, my Brother, as the worthy Master of one of the Lodges under this jurisdiction, have occupied this chair, and presided over "the sons of light," in this hall; and when you departed from amongst us, the best wishes of every Masonic heart accompanied you to the battle-field; and if those wishes could have formed a rampart about you on the heights of Cerro Gordo, the Mexican bullet, which so nearly deprived your country of one of her bravest sons, and the Masonic Institution of one of its most cherished Brothers, would never have reached your bosom.

The tidings of that well-fought and brilliant battle came; but with it came the information that you had received a wound so dangerous, that nothing short of a miracle could save your life. The heart of every Mason here, bled in sympathy for you, and mourned that a life so dear, was to be sacrificed to valor so undaunted.

Could you have witnessed the anxiety with which your Brethren sought for all the information possible to be procured concerning you, it would have been to you some consolation amid your agony, to know how well, and with how much affection, you were remembered; and when the cheering intelligence was received that it pleased the God of battles to restore you, we all rejoiced as if a Brother, whom we had laid in the tomb, had, by some miraculous interposition of Providence, been restored to us.

Again and again, came the news of victory after victory, achieved by our glorious army—and again we learned with regret, that you were among the wounded. But it has pleased Heaven to preserve you amid all the changes and vicissitudes that have surrounded you, for some other, and, if possible, higher destiny; and, thanks to Him, in whose hands are the issues of life, you now stand amongst your Brethren here, bearing upon your person the indisputable certificates that you have done your duty!

To our worthy and esteemed Brother, I may say, that, although comparatively a stranger to us, to his gallant deeds we are no strangers—with the brilliant achievements in the vicinity of the Mexican capital, his name is indelibly associated; and though it was his good fortune to pass unscathed through the iron hail-storms that heaped up the dead and the dying about him at the terrible storming of Chapultepec, and the fortification near the Belen Garita, his bravery and valor was so pre-eminently conspicuous, that the commander-in-chief bestowed upon him the high distinction of the chief magistrate of the city of the Montezumas.

My Brethren, although the Masonic Institution is founded upon the principles eminently promotive of affection among the great family of man, it inculcates, in the strongest manner, obedience to the laws and submission to the political power of the country wherein its Institutions are placed. Masonry assumes no other prerogatives than to make those who unite themselves with it, better citizens, and more charitable men.

Although it eschews all control over the political opinions or actions of the Brethren, it would, I trust, hold in contempt, any one who would sacrifice the honor and glory of his country to any personal or political considerations whatever. The true Mason must be a true patriot!

While Masonry hails with applause dauntless courage and unyielding firmness upon the field of battle, it accords equal applause to the Brother who, the trumpets of victory having been sounded, extends the hand of mercy and charity to the vanquished foe whom he has found worthy of his steel.

I would, my Brethren, that it had fallen to lips more eloquent than mine, to pronounce your welcome here; in this I would readily have yielded to others; but, as regards a personal, heartfelt welcome, in admiration of your valor, and in gratitude to you for the services you have rendered our common country as soldiers, as Masons, and as men, I will yield to no one.

Once more welcome—most welcome among us.

Generals Quitman and Shields, each responded feelingly and eloquently to the address of the M. W. Grand Master; after which the Brethren were severally introduced to their guests.

MASONIC HYMN.

LAUD the Great Architect divine,
Give to our God the honor due,
Who without Compass, Square, or Line,
Made all things perfect, just, and true.

(Solo Alto.)

Laud the bright eastern star above,
Promptly his precepts all obey,
Truth, Relief, and Brotherly Love,
He taught and practised every day.

Laud the heavenly dove, whose grace
Inspires with love our hearts to sing;
From East, West, South, all human race
Should join to praise their Triune King.

NEW YEAR'S EVE.

THE Freemason, more than any other man, ought to feel what an important division of time this evening is, and ought to celebrate it by holding a Lodge and a Fraternal festival. At this festival he ought earnestly to ask himself, if during the past year he has always been faithful to the rules of the Order, and active in promoting its principles; he ought solemnly to pledge himself to continue his exertions; to pray fervently for a blessing upon the government of the country in which he resides; and heart to heart the Brethren ought to wish each other a happy new year, and solemnly pledge themselves to maintain the great principles of Brotherly love and truth.—*From the German.*

MASONIC INTELLIGENCE.

IRELAND.

WE are indebted to our attentive Irish correspondent for the following:

MERIDIAN LODGE, No. 12.—This distinguished Lodge of Free and Accepted Masons had the high privilege of entertaining Brother Sir Charles James Napier, G. C. B, the hero of Scinde, last evening at the Masonic-hall, College-green, Dublin. Amongst the Brethren present were George Hoyte, Esq., Deputy Grand Master; Thomas J. Quinton, Esq., Grand Treasurer; Professor Smith, Grand Organist; Rev. H. Westby, Grand Chaplain; M. Furnell, Esq., P. G. M. North Munster; Lord Otho Fitzgerald, A. D. C.; Colonel Bell, Royals; Major M'Murdo, A. D. C.; Sir Charles J. Napier, Major Burdett, 17th Lancers; Hon. Capt. Lindsay, A. D. C.; Colonel Dunne, M. P.; E. K. Tenison, M. P.; Sir Edward Borough, Bart.; Sir John Macneill; R. W. Cooper, Esq.; Colonel Brown; Captain Sandes, A. D. C.; Captain Hancock, 74th, &c. &c. The W. M., E. Hornsby, was most successful in the discharge of his important duties, as well as all the other officers of the Lodge. The exertions of the P. M. and Secretary, Bro. J. M. Pooley, for the good of his immediate Lodge, and the advancement of the Order in general, were as usual most untiring, and left nothing to be desired on the part of the Brethren of Lodge 12, or its Brethren visitors. The musical abilities of Professor Smith, Brother George Smith, Geary, Mackay, D. Leonard, &c., were freely accorded to add to the festivities of the evening. Altogether it was one of the most brilliant reunions of any Masonic Lodge. The gallant and honored guest, Sir Charles Napier, must have felt himself much gratified at meeting his Masonic Brethren in Ireland under such flourishing circumstances, his last Masonic associations having been in Scinde, where Masonry is extending itself rapidly amongst the European as well as the native.

UNITED STATES.

KENTUCKY.

THE Grand Chapter of Kentucky held its annual communication at Lexington, in August. The following is the opening of the address of the G. H. P.

The Grand H. P. addressed the Grand Chapter, when on motion of Comp. McClure, the same was ordered to be spread upon the minutes, viz:

COMPANIONS: Since last we met, another year has been added to the past, and whilst some of our Companions, with whom we were wont to meet, have gone to that bourn whence no traveller returns, we, who are here assembled, are spared as the living monuments of the boundless goodness and mercy of an all-wise Creator. How profound then should be our acknowledgments for the mercies and blessings which have been conferred upon us? During the recess of this Grand Chapter, I have issued dispensations for five new Chapters, to wit: one at Covington, to be known as Covington Chapter; one at Bardstown, to be known as Rowan Chapter; one at Owensboro' to be known as Jo Daviess Chapter; one at Irvine, in Estill county, to be known as Irvine Chapter; and one at Greensburg, to be known as Greensburg Chapter. I have also granted authority to revive Oriental Chapter, at Hopkinsville, and for the establishment of a Mark Lodge at Campbellsville, to be known as Liberty Mark Lodge.* And have granted permission to several Chapters to confer the Royal Arch degrees on Master Masons whose petitions had not lain over one month, all of which will be made manifest by their returns.

The returns for the year ending in September, 1846, show that there were 117

*Mark Lodges, independent of Chapters, are prohibited by the General Grand Constitution.—Ed.

exaltations: and for the year ending September, 1847, that there were 181 exaltations, and from new Chapters organized: and for the year ending with the commencement of the present session, 1848, that there have been five new Chapters organized, and one old Chapter revived, and 198 exaltations. Some of the Chapters, however, have failed to make returns for the period above named, and those are not all the exaltations that have been made. They exhibit the gratifying fact, however, that Royal Arch Masonry is rapidly increasing in Kentucky.

It will afford me great pleasure to unite with you in the adoption of any measures which you may think best calculated to promote the interest and glory of our time honored and highly cherished institution.

GENERAL GRAND CHAPTER.

The Grand High Priest submitted a report on behalf of the representatives to the last meeting of the General Grand Royal Arch Chapter of the United States, which was ordered to be spread upon the proceedings, viz:

The undersigned would most respectfully report, that in discharge of the duty devolved upon them as officers of this Most Excellent Grand Chapter by the Constitution of the General Grand Royal Arch Chapter of the United States, that they attended the triennial meeting of the General Grand Chapter, at Columbus, Ohio, in September last; and for your information as to the action of that body, printed copies of the proceedings are herewith laid before you.

Hitherto but few of the State Grand Chapters of the South and West, have been represented to that body. The number represented at the late meeting, was greater than at any former one, and we are inclined to think that the number hereafter will be considerably increased. It is a well known fact, however, that some of the State Grand Chapters have heretofore, and still refuse, to acknowledge the jurisdiction of the General Grand Chapter of the United States, and decline having any connexion with it in any way. It is also a fact not to be concealed, that much doubt has for years past existed in the minds of many Royal Arch Masons, as to the necessity or utility of a General Grand Royal Arch Chapter of the United States.* It is contended, that inasmuch as it has failed to bring under its jurisdiction all the State Grand Chapters, and failed to produce uniformity of work, that it has failed to accomplish some of the objects for which it was mainly created, and that it should be dissolved. It is also thought, that if the General Grand Chapter did not exist, that State Grand Chapters could, with propriety, issue dispensations for subordinate Chapters in States and Territories where there was no State or Territorial Grand Chapters, and perform all the functions now vested in the General Grand Chapter, without the loss of time and great expense consequent upon sending delegates to the General Grand Chapter. We would not, however, advise hasty action in regard to its dissolution. Masonry is rapidly increasing in the Western and Southern States, and in the course of a few years, all, or nearly all, of those States will have State Grand Chapters organized. And with due deference to those that are already in existence, and all that may be organized previous to the next triennial meeting, we would most respectfully, but earnestly recommend that they send delegates to Boston, in September, 1850, where and when the next triennial meeting is to be

*These doubts, we apprehend, are confined mostly to Grand Chapters of recent origin, and such as have rarely been represented in the G. Grand Chapter. We do not believe that it is to be dissolved just yet; nor do we precisely understand how Companions who have been exalted under its jurisdiction, are to throw off their allegiances and refuse to abide by its regulations, when constitutionally made. Its constitution may be defective, and its organization susceptible of improvement; but of its utility we entertain no doubt. It might be convenient and profitable for a few of the State Grand Chapters to be allowed to occupy the "territories," but we believe the general good of the Order,—and to that alone we should look—can be better promoted by the present arrangement.—*Editor.*

held, and when they can take such steps for its re-organization or final dissolution, as may to them seem best calculated to promote the interest of Masonry generally.

WILLIS STEWART, G. H. P.
P. SWIGERT, Proxy, D. G. H. P.

EDUCATION OF ORPHANS.

The Grand Chapter was called to labor.

Comp. Wingate, from the committee to whom was referred the subject, made a report, to which Comp. Daviess offered the following as a substitute, which being read was adopted, viz :

Resolved, That two thousand dollars be vested by this Grand Chapter, in stock of one of the Banks of Kentucky, within four years from this date, vesting five hundred dollars annually ; and that the interest accruing thereon be, and the same is hereby set apart forever, for the education of female orphans of deceased Royal Arch Masons.

Resolved further, That whenever the interest shall amount to a sufficiency to purchase one share of stock in said Bank, and shall not be necessary for the purposes aforesaid, the same shall, from time to time, be vested in stock, as aforesaid.

Comp. Isaac Cunningham offered the following resolution, which being read, was adopted, viz :

Resolved, That this Most Excellent Grand Chapter request each and every subordinate Chapter under its jurisdiction, to appoint a committee, whose duty it shall be, to find all the Orphan Children of deceased Masons within the limits of its jurisdiction, and those that are in indigent circumstances, and send said children to the school in the neighborhood where they may be found, and pay for the same out of the Chapter, and by subscriptions from members and transient members ; and if there cannot be means enough raised by such sources, then this Grand Chapter may appropriate such sums as it may deem proper for such purposes, by petition being made for the same.

MISSOURI.

The following interesting report on an appeal, in a case where the defendant was acquitted, is from the proceedings of the Grand Lodge of Missouri. It was certainly a very singular course to pursue, and could not lawfully be entertained for a moment. Still the case is an interesting one, and we therefore lay it before our readers :

To the M. W. Grand Lodge of Missouri :—

THE undersigned, Committee on Grievances, beg leave, in addition to their former reports, to state, that they have had submitted to them the appeal of Br. Henry Eads, from a decision of Naphtali Lodge, No. 25, on the trial of Br. H. C. Marthens, together with the records of the Lodge, and the evidence presented in the case, and have given to it that careful attention which its importance seemed to demand at our hands.

The object of the appeal is, to have the decision of a Subordinate Lodge reversed, in a case in which a Brother, charged with gross unmasonic conduct, on a fair trial, was acquitted. The exercise of such a prerogative on the part of the Grand Lodge, your Committee think, would be justifiable only in extreme cases, and which is not warranted by the circumstances of the case at present under consideration.

Ordinarily, as your Committee conceive, it is the province of the Grand Lodge to review only the incidents of trials had in the Subordinate Lodges, and ascertain if the party accused had a fair and impartial trial ; and if found to be otherwise, to remand the case back, for further trial, or to afford such other relief as

shall restore the party injured to the privileges of Masonry. But where an appeal is taken from a verdict of acquittal, your Committee think that this Grand Lodge should ponder well before steps are taken that may result in a reversal of such decision.

It will be remembered that your Committee was instructed to review the evidence in the case, and render a decision upon its merits. In the effort to discharge that duty, your Committee have examined all the evidence submitted to them, as also the proceedings of the Lodge; and have been deeply pained to observe the improper feeling, the undue excitement, which pervaded the Lodge, from which few, if any, of the members of that Lodge were exempt, as exhibited by the proceedings, and which, we think, is derogatory to the Masonic character, and highly censurable.

From the voluminous character of the testimony and proceedings, it would be impracticable, in the limited time allowed your Committee, to present even a synopsis of the facts involved, nor is it deemed necessary. It is sufficient for us to say, that, although the evidence presents some rather contradictory statements on the part of the accused, and that represent him as having attempted to defraud the Board of Relief, yet we can see nothing in the whole of it, that is irreconcilable with the strictest veracity on the part of the witnesses, and, at the same time, of integrity of purpose on the part of the accused.

For instance, when the accused Brother bestowed medical services on the deceased Brother, as a pauper, he seemed to have recognized the obligation he had voluntarily assumed, when he proposed to the Lodge to bestow these services gratuitously. But when the case proved to be so serious and protracted, involving so much of his time and labor, he doubtless thought it unjust that his obligation should be enforced in that particular case; and when assured that he should be paid for his services, he thought, we have no doubt, that he was thereby released from the pledge he had given. Nor do we think this at all a strained or forced conclusion; for we hold a Brother's Masonic character as too sacred to be blasted, except on the most undoubted evidence. If there be any room to doubt the moral turpitude of the act complained of—although appearances may be against the accused—we think it better to acquit than to run the risk of blasting the reputation of an injured man.

We, therefore, recommend that the appeal be dismissed, and that the Brethren of Naphtali Lodge, No. 25, go to work with unity of purpose, in the true spirit of Masonry, and endeavor, in future, to subdue all their irregular passions; and we trust that each Brother will look within his own breast, and satisfy himself that every unkind feeling, and all prejudices, are banished therefrom, before he pronounces judgment of condemnation on his fellow-man.

Though not strictly relevant to the case under consideration, your Committee deem it their duty, nevertheless, to call the attention of this Grand Lodge to some irregularities that present themselves on the face of the records of Naphtali Lodge; and first, some of the proceedings connected with the trial, out of which grew the appeal under consideration, are not signed by the W. M. Second, at one of the sessions a resolution was adopted, that in the future sessions, during the trial, visitors should be excluded; from which we infer that visitors had been present during the previous sessions; which is in open violation of an existing by-law of this Grand Lodge. There is one other point to which we would call your attention, but which we do not deem proper to introduce into this report.

For the reasons thus hastily thrown together, we recommend the adoption of the following resolution, to wit:—

Resolved, That the appeal of Brother Henry Eads, from the decision of Naphtali Lodge, No. 25, be dismissed.

Obituary.

DIED, in Millbury, Oct. 5th, Capt. REUBEN BARTON, aged 76. Br. Barton was buried (on Saturday, the 7th inst., with the usual Masonic formalities. His funeral was attended by Olive Branch Lodge, of Sutton, (of which he was a member) and morning Star Lodge, of Worcester. There were a large number of Brethren present. The Masonic ceremonies were performed in a very interesting and impressive manner by D. D. G. M. CHENERY, and appeared to produce a good impression upon the Fraternity, and others, of whom there were many in attendance.

Our venerable Brother Barton has long been known as a firm friend and active and zealous member of our ancient Institution; he has stood by her through evil and through good report; and in the troublesome times of anti-masonic excitement, when many around him were bending to the blast of the whirlwind of fanatical fury which was passing over them, he stood like the sturdy oak, unmoved, and unwavering amid the storm. He has lived through the darkness of the night to see the sun of Masonry again arise in all its original splendor, and has now gone to his rest, honored and lamented by his Brethren; while others who sacrificed their principles and their honor before the moloch of an unrighteous and misguided public sentiment, live to receive the scorn of Masons and all honorable men. He has left us an example of an upright and honest man, a good citizen, and a faithful Mason, which we shall do well to copy.

W. B. N.

At a meeting of Olive Branch Lodge, Dec. 4th, the following Resolutions were adopted:—

Whereas it has pleased the Almighty Ruler of the Universe, to remove from earth our late worthy Brother and Past Master, CALKB CHASE, therefore,

Resolved, That we fully appreciate the integrity, faithfulness and zeal, with which he has discharged his Masonic duties.

Resolved, That the honesty of purpose, and moral uprightness which marked his character, in his relations to society, and the firmness and fidelity with which he sustained the principles and the Institution of Masonry, were honorable to himself and worthy of our imitation.

Resolved, That we deeply sympathise with his family and friends in this afflictive bereavement.

Voted, That a copy of these resolutions be sent to the family of the deceased, and to the editor of the Masonic Magazine, for publication.

Fraternally Yours,

WM. R. NOLEN, Sec. of Olive Branch Lodge.

EXPULSION.

Zanesville, Ohio, Dec. 4th, 1848.

DEAR SIR AND COMPANION—At a regular meeting of Zanesville, R. A. Chapter, No. 9, held at their Hall, Nov. 6, A. L. 5848, the following Resolution was adopted, viz:

Resolved, That Companion JOHN W. DAVIS, a member of this Chapter, be, and he is hereby *Expelled*, for gross unmasonic conduct.

Resolved, That the Secretary forward a copy of the above Resolution to the Grand Secretary, the Editor of the "Masonic Review," and to the editor of the "Freemasons' Magazine."

A true copy, from the minutes of this Chapter, ELIAS PIKE, Secretary.
C. W. MOORE, Esq., Boston, Mass.

MASONIC CHIT CHAT.

☞ The Grand Lodge of Maryland held its Annual Communication, at Baltimore, on the 24th ult. The question in relation to the Louisiana difficulties was left where it was placed by the action of the Grand Lodge in May last. A resolution was passed requiring the subordinate Lodges to adhere to the old regulations in respect to the physical qualifications of candidates. The G. Master, in his address, recommended a repeal of the resolution declaring suspension, or expulsion, from a Chapter or an Encampment, operative on the Lodges. This was referred to a committee, who made a brief report, recommending the repeal; but the report was re-committed, with instructions to report more at length. We understand that the committee are divided in opinion, and as this has been for many years the regulation of the Grand Lodge, the final result is doubtful. It ought, however, to be repealed. The action of the Lodges should be independent of every other body, except the Grand Lodge. They ought not, and cannot, lawfully, be made subordinate, or subject to the action of any foreign body.

☞ We should be most happy to comply with the request of our esteemed correspondent, C. H., could we spare the time required: but we cannot. Besides, we have so fully discussed the question at various times in the Magazine, that we doubt if any thing we could add, would be of particular service to him.

☞ St. Mark's Lodge, at Newburyport, in this State, will celebrate the anniversary of St. John the Baptist, on the 24th of June next.

☞ Will our Agents oblige us by giving their early attention to the collection of arrears for the Magazine, from subscribers on their lists?

☞ We have several letters on our desk from correspondents, containing inquiries in discipline and practice, which shall be attended to in turn, and as we can find time and room.

☞ Our readers will find the letter from our Paris correspondent of more than usual interest and value. We commend it to their attention, and also the learned essay on "Freemasons as Architects." The narrative of the "Vicissitudes of Neapolitan Masonry," will likewise be found interesting, though the writer has gone beyond the record in identifying the Carbonari with the Masonic Lodges. That many Masons were connected with that society, and that they may have taken the organization of the Lodge in forming it, is undoubtedly true; but it was not a Masonic society. Freemasonry has nothing to do with politics of any kind; and this very circumstance led to the formation of the Carbonari, which would have been unnecessary, could the Masonic Lodges have been employed for the same purposes. The Masons, however, shared the fate of the Carbonari, and the history of the former, during the trying times referred to, is that of the latter, as respects the Neapolitan and other Italian States.

☞ The way to read a periodical is to begin at the first page and continue to the last, if possible at one sitting. We can then appreciate its value, and something of the labor required in its preparation. Until we have done this, we cannot form any correct opinion of its worth.

☞ A correspondent, writing from Sparta, Ala., Nov. 24, says—"The cause is prospering in this section. A Chapter has been recently established at Milton, Florida. Antimasonry is dead. Your valuable Magazine has done much in quelling the antimasonic feeling in this country."

☞ The installation of the officers of the Grand Lodge of this Commonwealth, took place at the Masonic Temple, in this city, the 27th inst. The address on the occasion was delivered by W. Br. G. WASHINGTON WARREN, Esq., Mayor of Charlestown. A more particular notice will be given in our next.

NEW ENGLAND FARMER.—We are pleased to notice that this excellent farmer's journal has been revived by Mr. J. Nourse, of the firm of Ruggles, Nurse & Mason, of this city. It is printed in the best manner, and conducted by a competent editor. We cheerfully recommend it to our agricultural friends.

THE

FREEMASONS' MONTHLY MAGAZINE.

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BOSTON, FEBRUARY 1, 1849.

[No. 4.]

ANNIVERSARY OF ST. JOHN THE EVANGE- LIST.

THE anniversary of St. John the Evangelist, was observed by the Grand Lodge of this Commonwealth, in conformity with the requirements of its Constitution, on the 27th ult. The Grand Lodge assembled at the Masonic Temple, in this city, at 9 o'clock in the morning, and was opened in ample form by the Grand Master. There being no special business requiring its action, it was soon after closed, and a Lodge of Instruction opened, by the Grand Lecturers, under the direction of the Grand Master. The forenoon was occupied in the lectures and work of the first and second degrees. At noon, the Brethren were called from labor to partake of the refreshments that had been provided for them by the Grand Lodge. In the afternoon, the Brethren resumed their labor, when the work and lecture of the third degree were given. The Lodge of Instruction was closed at half-past four o'clock.

A large number of Brethren from the country were present during the day, and participated in the work. Most of the active Lodges in the State were represented. The meeting was an interesting and profitable one, and was eminently distinguished by that degree of harmony and fraternal fellowship which should ever characterize Masonic assemblies.

In the evening, the Grand Lodge assembled for the installation of its officers, elected on the 13th. The large and beautiful hall in which the Grand Lodge holds its sessions, was well filled at an early hour, though many of the Brethren, who were present during the day, had been under the necessity of returning to their homes in the country.

The ceremonies of the evening were commenced by a fervent and appropriate prayer by the Rev. ADDISON SEARLE, Grand Chaplain. This was followed by a voluntary on the organ. After which the retiring Grand Master, M. W. SIMON W. ROBINSON, Esq., addressed the Grand Lodge

in the following forcible and impressive terms, to which we take special pleasure in inviting the attention of our Brethren. The address is characterized by that practical good sense for which its estimable author is distinguished.

BR. ROBINSON'S ADDRESS.

Brethren of the Grand Lodge—

Before I leave the station to which your partiality has thrice called me, I must be permitted to offer a few thoughts which have occurred to me, and which may not be altogether inappropriate to the present occasion.

In the first place, then, I would tender you my sincere and grateful acknowledgments for the confidence and respect you have uniformly manifested towards me. Thrice, consecutively, you have assigned me the highest place within your power to bestow—the office of Grand Master of the Grand Lodge of this Commonwealth; and the constant aid and liberal support you have rendered me in the performance of the duties of the *Chair*, will long be remembered with gratitude and thankfulness. Whatever of advantage has resulted to the Institution, during my administration, and I believe there has been much, must be placed to your credit, rather than my own; the most I can claim is to share it with you.

The three years I have had the honor of presiding over your deliberations, have been distinguished for harmony and unanimity. No envyings or bitterness, no controversy or contention has been permitted to enter here, to poison the fountain of social enjoyment; to disturb the peace and harmony of our meetings, or to impair their usefulness. Upon most subjects which have engaged your attention during this period, there has been a wonderful degree of unanimity; and where a difference of opinion has existed, the minority has cheerfully acquiesced in the decisions of the majority.

It must be apparent, it seems to me, to the most careless and superficial observer, that the peace and welfare of the Institution has been your primary object; and to this end have all your labors been directed. In debate, although the utmost freedom has been indulged, yet in no single instance, within my recollection, have the rules of propriety and decorum been violated. Your language has uniformly been respectful and courteous. The opinions and feelings of each have been duly respected, and have received all that attention and consideration that could reasonably be claimed for them. Self-display, the desire of applause, or a wish to appear wiser than your Brethren, has held no place in your discussions. Your object has been a higher—a holier one—to present facts in a plain and practical way, and to assist each other in arriving at correct conclusions, has been your constant aim; in fact, circumstances authorize the belief, that in all your proceedings you have studiously avoided giving into any practice that might disturb the harmony of the Lodge, or that was inconsistent with the spirit and genius of the Order. The importance of harmony and unanimity in Masonry can not well be over estimated. They are the strength and support of the Institution; without which it will languish and decay. It is by harmony and unanimity that the Institution has attained its present elevated position and high rank among the honored and useful Institutions of the land; and they are essen-

tial to its prosperity and success as are food and air to the support of human existence.

I have dwelt longer upon this topic than may be thought necessary or profitable, but I find an apology in the importance of the subject; for nothing can be more interesting and important to us as Masons, than the prosperity of the Institution. At the present moment, the Institution is prosperous almost without a parallel, not only under this jurisdiction, but under other jurisdictions, and throughout the civilized world. All the dormant Lodges, with very few exceptions, in this Commonwealth, have been resuscitated, and a large number of new ones chartered, and it is believed they are all faithful, active, and in good condition. Men of intelligence, worth and influence are seeking the honors and privileges of our Institution, and devoting themselves to its interest with commendable zeal and earnestness. Large additions are yearly made to our numbers, and if we remain united and true to ourselves, the Institution will go on from prospering to prosper. But, Brethren, a season of great prosperity is not without its perils. In the ordinary pursuits of life success in business is not unfrequently the high road to ruin. So in Freemasonry, great prosperity is too often the prelude to a disordered and unhappy state of the Fraternity.

If I rightly interpret the signs of the times, there are already influences in operation, which, if not seasonably checked, will lead to consequences we may all have occasion to deplore. Combinations and parties should have no place in Freemasonry. Party feeling is the bane of the Institution. Controversy and contention it cannot abide. Its empire is the heart; and whatever tends to alienate the affections, aims a blow at its very existence. There never was, and there never can be, rightfully, but one party in Freemasonry, and that, a truly Masonic party; a party devoted to the interest and welfare of the Institution—self-sacrificing, disinterested, and regarding the prosperity of the Craft paramount to all personal considerations. All other parties are inconsistent with the spirit and genius of the Order, and should be discountenanced by every friend of the Institution. And I pray you, Brethren, that you watch with the tenacity of life, and guard against the insidious approach of combinations, parties and party animosities, whether they originate in hostility to the Craft, excessive, unregulated zeal, or from any other cause; for nothing can be more fatal to the prosperity and well being of the Fraternity. It is a good thing to be zealous in a good cause, but all experience proves that there is a false zeal, an unhallowed fire, kindled and fed with the fierceness of evil passions, and which burns but to destroy. This false zeal is but the manifestation of party spirit, and is attended with all its evil consequences, or it originates in the love of distinction and power. Its unhappy results may be seen in the pride, vanity and arrogance it engenders; in the acrimony and bitterness it breathes into the temper; in the uncharitable judgments, unqualified censure, and bitter invective it bestows, without stint or measure, upon all those who fail to meet its wishes, who dissent from its views, or oppose its designs.

The decisions of the Grand Lodge are the embodiment of the wishes and directions of the whole Fraternity of the Commonwealth; and when these have been solemnly decreed, it is the imperious duty of the officers to see them faithfully and promptly executed—their oath of office demands this of them. And,

my Brethren, permit me here to add, they have a right to expect the co-operation of every member of this body in the performance of these duties. If the decisions are wrong, productive of more evil than good, the remedy is with you, not with them.

To you, my Brethren, are entrusted the care and superintendence of the Fraternity, in this Commonwealth. It is an important *trust*, involving no less consequences than the peace and prosperity of the Institution. And can one of us be insensible of the responsibility which rests upon us; or unmindful of our solemn obligations to be true and faithful to the trust reposed in us? Are we not bound by every consideration which honor, duty and gratitude can suggest, to use our best endeavors to promote the harmony and welfare of the Institution? And can we neglect these duties with impunity? Will not the recollection of it haunt us through life, and be to us an instrument of perpetual torture? In our moments of sober reflection, shall we not survey the past with unavailing regret; and will not the account we shall have to render at the tribunal of conscience be a fearful one, if we prove false to our trust? Let us then, my Brethren, be up and doing. Let us work while it is called to day, for the night cometh in which no man can work. Let us improve the golden opportunities as they fly; and as faithful guardians of our sacred Institution, let us do all that in us lies, to preserve its harmony; maintain its dignity; defend it against the rude assaults of controversy and contention, and future generations will rise up and call us blessed.

The officers whom you have elected, and who are now about to be Installed, are all true and trusty, and deserving of your confidence. Their experience, Masonic intelligence and attachment to the Craft give assurance, that nothing will be wanting on their part to secure the highest interest—the permanent good of the Institution. But Brethren you should bear in mind that however experienced and intelligent—however active and vigilant, and however devoted and faithful they may be, without your co-operation their efforts will avail comparatively nothing—they will be as impotent as water spilled upon the ground. Each and every one of you has duties to perform, and to your consciences must account for the manner in which you perform them.

In conclusion, Brethren, permit me once more to tender you my hearty thanks, for the kindness and fraternal regard you have uniformly manifested toward me, and beg you to accept the only requital in my power to make—the homage of a grateful heart. And may heaven's blessings attend you through life—and at death may you meet a cordial welcome to the Grand Lodge above, where the Supreme Architect of the Universe presides.

The M. W. Brother EDWARD A. RAYMOND, Esq., of Boston, Grand Master elect, was then introduced by a committee, and installed by his predecessor, in due and ancient form; after which the Grand Master installed the remaining elected officers; and, having announced the R. W. and Rev. GEORGE M. RANDALL, as his Deputy, also installed him into his office. The appointments for the year were then announced by the Grand Marshal, and the installations were concluded by the Rev. Br. Randall. The ceremonies were interspersed with appropriate Music, admirably ex-

ecuted by the "Masonic Choir," to whom great credit is due for much of the interest of the occasion.

The Grand Lodge having been duly organized, the Grand Master addressed the Brethren on the present condition and future prospects of the Institution,—congratulating them on the general harmony which pervades the jurisdiction, and expressing his earnest prayer that nothing may occur to disturb it. He said that there was but a single subject on which there seemed to be any difference of opinion among the Brethren, and he recommended a course of proceeding that cannot fail to produce unity of sentiment and action in respect to that. He was listened to with interest, and the attention due to his position, and his recommendation was unanimously adopted by the Grand Lodge. We have been obligingly furnished with a copy of the address.

BR. RAYMOND'S ADDRESS.

Brethren:—

PLACED by your fraternal kindness in the responsible position of Grand Master of the oldest Grand Lodge in America, I should be false to my own feelings—recreant to the sentiments of my heart—if I failed to avail of the earliest opportunity to return you my most sincere and heartfelt thanks for the honor thus conferred upon me, and to pledge my best efforts to realize whatever reasonable results you may have anticipated to follow as the consequences of my election.

We are just commencing a new term in the administration of Masonic government in this Commonwealth,—we are just entering on the one hundred and sixteenth year of the existence of this Grand Lodge, and my humble prayer is that the future may be but the semblance of the past; that what Freemasonry under its wise administration has been, it will continue to be; that the lessons of deep wisdom that have come down to us from our fathers, we may be enabled faithfully to transmit to our successors; and that the Grand Lodge of Massachusetts may continue for many future centuries a bright and shining light in the growing constellation of our Order,—the bright Eastern Star that shall continue to guide us, and those who may come after us, to the everlasting fountain of Truth.

The Masonic Institution in this country, and particularly in this Commonwealth has, within the recollection of the youngest among us, been called to pass through a severe trial of persecution and oppression. Individuals may have suffered in their personal happiness, and in their domestic enjoyments; but the Institution triumphed over its enemies and came out of the fire like gold from the crucible seven times purified,—the dross was consumed and destroyed,—the pure metal remained,—its value was increased by the purifying process.

At no period within the last twenty years, has the Institution in this jurisdiction, presented a more encouraging prospect than at the present time. Many of the decayed Lodges throughout the Commonwealth have been revived, and several new ones chartered within the last few years; and there is an encouraging degree of activity among the Brethren in all parts of the State. The returns of the Lodges for the year just closed, are such as to afford a reasonable hope.

that the day is not far distant, when the Grand Lodge will be enabled to adopt incipient measures for the removal of the heavy pecuniary responsibility, which now forbids that degree of active charity which should distinguish so enlightened a body.

To this end, our best efforts should be directed; and for the attainment of a result so desirable in all respects, I cannot doubt that our Lodges, and our Brethren, will be ever willing to labor and ready to contribute to the full extent of their means.

I congratulate the Grand Lodge on the general harmony which prevails throughout the jurisdiction. I am not aware of the existence of but a single subject, in respect to which there is a difference of opinion among the Brethren.

This may, or may not, be one of importance; but it is enough to know that it exists. Our first business should be reconcile it in a spirit of Brotherly love and kindness. The best interests of this Grand Lodge, the prosperity of the Lodges, and the personal happiness of our Brethren, all demand this reconciliation; and no efforts of mine shall be withheld that may tend to secure it. Let every good Brother give his aid, and co-operation, and the work is done.

Brethren—let us set about the matter at once. Before we leave “this sacred retreat of friendship and virtue to mix again with the world,” let us resolve that all cause of difference, with respect to the work and lectures, shall be removed. And to the attainment of this most desirable and important object, I respectfully submit for your consideration, that the former action of this Grand Lodge in the premises be reconsidered, and that a committee of the oldest, wisest and most experienced of our Brethren, be appointed to take the matter into their most serious consideration, and report at a future meeting of this Grand Lodge.

Or, what would, perhaps, be a better course, that a Convention of Brethren, consisting of one, or more, delegates from each Lodge in the State, together with the Permanent Members of the Grand Lodge, be summoned to meet at this place, at some period not far distant, to compare, discuss, determine and *finally settle*, all matters of difference relative to the mode of work and lectures to be authorized and used by this Grand Lodge and practised by all the Lodges under its jurisdiction. The decision of such convention should be final and binding upon all parties *forever*, so far as Massachusetts is concerned.*

In conclusion, Brethren, and before I take my seat, you will allow me again to return you my sincere thanks for the honor conferred on me, and to invoke for us all the guidance and blessing of Him without whose approving smiles our labors will be in vain, and our strength be spent for nought.

The W. Brother G. WASHINGTON WARREN, Esq., Mayor of Charlestown, on the invitation of the committee of arrangements, then delivered

*The Convention is to be held at the Masonic Temple in this city, on the 7th instant. The differences referred to are such as may be easily adjusted, and we cannot doubt that the result will be an entire uniformity of work among the Lodges throughout the Commonwealth. This having been once fully established, the annual meetings of the Grand Lodge, which are held on the 27th December in each year, for exemplifying the work and lectures, if attended as heretofore, cannot fail to preserve it. The Convention will assemble at 11 o'clock in the morning.

a philosophical and well written address on the origin, character and purposes of the Institution, for which the Grand Lodge promptly tendered him their thanks, and requested a copy for the press.

The Grand Lodge was then closed in ample form. Prayer by Rev. Br E. M. P. WELLS.

The following are the officers for the current year :—

Edward A. Raymond Esq., Boston,	Grand Master.
Rev. George M. Randall, Boston,	Deputy Grand Master.
John J. Loring, Esq., Boston,	Senior Grand Warden.
Col. Thomas M. Vinson, Dorchester,	Junior Grand Warden.
Thomas Tolman, Esq., Boston,	Grand Treasurer.
Charles W. Moore, Esq., Charlestown,	Recording Grand Secretary.
Rev. Samnel Barrett, Boston,	Corresponding Grand Secretary.
Rev. Addison Searle, (U. S. N.), Charlestown,	} Grand Chaplains.
Rev. Stephen Lovell, Boston,	
G. Washington Warren, Esq., Charlestown,	Grand Marshal.
Abraham T. Lowe, M. D., Bridgewater,	Senior Grand Deacon.
Thomas W. Phillips, Esq., Boston,	Junior Grand Warden.
Samuel Millard, Boston,	} Grand Stewards.
Rev. Lucius R. Paige, Cambridge,	
Merrill Pettingill, East Boston,	
Henry Earl, Worcester,	
William D. Coolidge, Esq. Boston,	Grand Sword Bearer.
John Jarvis, West Cambridge,	} Grand Pursuivants.
Asa Woodbury, Sutton,	
Henry G. Clark, M. D., Boston,	Grand Organist.
Josiah Baldwin, Boston,	Grand Tyler.

R. W. C. Gayton Pickman, Esq., of Boston, was announced as District Deputy Grand Master, for the first District. The appointments for the other Districts were not announced.

A KIND ACT.

How sweet is the remembrance of a kind act! As we rest on our pillow, or rise in the morning, it gives us delight. We have performed a good deed to a poor man; we have made the widow's heart rejoice; we have dried the orphan's tears. Sweet, oh! how sweet, the thought! There is a luxury in remembering the kind act. A storm careers about our heads, all is black as midnight—but the sunshine is in our own bosom—the warmth is felt there. The kind act rejoiceth the heart, and giveth delight inexpressible. Who will not be kind? Who will not be good? Who will not visit those who are afflicted in body and mind? To spend an hour among the poor and depressed—

Is worth a thousand passed
In pomp and ease; 'tis present to the last.



THE above is believed to be as correct a likeness of Franklin as is now attainable, and it will be acceptable to our readers.

Franklin was born in Boston, on the 6th of January, 1706, and is recorded in the books of the Old South Church, as having been baptised on the day of his birth. He is generally supposed to have been born in an old-fashioned two-story wooden house, which, until 1810, (when it was burnt down,) stood nearly opposite to the south entrance to the above church, on Milk street. On the spot which it occupied has recently been erected a magnificent granite building, bearing the inscription—" *Birth Place of Franklin.*" Dr. Snow, however, in his history of Boston, states, on "the estimony of Franklin's own declaration to a lady, now (1825) living, that the scene of his nativity was at the sign of the Blue Ball, corner of Union and Hanover streets, where his father exercised his trade," as a soap and tallow chandler. That his father occupied the storehere designated, there appears to be no doubt; and, as he was a man of limited means, it is

probable that he lived where he transacted his business,—a practice which then almost universally prevailed among tradesmen of small capital. The building was continued to be used for this double purpose, until within a few years past. It is still standing.

Franklin was early apprenticed to his brother James, to learn the “art and mystery” of printing. Here he contracted that strong attachment for the press which continued to the end of his life; and to this circumstance he was probably greatly indebted for the distinction to which he subsequently attained in public life. His brother was at this time the publisher of the “New England Courant,” (the third newspaper in Boston,) in the columns of which Franklin commenced his literary career, and of which he was afterwards the nominal publisher. Becoming dissatisfied with his brother, before he had reached his majority, he removed to Philadelphia; but not meeting with encouragement, he went to England, where he arrived in 1724, and worked at his profession, as a journeyman. In 1726, he returned to Philadelphia, where he established himself in business. His subsequent career is familiar to our readers. He died at Philadelphia, April 17, 1790, and was buried in Christ’s Church grave yard, in that city.

He was a FREEMASON; and this is the only additional point in his life to which it is our purpose, at the present time, to refer. We have not the means of knowing where or when he was initiated into the Fraternity. We have seen an old engraving representing his reception in a Lodge at Paris, and we have heard it stated, that he is recorded in the books of one of the Lodges in that city, as having received the degrees there.* But this can hardly be true; because we know that he was a Mason prior to 1734, and he did not visit France until 1766. It is possible that he may have been initiated in England, prior to his return to America in 1726; but the probability is, that he received his degrees in this country, at some period between 1726 and 1733; for on the 24th June, 1734, a petition, signed by him and “several Brethren residing in Philadelphia,” was presented to the Grand Lodge of Massachusetts, praying for a “Constitution for holding a Lodge in that city.” The prayer of the petition was granted, and Franklin was appointed the first Master of the new Lodge. He was probably invested with special powers; for we find, that in No-

*The following is a description of a Medal, which was presented to Franklin by his French Brethren; but on what occasion, is not known to us. Probably on the occasion of his “reception,” above referred to. It is from the Mass. Historical Collections, vol. vi., third series.

MASONIC MEDAL.—Diameter, 1 3-5ths inch. Obverse—Fine bust of Franklin. Legend—Benjamin Franklin. Reverse—Masonic Emblems: the serpent’s ring; carpenter’s square and compass; in the centre a triangle, and the sacred name in Hebrew, &c. Legend—Le Mac: Fran: a Franklin M: de la L—des 9 Sœurs, O: de Paris, 5778.

vember following, he affixes to his name the title of "Grand Master of Pennsylvania," and gives to his Lodge the rank of a Grand Lodge.

This brings us to the particular object we have in view, namely, to lay before our readers the following interesting and valuable letters, the originals of which are now before us. They belong to the archives of the Grand Lodge of Massachusetts, and have never before been published.*

Letter from Benjamin Franklin to the Grand Lodge of Massachusetts, Nov. 28, 1734.

*Right Worshipful Grand Master and
Most Worthy and Dear Brethren—*

We acknowledge your favor of the 23d of October past, and rejoice that the Grand Master (whom God bless) hath so happily recovered from his late indisposition; and we now, glass in hand, drink to the establishment of his health, and the prosperity of your whole Lodge.

We have seen in the Boston prints an article of news from London, importing that at a Grand Lodge held there in August last, Mr. Price's deputation and power was extended over all America, which advice we hope is true, and we heartily congratulate him thereupon. And though this has not been as yet regularly signified to us by you, yet giving credit thereto, we think it our duty to lay before your Lodge what we apprehend needful to be done for us, in order to promote and strengthen the interest of Masonry in this Province (which seems to want the sanction of some authority derived from home, to give the proceedings and determinations of our Lodges their due weight) to wit, a Deputation or Charter, granted by the Right Worshipful Mr. Price, by virtue of his commission from Britain, confirming the Brethren of Pennsylvania in the privileges they at present enjoy of holding annually their Grand Lodge, choosing their Grand Master, Wardens, and other officers, who may manage all affairs relating to the Brethren here with full power and authority, according to the customs and usages of Masons, the said Grand Master of Pennsylvania only yielding his Chair when the Grand Master of all America shall be in place. This, if it seem good and reasonable to you to grant, will not only be extremely agreeable to us, but will also, we are confident, conduce much to the welfare, establishment, and reputation of Masonry in these parts. We therefore submit it for your consideration, and, as we hope our request will be complied with, we desire that it may be done as soon as possible, and also accompanied with a copy of the R. W. Grand Master's first Deputation, and of the instrument by which it appears to be enlarged as abovementioned, witnessed by your Wardens, and signed by the Secretary: for which favors, this Lodge doubt not of being able to behave as not to be thought ungrateful.

We are, Right Worshipful Grand Master and Most Worthy Brethren,

Your Affectionate Brethren and obliged humble Servants.

Signed at the request of the Lodge.

B. FRANKLIN, G. M.

Philadelphia, Nov. 28, 1734.

*We have also before us the originals of two letters from Gen. Washington to the Grand Lodge of Massachusetts.

Private letter accompanying the foregoing, to HENRY PRICE, Esq., Grand Master.

Dear Brother Price—

I am heartily glad to hear of your recovery. I hoped to have seen you here this Fall, agreeable to the expectation you were so good as to give me ; but since sickness has prevented your coming while the weather was moderate, I have no room to flatter myself with a visit from you before the Spring, when a deputation of the Brethren here will have an opportunity of showing how much they esteem you. I beg leave to recommend their request to you, and to inform you, that some false and rebel Brethren, who are foreigners, being about to set up a distinct Lodge in opposition to the old and true Brethren here, pretending to make Masons for a bowl of punch, and the Craft is like to come into disesteem among us unless the true Brethren are countenanced and distinguished by some such special authority as herein desired. I entreat, therefore, that whatever you shall think proper to do therein may be sent by the next post, if possible, or the next following.

I am, your Affectionate Brother and humble Servant,

B. FRANKLIN, G. M. Pennsylvania.

Philadelphia, Nov. 28, 1734.

P. S. If more of the Constitutions are wanted among you, please hint it to me.

The "Constitutions" referred to in the postscript to the above letter, was a small volume of Masonic Constitutions, printed by Franklin, in 1734. It was the first Masonic book ever published in this country.

KENTUCKY MASONIC COLLEGE.

THIS institution is now, we believe, in the fifth year of its existence as a Masonic College. It is beautifully and healthfully located in the flourishing town of Lagrange, in the vicinity of Louisville. It was established by the Grand Lodge, and has thus far been supported by the Masonic Fraternity, of Kentucky. It is emphatically a Masonic institution in its origin, administration and policy. It is intended, primarily, to afford the means of education to the indigent orphan children of Freemasons,—to extend to them the aid, support and encouragement which are required to make them respectable and useful citizens, and which they, in their comparative destitution, can obtain in no other way. It is, therefore, an institution in which every right-thinking and right-hearted Mason must feel a deep and an abiding interest. We are assured that it has foundations and equipments and character enough to forbid any apprehension of failure ; but, like all great beneficent enterprises, in their infancy, it requires the sustaining hand of the philanthropic and liberal. Within the limits of the State in which it is located, it has received this ; but not to the extent of

its necessities. It now, therefore, comes forward with an appeal to the whole Fraternity of the country. Will this appeal be answered to the realization of the reasonable expectations of those Brethren who, in its behalf, have made it? We think so. It is an object so manifestly praiseworthy in itself—so well calculated to interest the general sympathies of the benevolent, and so entirely consonant with the spirit of Masonry, that the appeal cannot be disregarded.

The Rev. Dr. LEACOCK, the learned and estimable President of the College, has recently been on a visit to the Lodges and Brethren in this city, soliciting donations in its behalf; and we understand that it is his intention to visit most of the Lodges in this and the neighboring States, for the same purpose.

We most cordially recommend him and the object of his mission to the favorable consideration of the Fraternity.

THE RETURN OF THE JEWS.

THE intelligent Freemason, who has rightly read and understands the history of his Institution, cannot be indifferent to the movements now making throughout the world, in promotion of the civil emancipation and return of the children of Israel to their beloved Jerusalem. The signs of the times do indeed indicate that the Lord has turned back the captivity of his ancient people, and that the day is drawing nigh when they "shall be built up and no more destroyed"—when Jerusalem shall again be "the joy of the whole earth"—when those who have long been in "darkness shall see a great light"—when the captivity of Judah shall be broken, and many shall go up to "help, aid and assist in rebuilding the house of the Lord."

"Of all subjects," says the St. Louis Post, "that can possibly engage our attention, there is not one more important than a well grounded faith in the authenticity of the volume of divine inspiration, and an honest and truthful reliance upon the promises and predictions which are scattered so profusely through its sacred pages.

"And it cannot but be a matter of heartfelt consolation to the true Christian, to find, that in the language of that inspiration—'the wrath of man is made to praise him;' and that, though unwittingly, the ceaseless billows of time in their changes, produce strange and unlooked for occurrences, which in their operation, develop the hidden plans which were, in the foreknowledge of the Creator, that these events are produced, controlled, and governed, according to the 'councils of his own will,' and for his ultimate glory, and for the permanent establishment of his kingdom, which is 'righteousness and true holiness.'"

No prophecy has been more literally fulfilled than the one foretelling the utter emancipation of the Jewish nation.

"And the Lord shall scatter thee among all people, from one end of the earth to the other. And among these nations shalt thou find no ease, neither shall the sole of thy feet have rest."

To the letter does truthful history proclaim the execution of this awful prediction. Eighteen centuries have passed away, and the judgments of God have been laid "to the line, and righteousness to the plummet."

"The mighty changes which are taking place in the old world, are flashing upon us with meteor light; kingdoms and principalities and powers are passing away, and melting as the frost of winter before a summer's sun.

"These days were prophesied of by the inspired seers of old, and when those days shall come, the promise is that 'the Lord shall set his hand again the second time to recover the remnant of his people which shall be left, from Assyria, and from Egypt, and from Pathos, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the Isles of the Sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather the dispersed of Judah from the four corners of the earth.'"

"And I will bring them, and they shall dwell in the midst of Jerusalem. As the holy flock, as the flock of Jerusalem in her solemn feasts, shall the waste cities be filled with flocks of men."

Many Jews, (says another paper,) in Hungary, Prussia, Germany, and other countries, have recently embraced the religion of Christ, and many more have become convinced, that Judaism is to be improved by Christianity, and among other changes, have adopted the Christian Sabbath.

Yet the most remarkable indication of their approaching restoration to the Divine favor, is the fact, that the *governments*, which have so long oppressed them, are beginning to do them good. *Rome* has granted them "the freedom of the city." The first of December saw them there fully released, by a late order of the Pope, from their narrow and dirty lanes, known as the Jews' quarter, and from all the civil disabilities in the Roman states, under which they have groaned ever since the destruction of Jerusalem by Titus, in the year of our Lord 79.

And, what is perhaps even more wonderful still, the *Sublime Porte* has just issued a decree, placing the Jews of Turkey under the special protection of the British Ambassador, supposed to be most friendly to them, and has instructed the Consuls throughout the Turkish dominions to protect and encourage them.

It is known also, that leading Jews are now seriously contemplating the subject of re-building the Temple at Jerusalem.

Major Noah, in a recent address in aid of the new Temple at Jerusalem, says :

"It is not the least curious, in the erection of this new edifice in Jerusalem, that we can direct the builders to the spot where all the materials of Herod's Temple yet lie in silent grandeur. Beneath the Mosque of El' Aksa, the great chambers, the immense granite pillars, the magnificent marble columns with exquisitely carved tops and bases, the richly ornamented gates, the reservoirs still filled with water, in which the Priests and Levites bathed, are at this day to be found, not crumbling in ruins, but erect and majestic, and have been explored within the last two years by one of our people, now a resident of this city."

In this connection, the following little poem may neither be out of place nor wholly unacceptable to the readers of this Magazine :

THE RESTORATION OF THE JEWS.

O when shall the exiles of Israel assemble
To worship the God of their fathers again,
And build up the walls of their city and temple
Which so many ages in ruins have lain ?
O when shall they come from each far distant nation,
Present to Jehovah a precious oblation,
And strike to their harps, with devout adoration,
" The Shiloh of Israel forever shall reign."

Ye princes of Judah gird on your bright armor ;
The pillar of cloud will protect you by day,
The pillar of fire will by night be your banner,
The glorious Shechinah will point out your way,
The Rock will supply you with water still flowing,
The heavens, for food, the rich manna bestowing,
The leaves on the trees, as a Medicine growing,
For healing the nations, will never decay.

Go publish to Israel the King's proclamation,
And bid them prepare to return to their land ;
And hail the glad tidings of their restoration :
The day of their Jubilee now is at hand.
The long desolations of Zion are ended,
And peace and good will to her daughters extended,
Her sons, from the arms of her foes are defended,
The word of the Lord for her bulwark shall stand.

But when we shall make to them this declaration,
" The God of your fathers hath sent us to you,"
His name they demand as a sure confirmation,
O what shall we tell the inquiring Jew ?
" I am that I am," his memorial forever,
" I am hath sent us unto you to deliver"
From slavery and bondage, your fetters to sever,
And bid you arise and your journey pursue.

What though you're surrounded by foes without number,
With horses and chariots, array'd in a band,
Remember the vengeance of God will not slumber,
But he will deliver you out of their hand.
A voice from the city, like sounding of thunder,
A voice from the temple, shall fill them with wonder,
A voice of the Lord, shall divide them asunder
While on the fair mountain of Olives he 'll stand.

The earth and the ocean before him shall tremble,
The mountains and vallies astonish'd retire,
And now the loud trumpet shall sound, to assemble
Your legions in triumph, 'midst tempest and fire.
Then peace to the world shall flow forth like a river ;
The Lion of Judah from death shall deliver,
And God be thy glory forever and ever,
Though earth shall dissolve and all nature expire.

VICISSITUDES OF NEAPOLITAN MASONRY.

[Continued from page 82.]

I HAVE promised to continue my relation touching the fate of the Neapolitan Masons; but I beg to observe to my readers, that, as I have been a soldier all my lifetime, they must not expect a style of language interwoven with flowers. I can, however, assure them, that every thing I am going to state are real facts. If I were to detail these facts with precision, I should overstep the bounds I have proposed myself in commencing this narrative, and shall, therefore, only touch more minutely on those events which deserve the particular attention of the reader; but I beg to be allowed to give a simple account of my life, being also one of those unfortunate Masons who have suffered, and suffer still, for the love of the cause of the public welfare, and who are still the objects of the implacable rage of their tyrants.

In 1821, after the entry of the Austrians into the kingdom, and in spite of the general arrests which had taken place, there were still left some heroes, *children of the widow*, who possessed a sublime mind, and who were incapable of conceiving any fear. These men rose, in order to try a re-union of the true patriots, who were not in prison, and to attempt a re-action. Derosa Antoine, of the province of Salerno, a Mason, inflamed with the desire of saving his country from the most disgraceful slavery, joined himself with several Masons and with some Carbonari. They established a correspondence with other provinces; but at the moment of the explosion of the conspiracy they were discovered, and condemned to death. Among the victims of tyranny the following were remarkable for their intrepidity and constancy.

Father *Antoine of Laurenzana*, a monk, *Dedominices Teodosia, Calace Onofrio, De Mattia Emiko*. This last one, being in prison with his Brother, was awaiting the executioner, who came to fetch him in order to make his "*terrible toilet*," and to conduct him to the scaffold. He was called to come out, his brother answered for him, in order to save him by this means, but Mattia denied it, and marched out courageously. This example of brotherly love, is it not worthy of being recorded? Who would not appreciate the virtue of these two brothers, who were ready to give their life for one another? But other facts, still more striking, I will cite in this essay, and before finishing it, will prove, to the astonishment of the reader, that this universal family of brethren has left to posterity exalted examples of their virtues, of their disinterestedness, and of their zeal for the amelioration of the condition of the human race.

After all these events, the Masons, more and more excited with ardour for the holy cause of freedom for their brethren and country, joined once more in the province of Basilicata, and took to arms. A detachment was sent out for their pursuit, under the command of General Delcarretto. Having tried unsuccessfully to destroy them, he made use of the *ruse de guerre*, to capitulate with them in the name of the king, according to them a free pardon, and getting them into his hands by these means he had them shot without the exception of one.

Thus you may confide yourself to the word of kings and of their emissaries. These cruel instruments of the will of Satan sacrifice to their vain-glory the interests and welfare of an entire nation, and behold with a dry eye the irreparable evils which they inflict upon their people, and which do not afford them any benefit.

The cruelty of this Delcarretto was carried so far, that he had shot every one who was found in the fields carrying victuals, so that poor laborers and shepherds were compelled to submit to the greatest atrocity.

Such a violent state of things could not last long; and how was it possible to live: it was even not allowed to converse in the streets, for it was forbidden that not more than two persons might stop together; and also it was not allowed to keep any company at home without permission of the authorities, under penalty of being considered conspirators, and as such to be condemned to death.

The Calabrians rallied after this, with the intention of getting the Sicilians to their interest. They assembled in the mountains and forests; but having been

discovered, they decided on going over to Sicily every time they had to meet, and thus to elude the vigilance of the government, which had in its pay a great number of spies, who introduced themselves everywhere. These Masons and Carbonaris, who constituted a corps in order to attempt a last revolution, embarked in small vessels, that they might conspire at their ease and in safety; but the number of emissaries of despotism was so large, that the government received news for grounds for suspicion. The conspirators, therefore, were compelled to betake themselves entirely to Sicily, and by means of incessant labor and of constant perseverance, they at last succeeded in exciting the minds of the Sicilians. Some time passed away with the organization of the movement, and at the break of a fine day in 1837, the troops of liberty were seen floating in three different directions off Sicily. The Calabrians and Abruzzis took part, and the movement became almost general. General Delcaretto, before-mentioned, was ordered instantly to set off for Sicily with a large quantity of troops, and with unlimited power to act as he might think proper. A squadron set off from the port of Naples, with orders to bombard and burn down any town which should oppose itself to the will of government. The revolutionists defended themselves desperately, especially those of the town of Catania, the chiefs of which, to the number of eight, were shot in the midst of a rejoicing military to the sound of music, by order of the tyrant Delcaretto, who gave on the same evening a grand ball in honor of this butchery. In the small town of Misiloneri, this monster of humanity had shot a child of fourteen years; and as recompence for his unheard-of cruelties he was created marquis, and elevated to the rank of field-marshal. This demon in human shape went afterwards into the service of that most inhuman of beings the Duke of Modena, and by this one may judge what sort of a creature he must be. The Abruzzis and Calabrians losing all hope of success, afterwards retired.

I now leave my readers to judge, whether the facts I have just related are not worthy of notice to the Masons of England, and whether my native country, which is endowed by nature with all possible gifts, be deserving of such a cruel destiny.

A SUCCINCT ACCOUNT OF THE LIFE OF THE WRITER.

Belonging to a very ancient family of the kingdom, almost all the members of which were Masons, and having finished my studies for entering the navy, I was sent on board the brig, *the Eagle* of ten guns, as midshipman, at the commencement of 1810, being eighteen years old. My eldest brother, then a colonel in the army, knowing the vicissitudes to which a sailor was exposed in a time when there was war with England, had me initiated a Mason as *lufston*, or Mason's child.

On the 10th of May of the same year, after a fight against the English frigate, *the Sea-horse*, I was taken prisoner, transported with the whole crew to the Isle of Malta, and shut up in the Fort Emanuel. My friends in this island found means to effect my escape, and I embarked in a ship of Ragusa, which brought me over to Tunis, and from there to Naples. This was the first time that I profited by the advantages of Masonry. Young, eager for advancement, dissatisfied with having to do with a much stronger enemy, I had a distaste for the navy. I therefore petitioned to take part in the expedition to Russia, which was in preparation, as I expected to have then more chance of distinguishing myself, and of making my career more rapidly. After having made several appeals in vain, I addressed a petition to the king, who granted my wish, and I departed as a volunteer in the Horse-guards. It would be useless here to recount the exploits of this campaign, as they are known to every one. In regard to myself, I was among the prisoners of the last affairs, and was sent back into the government of Novorogod, where I remained till the commencement of 1815. At this period the prisoners departed to their own country; but the news of the descent of Napoleon into France was the cause of our changing our route and making for Hungaria, where we remained till the battle of Waterloo. After this we

followed up our road towards Italy. In Hungaria I experienced for the second time the advantage of being a Mason. It can easily be imagined what was the condition of a prisoner coming from the north of Russia and arriving at Rape, the capital of Hungaria, after a march of two months, without pay, and almost naked. Our arrival on the drilling ground called together a great number of people of all grades, who directed many questions to us. I perceived a lieutenant-colonel of hussars passing our front, with a lady leaning on his arm. He approached me, saluting me with Masonic signs, and asked whether I was an officer. "Yes," I said, answering to his salutation; and after several other questions he left me, telling me not to stir from the place where I was until his return. Not many minutes afterwards he came in a carriage, with the same lady, and invited me to step in. What a pleasure it was for me to hear, that he had obtained permission from the governor for me to take up my abode with him. On arriving at a splendid mansion two miles from the place, I was received in the most cordial manner, and all possible care was lavished on me. A shoemaker and a tailor were ordered to attend me directly, and at dinner-time this brave and kind Brother came to my apartment, and conducted me to the dining-room. During the three months which I stayed at Rape I received every kindness, and on the day of my departure my generous friend gave me a letter for one of his friends, one hundred florins, and accompanied me more than six miles on the road. Could I, without the greatest sin of ingratitude, forget all these traits of love and fraternal generosity? The heart of man may be kind, but without practising the philanthropic virtues, which Masonry teaches us, it is imperfect. I relate these facts, not only as anecdotes of my life, but also in order to satisfy my feelings of gratitude, and to make known to the Masons who read this sketch that they may be proud to belong, by the ties of fraternity, to a society which is composed of such virtuous men.

[Concluded in our next.]

IMPORTANT MASONIC RECORD.

(Copied from a MS. Book in the Lansdown Collection, British Museum, indorsed
"Burghley Papers, 98, Plut. lxxv. E." Art. 48.)

BY BR. EDWARD MULLINS, W. M. BANK OF ENGLAND LODGE, NO. 329.*

"HERE beginneth the true Order of Masonrie.—The might of the Father of the Heavens, the wisdom of the glorious Son, and the goodness of the Holy Ghost, three persons and one God, be with us now and ever. Amen.

"Good Brethren and fellows, our purpose is to shew you how and in what manner the noble and worthy Craft of Masonry was first founded and begun; and afterwards how it was confirmed by worthy kings and princes, and by many other worshipful men; and also to all those that be heere. Wee minde to shew you that the charge that belongs to every trew Mason to keep: for in good faith, if you take good heed, it is well worthy to be kept, for a worthy Craft and curious science. Sirs, there be seaven liberal sciences, of the which the noble Craft of Masonry is one, and the seaven be these—the *first* is gramer, and that teaches a man to spell and write trewly; the *second* is rethorick, and that

*Our distinguished and learned Brother, Rev. Dr. Oliver, in a note to our not less distinguished Brother and friend Dr. Crucifix, in relation to this old record, says:—"It is extremely valuable as an additional link in the chain of evidence to refute the absurd assertions of De Quincy, Dallaway, Soane, and their coadjutors, that Freemasonry was unknown before the seventeenth century, because these papers must have been written in the sixteenth."

teacheth a man to speake faire and subtil ; the *third* is lodgick, and that teacheth a man to deserue the trew from the false ; the *fourth* is arethmatick, and teacheth a man to reckon and account all manner of accompts ; the *fifth* is geometry, and that teacheth a man [mett] and measure of earth, and of all things, of the which this science is called geometry : the *sixth* is called musick, and that teacheth a man to sing with voyce and tongue, and organ, harp and trump ; the *seaventh* is called astronomy, and that teacheth a man to know the course of the sunn and the moone and the starrs. These be the seaven liberall sciences, of the which all be founded by one, which is geometry, and thus a man may prove that all the seaven sciences be founde by geometrie, for it teacheth a man [mett] and measure, ponderation, weight on all things on earth ; for there is noe workman that worketh any craft, but he worketh by some mett or measure ; and every man that buyeth or selleth, they buy or sell by some weight or measure, and all this is geometry ; and the merchants and all other craftsmen of the seaven sciences, and the plowmen and tillers of the earth, and sowers of all manner of graines, seeds, and vine plants, and setters of all manner of fruits. For gramer, or arithmatick, nor astronomy, nor none of all the seaven sciences, can no man finde mett or measure in without geometry. Wherefore methinks that the said science of geometry is most worthy, and all the others be founded by it. But how this worthy science and Craft was first founded and begun I shall tell you ;—Before Noyes flood there was a man which was called *Lamech*, as it is written in the bible, in the fourth chapter of Genesis, and this Lameth had two wives, the one called Ada, the other called Sella, by the first wife Ada he begat a sonne and daughter, and by the second, two sonnes. And these four children found the beginning of all these crafts and sciences in the world ; for the eldest sonne Gabell found the Craft or geometry, and he fed flocks of sheep and lambs in the field, and first wrought houses of stone, and he and his Brother Jubal found the crafts of musick, song of mouth, harp and organ, and all other instruments ; the third Brother Tubalcan found the smith-craft of gold and silver, iron and copper and steel ; and the daughter found the craft of webbing ; and these children knew well that God would take vengeance for sinn, either by fire or water, wherefore they wrought the sciences they had founded in two pillars of stone, that they might be found afterwards ; and the one stone was called Marble, for that would not burne in the fire, and the other stone was called latherne, and that would not be drowned with water. Our intent is to tell you in what manner these stones was found, that these sciences was written on ; the Herminerus, that was Cubb his sonne, the which Cubb Semet sonne was Noath's sonne, this same Herminerus was afterwards called Armes, the father of the wise men, he found one or two pillars of stone, and found the science written thereon, and he taught it to others. And at the making of the tower of Babilon, was Masonrie first made there much of ; and the King of Babilon, called Nemroth, who was a Mason himselfe, and loved well the rest, as is said with the masters of stories. And when the city of Ninevey, or the city of the East Port, should have bin made, Nemroth, the King of Babilon, sent thither sixty Masons of his region to the King of Ninevy his cozen ; and when he sent them forth he gave them a charge in this manner :—The first was, that they should be trew to their king, lord, or master that they served ; and that they should ordaine the most wise man to be master of the king or lord's worke that was amongst them ; and neither for love, riches, nor favor to sett another, that had little cunninge, to be master of that worke, whereby the lord should bee ill served and the science ill defamed. Secondly, that they should call the governor of the worke Master, all the time they wrought with him ; and other many more charges that were to long to write ; and for the keeping of all these charges he made them sware a great oath, which men used at that time ; and ordained for them reasonable pay, that they might live with honestie ; and also he gave them in charge that they should assemble together every yeare, once to see how they might worke best to serve the king or lord, for their profit and their owne workshop ; and also that they should correct within themselves those that had transpessed against the science or craft. And thus was this noble Craft first

grounded there; and the worthy Mr. Ewclides gave it the name of geometry. And how it is called throughout all the world Masonrie, long after when the children of Israell were come into the land Berhest, which is now called the countrey of Jerusalem, where King David begun the temple, that is now called Templum Dei, and is named with us the Temple of Jerusalem; and the same King David loved Masons then right well, and gave them good pay, and he gave the charges and manners that he learned in Egypt, which were given by that worthy, Doctor Ewclid; and other more charges that you shall heare afterwards. And after the decease of King David then reigned Sollomon, that was King David's sonne, and he performed out the temple that his father had begun; and sent after Masons into divers countreys and into divers lands, and he gathered them together, so that he had twentyfour thousand workers of stone, and were all named Masons; and he chosed out of them three thousand, and were all ordained to be masters, rulers and governors of his worke; and then was there a king of another region, which men called Iram, and he loved well King Soloman, and gave him timber to his work, and he had a sonne that was called a man that was master of geometry, and was chiefe Master of all his Masonrie, and of all his graving, carving, and all other masonry that belonged to the temple; this is witnessed in the Holy Bible (*in libra regium quarto et tertio,*) this same Sollomon confirmed both the charges and the manners which his father had given, and thus was the worthy Craft of Masonrie confirmed in that country of Jerusalem, and many other regions and kingdomes men walked in divers countreys, some because of learning to learne more cunning, and some to teach them that had but little cunning: and soe it befell that there was a curious man named Nannas Grecious, who had beene at the making of Sollaman's temple, and he came from thence into France, and there he taught the science of Masonrie to men of that land; and so there was one of the royall line of France called Charles Marshall, and he was a man that loved well the said Craft, and took upou him the rules and manners; and after that by the grace of God he was elect to be the King of France; and when he was in his estate he helped to make those Masons that were now, and sett them on work, and gave them charges and mauners and good pay, as he had learned of other Masons, and confirmed them a charter, from yeare to yeare, to hold their assembly when they would, and cherished them right well; and thus came this noble Craft into France. And England in that season stood void as foraging charge of Masons until St. Albanos and St. Albanos was a worthy knight, and steward to the king of his household, and had government of his realms, and also of the making of the walls of the said towne; and he loved well Masons and cherished them much, and made there their pay right good, for he gave them three shillings and sixpence a-week, and three pence; before that time in all the land a Mason took but one penny and his meat till St. Albanos mended it; and he got them a charter of the king and his councill for to hold a generall councell, and gave it to name assembly, thereat was he himself, and did help to make Masons and gave them charges, as you shall heare afterwards. Soone after the decease of St. Albanos there came diverse warrs into England out of diverse nations, so that the good rule of Masons was dishired and put downe until the tyme of King Adilston; in his time there was a worthy king in England that brought this land into good rest, and he builded many great workes and buildings, therefore he loved well Masons, for he had a brother called Edwin, the which loved Masons much more then his brother did, and he was soe practiced in geometry that he delighted much to come and talke with Masons, and to learne of them the Craft; and after, for the love he had to Masons and to the Craft, he was made Mason at Windsor; and he gott of the king his brother a charter and commission once every yeare to have assembly within the realme where they would within England, and to correct within themselves faults and trespasses that were done as touching the Craft; and he held them an assembly at Yorke, and there he made Masons, and gave them charges and taught them the manners, and commands, the same to be kept ever afterwards, and tooke them the charter and commission to keepe their assembly, and ordained that it should be re-

newed from king to king; and when the assembly were gathered together he made a cry that all old Masons or young that had any writings or understanding of the charges and manners that were made before their lands wheresoever they were made Masons, that they should shew them forth; there were found some in French, some in Greek, some in Hebrew, and some in English, and some in other languages; and when they were read and over seen well, the intent of them was understood to be all one, and then he caused a booke to be made thereof, how this worthy Craft of Masonrie was first found, and he himself comanded, and also then caused that it should be read at any tyme when it should happen any Mason or Masons to be made, to give him or them their charges; and from that time untill this day manners of Masons have been kept in this manner and forme as well as men might governe it. And furthermore, at diverse assemblies have been put and ordained diverse charges by the best advice of Masters and fellows (*tunc unus ex senioribus tentat librum et ille ponent manum suam super librum.*) Every man that is a Mason take good heed to these charges. If any man finde himselfe guilty in any of these charges, wee pray that he may amend himselfe, or principally for dread of God, you that be charged take good heed that you keep all these charges well, for it is a great perill to a man to forswear himselfe upon a booke.

"The first charge is, that you shall be true to God and holy church, and to use noe error or heresie, you understanding, and by wise men's teaching; also that you shall be true liege men to the King of England, without treason or any falsehood, and that you know noe treason or treachery, but that ye amend and give knowledge thereof to the king or his counsell; also that ye shall be true to one another (that is to say,) every Mason of the Craft that is Mason allowed you shall doe to him as you would be done to yourselfe.

"Secondly, and ye shall keep truly all the counsell of the lodge or of the chamber, and all the counsell of the lodge that ought to be kept by the way of masonhood; also that you be noe theefe nor theeves; to your knowledge free; that you shall be true to the king, lord, or master that you serve, and truly to see and worke for his advantage; also you shall call all Masons your fellows or your brethren, and noe other names. Fourthly, also you shall not take your fellows wife in villoney, nor deflower his daughter or servant, nor put him to dishonour; also you shall pay truly for your meat or drinke wheresoever you goe to table or board, whereby the Craft or science may be slandered. These be the charges generall that belong to every true Masons, both Masters and fellows.

"Now I will rehearse other charges for Masons allowed.*

"First, that noe Mason take on him noe lords worke, nor other mans, but if he know himselfe well able to performe the worke, see that the Craft have noe slander.

"Secondly, also that noe Master take noe worke but that he take reasonable pay for it, so that the lord may be truly served, and the Master to live honestly and to pay his fellows truly; also that no Master or fellow supplant others of their worke (that is to say,) if he have taken a worke, or else stand Master of a worke, that he shall not put him out, without he be unable of cunning to make an end of his worke; also that noe Master nor fellow shall take noe prentice for less then seven yeares, and that the prentice be able of birth, that is, free borne and of limbs whole as a man ought to be; and that no Mason or fellow take no allowance to be maid Mason without the assent of his fellows, at the least six or seaven; that he that be maide be able in all degrees, that is free borne and of

*There is another ancient copy of these old charges in the archives of the Lodge of Antiquity at London, from which the version given by Preston, was taken. That version was however written in the time of James 2d, and must therefore have been taken from an earlier copy, as that here given from the Landsdown collection was, according to Dr. Oliver, written before 1600. James 2d began his reign in 1685.—[Ed Mag.]

a good kindred, true and no bondsmen, and that he have his right limbes as a man ought to have.

"Thirdly, also that a Master take noe prentice without he have occupation sufficient to occupie two or three fellows at least.

"Fowerthly, also that noe Master or fellow put away lord's worke to take that ought to be journey worke.

"Fifthly, also that every Master give pay to his fellows and servants as they may deserve, so that he be not defamed with false working.

"Sixthly, also that none slander another behind his back to make him loose his good name.

"Seaventhly, that noe fellow in the honse or abroad answer another ungodly or reprovably without cause.

"Eightheley, also that every Master Mason reverence his elder; also that a Mason be no common player at the dice, cards, or hazard, nor at other unlawfull playes, through the which the science and Craft may be dishoner'd.

"Ninthly, also that noe Mason use no lethery, nor have been abroad, whereby the Craft may be dishonored or slandered.

"Tenthly, also that noe fellow goe into the towne by night, except he have a fellow with him, who may beare record that he was in an honest place.

"Eleventhly, also that every Master and fellow shall come to the assembly, if it be within fifty miles of him, if he have any warning, and if he had trespassed against the Craft, to abide the award of Master and fellows.

"Twelfthly, also that every Master Mason and fellow that have trespassed against the Craft, shall stand in correction of other Masters and fellows to make him accord, and if they cannot accord to goe to the common law.

"Thirteenthly, also that a Master or fellow make not a mould stone, square, nor rule to no lowen, nor sett no lowen worke within the lodge nor without to no mould stone.

"Fourteenthly, also that every Mason receive or cherish strange fellows when they come over the countrey, and sett them on worke if they will worke as the manner is (that is to say) if the Mason have any mould stone in his place on worke, and if he have none, the Mason shall refresh him with money unto the next lodge.

"Fifteenthly, also that every Mason shall truely serve his Master for his pay.

"Sixteenthly, also that every Master shall truely make an end of his worke, taske, or journey, whether see it be.

"These be all the charges and covenants that ought to be had read att the making of a Mason or Masons.

"The Almighty God who have you and me in his keeping, Amen."

MASONRY IN INDIA.

THE MASONIC FRATERNITY OF BENGAL AND EARL DALHOUSIE.

To the Most Worshipful the Right Honorable the Earl of Dalhousie, K. T. Governor-General of India.

MY LORD,—On the part of the general fraternity of Freemasons in Bengal, and its territories, we, the undersigned Provincial Grand Master, Wardens, and other officers and members of the Provincial Grand Lodge of Bengal, as a deputation, beg to wait upon your lordship, in order to express how cordially we rejoice at your lordship's having been selected to preside over the councils and to direct the destinies of the British Empire in the East.

While hailing your advent among us, with feelings of the liveliest satisfaction, we beg most heartily to thank your Lordship, for so promptly and kindly granting us this opportunity, as members of an ancient and honorable Fraternity, to welcome among us, so distinguished a pillar, and ornament of the Order, recogni-

zing, as we do, in your lordship's arrival in India, an event full of promise for the moral enlightenment and advancement of the country.

Though Masonry, as your lordship is well aware, be a catholic Institution, yet has it certain landmarks of nationality—accordingly each of the threefold divisions of the British Empire, has its own Grand Master, and G. Lodge. Though officially, then, belonging to the Institution of English Masonry, yet do we congratulate ourselves on the opportunity of personally doing honor to so illustrious a Master of Scottish Masonry as your lordship is known to be; it being a matter of historical, no less than of traditional testimony, that Scotland has always been looked up to, as a sure and orthodox asylum of the Craft. We cannot doubt, therefore, that your lordship will extend to Masonry in the East, a portion of that good will, which is so gratefully remembered in Scotland.

It is a matter of honest pride to us, as Masons, to think, that of all the Governor-Generals who have ruled in India, the only two who were members of our Order, were as distinguished philanthropists as statesmen. Indeed, the probability is, that the two characters, properly speaking, are one and indivisible; they assuredly may be considered so in this case. It is, therefore, my lord, with feelings of delight, and the most auspicious anticipations, that we behold the accession of your lordship to the chair erst occupied by the illustrious Marquis of Hastings. That nobleman, my lord, from first to last, took a lively interest in the welfare of the Craft, and never was it more prosperous than during his connection with India.

To one of your Lordship's experience and penetration, it were superfluous to more than hint, how an Institution, whose chief aim it is, to promote good will and moral progress, is susceptible of being made subservient for social good in a country like this, standing greatly in need, even of latent aids and indirect means to benevolent purposes. We look, therefore, for that encouragement from your lordship which in some measure as a member of our ancient Order, it may not be deemed unbecoming in us to expect. Without being based upon practical principles of charity and beneficence, no one knows better than your lordship that Masonry were a hollow pretence.

Your name alone, my lord, must be to us, a tower of strength, from the shafts of misconstruction, and the assaults of prejudice. It is not the practice of our Institution to blazon forth its measures of relief or usefulness; suffice it my lord, that the vital principle of our Order is in active operation, and that philanthropy, moral subordination, and charity, in the full apostolic sense of the term, have as much as lay in our feeble power, been ever the landmarks of our associated endeavors.

It were unreasonable to expect, that your lordship could do more than countenance our Order, by permitting your name, as it were, to honor our banners. In a variety of latent ways, unnecessary particularly to define, it cannot but prove advantageous to the Institution, that your lordship should be believed to take an interest in its welfare. On the part of the Masonic Fraternity of Bengal, and its territories, we can assure your lordship in all sincerity, that it has been our constant endeavor to fulfil the "farewell injunction," of (that most worshipful and noble brother) the Marquis of Hastings, to "keep pure the Craft." Much my lord depends upon personal purity of character in all stations, but especially in those of authority in the Craft. It might be indelicate to say more than that we count much upon the moral influence of exalted example, in our hopes of still further keeping pure the Craft.

The favor that we have now earnestly to crave therefore is, that your lordship would so far admit our claim to kindly recognition, as to permit us, now and in future, to consider you, as the most worshipful Lord Patron, of the Masonic Fraternity throughout Bengal and its territories.

Again begging to tender our thanks for the honor of this audience, and praying that the Almighty Architect of the Universe, may ever have your lordship and family in His holy keeping, we now respectfully and fraternally beg to subscribe ourselves your lordship's most devoted and obedient humble servants.

Signed by the Grand Master, Deputy Grand Master, Wardens and Officers of the Grand Lodge of Bengal, and the Masters and Wardens of the several Lodges in Calcutta and its vicinity.

LOED DALHOUSIE'S REPLY:

Right Worshipful Sir and Worthy Brethren,—It is with heartfelt pleasure that I receive the address which you have done me the honor to present to me, and thank you most sincerely for the congratulations and expressions of kindness and welcome which that address contains. I consider that Masonry, when under the control of proper discipline and the good example of those high in office in the Craft, to be calculated to effect much good in bringing into social union men of different grades and professions, and promoting harmony and good feeling between the highest and the lowest; but it is only under the influence of strict discipline and example that good can be effected, otherwise a Mason's Lodge will tend to become a mere convivial meeting, and believe me, my brethren, that it is that laxity of discipline, that gives cause to those who are unfriendly to our society, and who do not understand our principles and our objects, to represent a Mason Lodge as a scene of revelry and drunkenness. But you, sir, I feel confident will maintain a strict discipline in the Craft, and that your own example and that of those holding high office in the Grand Lodge of Bengal, will keep pure the Craft. I feel particularly gratified by your congratulations, R. W. Sir, on my accession to the most ancient and honorable Order of the Thistle, by the favor of our most gracious Sovereign, who has been thus pleased to mark her approbation of my services; but you justly remark, that it is not only the honor itself that must be so gratifying to my feelings, but the way in which that honor has been conferred. There are, I have no doubt, many Scotsmen among you, and they will, I am sure, fully sympathize with a brother Scotsman in his feelings of pride and gratification on attaining so high an honor as that of the most ancient and noble Order to which it has pleased my Sovereign to nominate me—an honor of which every Scotsman, be he who he may, would be justly proud. Indeed, I am beholden to her majesty's ministers for many acts of kindness and favor, the more gratifying as conferred on one not of the same political party with themselves—and, I gladly avail myself of this opportunity of publicly expressing to a body of men, whom I may consider to represent, in a great measure, the community of India, my deep gratitude for, and appreciation of, the kindness and support which I have received from her majesty's ministers. Placed by their favor in the high position I occupy as Governor General of India, I shall make it my aim to carry out all objects that tend to the moral advancement and benefit of the inhabitants of this vast empire.

I fear, R. W. Sir, and worthy brethren, that you have too highly rated my position in the Craft. It was with great pleasure that I served my apprenticeship, and my brethren in Scotland subsequently nominated me to the highest post in the Craft; but the toils and engagements of political life have interfered with my taking any active part in the concerns of the Craft for a long time past. It is, however, most gratifying to me to be received with so hearty a welcome on my arrival in this remote land by a body of Masons—and I shall be ever ready to promote the interests and benefit of the Institution in this country on your pointing out to me the mode and opportunities of doing so.

You ask me to become the patron of the Order in Bengal: understanding from the excellent sentiments embodied in this address, that strict discipline will be observed, that precept and example will go hand in hand, that temperance will guide you, and that the Craft will be kept pure—I accept with pride and pleasure the office you ask to me fill, and I do trust that I shall not have cause to regret that I have complied with your request, that I shall not have to be ashamed of any brother of the Order, or blush to bear myself named as a free and accepted Mason.

After mutual salutations, the Lord Dalhousie and the deputation withdrew from the hall of audience.

MASONIC CORRESPONDENCE WITH SIR CHARLES NAPIER.

OUR attentive Irish correspondent has obligingly favored us with a copy of the following interesting correspondence between the Union Lodge No. 13, at Limerick, and the celebrated Sir Charles Napier, the "hero of Scinde," and one of the bravest and most distinguished officers in the British army :

" To Lieutenant General Sir Charles Napier, G. C. B.

"SIR AND BROTHER: Allow us, 'The Worshipful Master, Officers, &c. of the Union Lodge No. 13 on the Registry of Ireland,' to offer you our most sincere and cordial congratulations, on your arrival in the City of Limerick from the far distant scenes of your recent and glorious military career, during which the greatness and superiority of the British Arms have been so often and so nobly sustained; and to add that the proud gratification we feel at the honor you have conferred by your visit to our City, is doubly enhanced by the reflection that the ancient and honorable Craft has enrolled amongst its members the name of the "Hero of Scinde!" And we cannot suffer this occasion to pass without requesting you will afford us the opportunity of still further evincing our admiration of your heroic fame, religious character, and Masonic worth, by accepting an invitation to our festive board; and also kindly permitting us to inscribe your name as an honorary member of our ancient Lodge.

"Done in open and full Lodge at Limerick this 30th day of November, 1848,
and A. L. 5848.

"H. VEREKER, W. M. No. 13
(Seal.)

"G. A. Dartnell, Pro. Sec."

" To the Worshipful Master, Officers, &c., of the Union Lodge, No. 13.

"WORSHIPFUL MASTER, OFFICERS, AND BROTHERS :The honor which you have bestowed upon me is most flattering to me, both as a soldier and a Mason. The troops which served under my orders, among whom were many Masons, won a country by their courage, and held it by their good conduct; to them I owe the honors which you have now paid to me. It will, I hope, gratify the Worshipful Master, Officers, and Brothers to know that we built and established a Masonic Lodge in Scinde, and there found many natives who were, I believe, initiated into the mysteries of the Craft previous to the arrival of our countrymen among them; and thus was an additional bond of union established. I have great pleasure in accepting the honor of being admitted as an honorary member of the Union Lodge No. 13, but I deeply regret that it is not in my power to have the honor of dining with the Lodge, as I am obliged by pre-engagements to leave Limerick to-morrow morning.

C. NAPIER, Lieut. General."

Dec. 2

GRAND LODGE OF VERMONT.

THE Grand Lodge of Vermont held its annual communication at Masons Hall, in Burlington, on the 10th ult., and we are informed was attended by a large assemblage of Masons from different parts of the State. As we have been requested to give this notice, says the Burlington Sentinel, we subjoin a short account of the meeting handed us by a past officer of that body.

"The Grand Lodge of Vermont was opened on the 10th inst., with solemn prayer by the Grand Chaplain; P. C. TUCKER, Grand Master, then made an able address to the Grand Lodge. Two interesting events occurred during the meeting, tending to show the strong attachment of the aged, to this venerable Institution; the *first* was in the person of a venerable Brother of over eightyfive years, who came a great distance to signify his devotedness to a cause in which he enlisted in early youth. On inquiring, it was found he was poor, and the Grand Lodge being destitute of funds a voluntary contribution was taken up and a sum placed in his hands, to relieve his present wants. The *second* was the surrender of a beautiful Masonic Apron, long worn by an old and distinguished Mason of this county, whose head is bleached by the frosts of over eighty winters, and who being too infirm to attend, requests that it may be received and laid among the archives as a memorial of his attachment to the Masonic Institution, of which he had been a member for over half a century.

"The committee who had charge of the correspondence with Foreign Grand Lodges appeared with a mass of documents containing the proceedings of twenty-six State Grand Lodges, and made a report of great interest, showing that at no period since the formation of this government, has the Masonic Institution been in a more flourishing condition than at the present period. At the South and West portions of our Union the Masonic Grand bodies and the Fraternity are exerting a praise worthy influence, by advancing and promoting the cause of education. It is stated, that in *Carolina, Alabama, Mississippi, Missouri, Tennessee, Kentucky*, and in *other States*, COLLEGES and PUBLIC SCHOOLS have sprung up, entirely through Masonic munificence. In *Kentucky*, one hundred and twenty-nine students are enrolled, receiving at their College a free education. The Grand Lodge of *Missouri* say, in speaking of the cause of education, we commenced *without a dollar*, we have now an edifice costing *fifteen thousand dollars*, and funds in a safe condition amounting to more than *seven thousand dollars*, which will soon produce an annual income; there is also real estate to the value of *five or six thousand dollars*.

"The difficulty heretofore existing between the Grand Lodge of New York and Vermont has been happily adjusted, and the honor of Vermont sustained, and it is hoped it ever will be, by all true descendants of the Green Mountains, when called to defend it in council, or in the field. Sixteen Grand Lodges bear testimony to the Masonic fidelity of Vermont, and as the proceedings of the Grand Lodge will soon be published, I only add, that no change was made in the Grand Officers, and the Grand Lodge, after a laborious working session, closed in harmony, invoking divine aid for protection and guide in all its doings.

CORRESPONDENCE.

Noxobee Co. Miss., Dec. 15, 1848.

OUR noble Fraternity in our State, as you are advised, is highly prosperous; I fear there is often a disposition to throw open the doors too wide, and selfish men come among us for mercenary ends. If the Magazine were generally read by our Brethren, I think it would prove a sure antidote against innovations and indifference to the general welfare and prosperity of the Fraternity.

We have had a little sprinkle of the old antimasonry among us here; but the enlightened state of the public mind has placed the seal of disapprobation upon the movers and caused them to seek seclusion, rather than publicity. The days have passed when men can be permitted to condemn a good Institution, of which they are totally ignorant. But I am wandering. In the absence of a General Grand Lodge, I conceive it all important to the end of uniformity, harmony and prosperity in the Masonic Fraternity, that the Magazine be read by every Mason. And I think every Mason who has the good of our beloved Order at heart, should make an effort to that end. As the most speedy method of getting our Brethren to see the importance of reading the Magazine, I intend to bring the subject before our Lodge.

You will please receive the assurance of the highest esteem from a young Brother.

THOMAS H. DIXON

C. W. MOORE, Esq.

Kingston, Canada, Dec. 27, A. L. 5848.

SIR AND BROTHER,—I have the pleasure to transmit, herewith, by command of the Worshipful Master, the list of the Officers of ST. JOHN'S LODGE, No. 3-491, Kingston, Canada West, for the ensuing Masonic year.

The St. John's Lodge tender the customary congratulations of the season.

We trust that our united efforts will add yet another Pillar to adorn our time-honored Institution, and that Brotherly Love will ever prevail among us.

W. G. Goodeve, W. M.; James Alex. Henderson, P. M.; M. W. Strange, S. W.; Thomas Briggs, J. W.; John Grist, Treasurer; S. D. Fowler, Secretary; John Patterson, S. D.; John Shaw, J. D.; Richard Schobell, Inner Guard; John Midcalf and I. Hope, Stewards; H. Yates, Director of Ceremonies; W. Kerns, Tyler.

I beg to remain, Sir and Brother,

Yours Fraternally,

SAMUEL D. FOWLER, *Secretary.*

To C. W. MOORE, Editor of Freemasons' Monthly Magazine, Boston;

East Machias, Me., Jan. 10, 1849.

DEAR SIR AND BROTHER,—Enclosed I send you a list of the Officers of Warren Lodge, chosen at the annual meeting, Dec. 7, 1848.

J. F. Harris, W. M.; F. L. Talbot, S. W.; F. A. Wilson, J. W.; Walter Robbins, Treasurer; C. H. Talbot, Secretary; Wm. H. Tobey, S. D.; Caleb Cary, J. D.; S. T. Foster and Elijah Hall, Stewards; W. F. Hovey, Marshal; C. Townsend, Tyler.

BROTHER CALEB CARY died suddenly, in East Machias, Dec. 30. He was passing from the road to his house, was seen to fall, and on being taken up life was extinct. His funeral was attended by Warren Lodge, of which he was an esteemed member.

Fraternally yours,

F. A. WILSON.

MASONIC INTELLIGENCE.

SCOTLAND.

Supreme Grand Royal Arch Chapter of Scotland.—Royal Arch Masonry appears to be progressing in a satisfactory manner. The Quarterly Communication, *inter alia*, promulgates that the law declaring "that no Companion shall fill the first chair of a civil Chapter in Scotland for more than three years in succession, nor the second or third for more than two years successively," be abrogated; and that "Companions may occupy these chairs for any length of time, if duly elected annually."

And that for the future the power of granting the degree of Mark and Past Master be vested in chapters only.

Also that none but those whose names are enrolled on the books of the Supreme Chapter shall be eligible to be a member thereof, or to be an office-bearer in any subordinate Chapter; neither shall he have any claim on the charity of the Supreme Chapter.

UNITED STATES.

IOWA.

We have had a copy of the proceedings of the Grand Lodge of Iowa, had at its annual communication in June last, for some time upon our table. The session was a business one, and the proceedings possess a high degree of interest. The opening address by the Grand Master, M. W. ANZEL HUMPHREYS, Esq., is an interesting paper. We have room only for the following:

NON-AFFILIATED MASONS.

On my visits to several Lodges, I have found that there are many Masons who have not united as members, with any Lodge since they came to the country. And there are those who have petitioned for the mysteries of the Order, who have been entered, passed, and raised; and there are instances where Masons, after having received the three degrees, refuse to admit that they are members of the Lodge, or liable to pay Lodge dues. And there are others, who, for a time, after having received the degrees, remained with the Lodges as members, who, from indifference, lukewarmness, or some other cause, have asked for demissions, which have been granted; and those men, (perhaps I should have said Masons) have since that time remained *unaffiliated* with any Lodge. They do nothing by which they manifest the spirit of Masonic benevolence, or that they possess hearts, capable of feeling for, or sympathising with the unfortunate and distressed members of the Fraternity. In short it would seem that they possess more of selfishness than of love. And it would be difficult to determine that they are Masons, except from the fact that they sometimes attend a Lodge, and some of them are fond of our festivities, installations, &c., and seem to manifest satisfaction to join in our processions clad in the regalia of the Order. And perhaps they may be found with a procession following the remains of a deceased Brother to his final resting place. *These* are *pretty much* all they care for, or possess of Masonry, except they are at all times ready and willing to partake of the benefits—receive the charities of the Institution, and the sympathies of the Brotherhood. In fine, it would seem they manifest a willingness to *have and receive*, but a great reluctance to aid or assist. And when I have said this, I feel no disposition to under-rate or disparage any individual, who may have applied for, and been admitted to partake of the Order. Nor do I desire to interfere with the private concerns or vocations of any one. *These* belong to the individual himself. The usual vocations of Masons are on no account to be neglected. Yet there is something beyond this. The Mason is reminded that there should be no drones in the hive of nature—that "man was formed for social and active life,"—that he is "the no-

blest part of the work of God"—and that he who will not be endeavoring "to add to the common stock of knowledge and understanding" is a *useless* member, and "unworthy of our protection as Masons." The Mason should also be reminded that he has important duties to perform—that he should inculcate universal benevolence, and by the regularity of his own conduct, afford an example for others to follow—that for the performance of these, his virtue, honor and reputation are pledged. And this is not all—the duties incumbent upon him as a Mason, are imperiously demanded at his hands. By admonitions to which he has assented—by *injunctions* which he has received—by emblems which have been presented for his consideration; and by obligations which he has voluntarily taken. How then, let me ask, can the Mason claim to be consistent, while he remains unaffiliated? If he claims to be worthy, he should come. If he pretends to be for us, he should be with us. It matters not whether the non-affiliated Mason be rich or poor; the only inquiry to be made is: "is he worthy?" If the rich Brother is so in fact, he will find a little leisure to devote to the service; and a small portion of the means which a bountiful Providence has bestowed upon him, to give to the support of our charitable, ancient, and benevolent Institution. Its passport to favor, is *Charity*! its *Jewel* is love! Surely, the *good Mason* wont withhold his mite from worthy, suffering penury, and want! If the unfortunate poor Brother is *worthy*, extend to him the hand of fellowship, and present him the *Jewel* of love; bid him *welcome to come*, "without money and without price." Greet him with a smile, sympathize with him—bestow your charity upon him and alleviate his distress—remembering it is the "internal and not the external qualifications that make the Mason." Perhaps I have already said too much upon this point, yet I trust I may be permitted to say, that I consider the discussion of this subject all important, and earnestly recommend it to your candid consideration, and will suggest that it may be well to adopt a standing regulation in relation to it. It would seem that every Mason should be a member of a Lodge, or do something, as far as he has ability to do so, for the support of the Order. If he is poor and unable (being worthy) this should not bar him from a participation in all the rights and privileges appertaining thereto.

The report of the committee on foreign correspondence drawn by R. W. Br. Parvin, is an able and well written paper. We extract as follows.

PAST MASTER'S DEGREE.

"*Resolved*, That it is highly improper and unmasonic to confer the Past Master's Degree upon any Master Mason who has not been elected to preside over a regularly constituted Lodge." Your committee entirely concur in the soundness of the principle contained in this resolution. Some of our sister Grand Lodges have gone so far astray from the plain path of duty, and in contravention to the ancient usages and customs of the Craft, as to confer this degree upon the Wardens of a Lodge, which has been a precedent for the Brethren in other jurisdictions to go still further, and confer it indiscriminately upon all Masons of the third degree. When Grand Lodges go astray, subordinates can hardly be expected to go right. This error is so palpable, and its practice so unmasonic, that it should be checked at once. He who has been elected or appointed to preside over a regularly constituted (chartered) Lodge, should receive it as a qualification for the discharge of the important trust he has assumed, and a Master Mason, may, if found worthy, receive it as one of the Chapter degrees in its regular course, and none others are entitled, or should ever receive it.

TEXT BOOKS.

First, we had the "Monitor," by Webb, which has been since its publication, and is still by old Masons, regarded as a standard Manual of Masonry. But it had no *pictures*. To remedy this evil defect, the "Chart," by Cross, was published, which differs from the Monitor only in this essential particular, as far as the Monitor goes. But the Chart goes farther, and furnishes the "Chapter De-

degrees," which is well enough for the Chapter, but of no service (rather a disadvantage) to Craft Masonry, which deals with the Blue or Lodge Degrees alone. These two works continued to be used and recognized by the Grand and subordinate Lodges of the Union as text books, until the meeting of the Masonic Convention at Baltimore to revise the Work and Lectures, which ordered the publication of the "Trestle Board," which is the Monitor with pictures, and the Chart, without the extraneous matter pertaining to the Chapter organization of Masonry. An improvement, we believe, as a Manual, upon both of its predecessors.

This work has received the approbation of a majority of the State Grand Lodges, and been extensively introduced at home and abroad, wherever the English language is read and spoken. Here we believe all such publications should have ceased. If brethren wanted an old standard work without illustrations, they had Webb's Monitor; if they desired one with them, they had Cross' Chart; and if they wanted a new one sanctioned by high authority, they had the Trestle Board of the Convention.

Our Grand Lodge has adopted the latter as a Text-Book to be used as a Manual by all the subordinate Lodges under its jurisdiction, furnishing, as it does, all that is proper to be published, of the Work and Lectures of the Symbolical Degrees, arranged after the order of Webb and Cross, and approved by the Baltimore Convention. It is all that the Blue Lodges or the Craft need or want in the successful execution of all degrees that their Master may place upon his Trestle Board.

DEPOSITION OF A GRAND MASTER.

On the opening of the Grand Lodge of Indiana, the Grand Master declined to take his station, because of his having been "suspended by the Chapter" of which he was a member, and by a note called the attention of the Grand Lodge to his anomalous position. Whereupon, a committee was appointed, who reported in favor of the Grand Master taking his station, which was not adopted; but the Grand Lodge passed the following resolution, to wit: "Resolved, That all Masonic intercourse with the Grand Master of Masons under this jurisdiction, is highly improper, and should be totally interdicted during his *suspension* by King David's Chapter, of which he was a member." The italics are ours. We are satisfied the committee in their report was right, and the Grand Lodge in its resolution wrong, decidedly wrong. We had always supposed, until we received their luminous proceedings, that a Grand Lodge was a sovereign and independent body—dependent upon no other organization, much less a subordinate Chapter, which by *ex parte* testimony, on the absence of the accused, and by a sweeping resolution, had suspended one of its members; and by that act, claimed to depose from its highest office, a member of another body. We hope yet to see our sister re-assert her rights, and declare her independence of all other bodies of whatever name. Your committee would submit the following resolution:

Resolved, That a Grand Officer, if elected, can be deposed from his station only by the Grand Lodge; if appointed, by the officer appointing him; and that to recognize, or submit to a contrary doctrine or practice, would result in making the Grand Lodge a dependent, instead of an independent body.

[The above case presents a striking practical illustration of the absurdity of the doctrine that a Brother may be expelled from his Lodge through the action of a Chapter.]—*Ed.*

WITHDRAWAL OF MEMBERSHIP.

We do not believe that a Grand Lodge has the power to compel a Brother, a Free and Accepted Mason, to unite with any Lodge, and when he has united, it has no power to prevent him from demitting, if he be in good standing. He is a free agent, may come and go when he pleases, but if he will not come, the Grand Lodge may withhold from him certain privileges. For instance, if he be a non-

affiliated Brother, and will not affiliate himself with some Lodge; it may demand some Lodge dues from him, and if he will not pay, may debar him the privilege of visiting the subordinate Lodges, and withhold from him the charities of the Grand Lodge, but cannot "suspend him from the rights and privileges of Masonry."

WORK AND LECTURES.

On motion of Brother Patterson,

Resolved, That the Grand Master be, and he is hereby requested to summon the Masters of all the Lodges under this jurisdiction to attend upon him at such time and place as he may designate at his earliest convenience for the purpose of receiving from him instruction in the work and Lectures of the Third Degree of Symbolical Masonry, and that each subordinate Lodge be required to defray the necessary expenses of the Master.

MARYLAND.

We have received a copy of the printed proceedings of the Grand Chapter of Maryland, at its annual communication in November. The session was opened in person by our aged and estimable Companion Jos. K. STAPLETON, Esq., who delivered the following interesting address on the occasion :

Companions,—By Divine permission we are again assembled in Grand Chapter, to deliberate and commune together, to aid and advance the interests of Royal Arch Masonry within our State and jurisdiction, and I humbly pray that in your deliberations you may be guided by wisdom from on High, so that all your actions may tend to advance the cause of truth, love, and charity, among the great family of mankind, to the honor and glory of our heavenly Father, God over all.

I sincerely congratulate you and the great Masonic family on the prosperity of the Royal Arch Degree in the United States ; the annual proceedings of our sister Grand Chapters, in correspondence with this Grand Chapter, give a striking evidence of the advancement of their subordinate Chapters, and of the healthy and prosperous condition of those Institutions, unequalled in previous years. Under our own jurisdiction, we may say in truth all is well, and that the Masonic Fraternity is advancing in a sound and useful acquisition of members to this ancient and honorable society. So mote it be.

I pray your indulgence for bringing before you at this Communication, a subject of deep interest in this Grand Royal Arch Chapter ; it is the repeated agitation of the Select Degree among several of the State Grand Chapters, which for years has been unsettled by them as to the general head of this degree ; and it is with regret I find a proposition, emanating from a distinguished member of the Grand Chapter of South Carolina, recommending a call for a Convention of the several Councils of Royal and Select Masters, (at some central point in the United States,) for the purpose of taking this Degree from the jurisdiction of those Grand Chapters, who have for years past held it subordinate to their authority—thereby creating an authority independent of State Grand Chapters, and that of the General Grand Chapter of the United States, under whose jurisdiction and authority, I contend, properly belong every degree appertaining to the Royal Arch. I recommend the consideration of this subject to your deliberation, also the state of Masonry in the United States ; I also remind you of that good work so happily commenced by the Grand Lodge of Maryland and this Grand Chapter, that the annual contributions to the Grand Charity fund may not be lost sight of, but that additional exertions may be made to advance and sustain this noble charity, in the erection of an asylum for the destitute widows and orphans of Masons.

[Further extracts next month.]

REGISTER OF OFFICERS.

MAINE ENCAMPMENT, PORTLAND.

Sir Joseph M. Gerrish, G. Com.
 John C. Humphreys, Gen.
 Charles Megquier, Capt. Gen.
 R. P. Dunlap, Prelate.
 Moody F. Walker, S. W.
 Oliver S. Hartshorn, J. W.
 William Lord, Treas.
 Arthur Shirley, Recorder.
 Artemas Carter, Jr., St. B.
 Seth Clark, Sw. B.
 Arthur McArthur, Warder.
 Thomas P. Tufts, } Guards.
 Oliver Pierce, }
 Isaac Davis, Sentinel.

MOUNT HOREB CHAP., LOWELL, MASS.

Prentice Cushing, High Priest.
 Colburn Blood, Jr. King.
 Luke Whitney, Scribe.
 James Russell, Treas.
 Benj. Mather, Sec.
 Edward Sherman, R. A. C.
 Maynard Bragg, C. H.
 S. K. Fielding, P. S.
 Peter Lawson, }
 Zenas Crowell, } Masters of Veils.
 L. A. Fletcher, }
 David Tanell, } Stewards.
 Joel Williams, }
 Rev. Theodore Edison, } Chaplains.
 " Henry A. Miles, }
 Manassah Bailey, Tyler.

UNITED LODGE, BRUNSWICK, ME.

Samuel S. Wing, Master.
 John D. Lincoln, S. W.
 Theodore S. McLellan, J. W.
 Benjamin Furbish, Treas.
 George C. Swallow, Sec.
 Horace P. Hubbard, S. D.
 Octavus A. Merrill, J. D.
 Leonard P. Merrill, Marshal.

UNITY LODGE, COWETA COUNTY, GA.

M. P. Kellogg, W. M.
 C. B. Taleaferro, S. W.
 W. P. Menifee, J. W.
 J. H. Johnson, Treas.
 R. D. Cole, Sec.
 J. H. Bell, S. D.
 J. F. Cook, J. D.
 J. P. Shropshire, T.

GOSHEN LODGE, NO. XII., INDIANA.

E. G. Chamberlain, W. M.
 James H. Barnes, S. W.
 E. W. H. Ellis, J. W.
 Axel Skinner, Treas.
 Washington Earle, Sec.
 Smith Chamberlain, S. D.
 John Worster, J. D.
 George Parsons, Tyler.

GRAND LODGE OF VIRGINIA.

M. W. Sidney S. Baxter, G. M.
 R. W. James Points, D. G. M.
 James Evans, S. G. W.
 E. P. Hunter, J. G. W.
 Thomas U. Dudley, G. Treas.
 John Dove, G. Sec.

MT. ANTHONY LODGE, BENNINGTON, VT.

J. A. French, Master.
 J. B. Chandler, S. W.
 H. Tuttle, J. W.
 S. H. Blackmer, Treasurer.
 H. Kellogg, Secretary.
 L. Fairbanks, S. D.
 S. Montague, J. D.
 L. Cady, S. Steward.
 J. Hicks, J. Steward.
 A. J. Haswell, Tyler.

WASHINGTON LODGE, CUTHBERT, GA.

Bennet H. Perkins, W. M.
 Edmund W. Hodges, S. W.
 Richard Spence, J. W.
 James L. Sweet, Treas.
 Elias H. McMullen, Sec.
 William D. Lynch, S. D.
 John H. Gilbert, J. D.
 William Morgan, Tyler.

PERON LODGE, ROXBORO', N. C.

Benjamin M. Williams, W. M.
 E. G. Reade, S. W.
 Wm. M. Denny, J. W.
 J. Drumright, Treas.
 Wm. S. Webb, Sec.
 L. C. Edwards, S. D.
 C. Hamblin, J. D.
 Wm. O. Boler, Tyler.
 Meets on 3d Saturday in every month; St.
 Johns' days, and Tuesday night of each City,
 and Supreme Court.

SOMERSET LODGE, SKOWHEGAN, ME.

Joseph Philbrick, Master.
 Eusebus Weston, S. W.
 Samuel Philbrick, J. W.
 John Whitten, Treas.
 Henry A. Wyman, Sec.
 Moses Haggett, S. D.
 Wm. B. Morrill, J. D.

MAINE LODGE, FARMINGTON, ME.

Henry Johnson, Master.
 Moses Sherburne, S. W.
 Wm. Tripp, J. W.
 James Butterfield, Treas.
 Joseph D. Prescott, Sec.
 John Gower, S. D.
 John T. Maylor, J. D.
 Hiram Webster, Tyler.


MASONIC CHIT CHAT.

EARLY LODGES IN MASSACHUSETTS AND RHODE ISLAND.—From memoranda in our possession, written in 1761, by Br. B. Jenkins, the Grand Secretary of the Grand Lodge of the Province of Massachusetts, we learn that the "First Lodge in Boston," constituted 1733, then held its meetings at the "Exchange Tavern, in King (now State) street, on the 2d Wednesday" in each month.


The "Masters' Lodge," constituted Dec. 92, 1738, met at the "British Coffee House," in King street, on the 1st Friday. In this Lodge the 3d degree, only, was conferred. It was not then conferred in a common Lodge.

The "Second Lodge in Boston," constituted Feb. 13, 1749, met at the "Bunch of Grapes Tavern," in King street, (corner of Kilby street,) on the 3d Wednesday. Lord Colwell was Master. In this, as in the "First Lodge," the first and second degrees, only, were conferred. In this sense, it was the second Lodge. More correctly speaking, it was the second Fellow-Craft's Lodge in Boston. Masters' Lodges have since taken the place of this class of Lodges.


The first Masters' Lodge in Rhode Island, was held at Newport, in 1759. A Craft Lodge had then been in existence there ten years. In 1757, "Providence Lodge" (R. I.) held its meetings twice a month, at the "Two Crowns Tavern," in that city. Each Lodge at this time paid a fee of three guineas to be registered in the books of the "Grand Lodge at London."


 A correspondent writing from Fort Jesup, La., Dec. 18, 1848, says—

"We formed and opened our Lodge on the 22d of June last. The first regular meeting was in July. We have met regularly at our stated meetings, and have had several called meetings. We have conferred about ninety degrees, and will, perhaps, make out some 94 or 95 before the return of our Dispensation to the Louisiana Grand Lodge of A. Y. M. We shall then apply for a Charter. A better Lodge I never saw. The 133d Psalm is quite applicable to the condition of our Lodge. God bless all the members. Amen. J. K. H."

 Our Brethren will find several articles of more than ordinary interest and value in the present number of the Magazine. We


intend that the current volume shall be at least equal to any of its predecessors. Any Brother subscribing now, can be furnished with the back numbers of the volume, and they will be forwarded to all new subscribers, unless we are otherwise directed.


 The answers to several inquiries in discipline and practice, which we had hoped to be able to give in the present number, are necessarily deferred, in consequence of the crowded state of our pages, until next month.


 The favor of our correspondent at Clinton, La., is on file. We have not yet been able to examine it with the care which the subject demands, but shall do so in season for our next.


BEAUTIFUL.—*Where is God?*—A Bishop once said this to the young Chateauf, "If you will tell me where God is, I will give you an orange." "If you will tell me where he is not, I will give you two," was the child's answer. The poet beautifully answers this question—"Where is God":—

"In the sun, the moon, the sky;
On the mountain, wild and high;
In the thunder, in the rain,
In the grove, the wood, the plain,
In the little birds that sing;
God is seen in every thing."

 We suppose it is understood by all parties interested, that the obligation on the part of the Lodges to send one delegate, each, to the Convention, to assemble at the Temple in this city, on the 7th inst., is imperative. Such is the nature of the call. These delegates, with the Permanent Members of the Grand Lodge, will compose the Convention. No Lodge can appear by proxy, and the delegates chosen must be actual members of the Lodges they represent. The Convention will assemble at 11 o'clock in the morning.

 The narrative of Neapolitan Masonry will be concluded next month. This will be followed by an article on the more general state of Masonry in Europe at the interesting period of which the writer treats. An article on the origin and designs of the Illuminati by the Editor of this Magazine, will conclude this series of papers.

 Our readers will be gratified to learn from the notice in a preceding page of the doings of the Grand Lodge of Vermont, that the difficulty between that body and the Grand Lodge of N. York, has been amicably adjusted.

 The favor of our esteemed correspondent at Worcester came to hand too late for the present month.

THE
FREEMASONS'
MONTHLY MAGAZINE.

VOL. VIII.]

BOSTON, MARCH 1, 1849.

[No. 5.

THE POWER OF GRAND MASTERS TO CON-
FER DEGREES AT SIGHT.

A CORRESPONDENT has sent us the following statement, and asks our opinion on certain questions to which it has naturally given rise, in his own and the minds of Brethren attached to the Lodges referred to by him. We presume the facts are correctly stated. If so, they present a case of unusual occurrence, if it be not wholly unprecedented, in the history of Masonic government in this country. At least, we are not able, at the present writing, to call to mind any corresponding case, if such exist. It is, therefore, one of considerable interest, and perhaps of importance, as establishing a precedent that may hereafter be cited in justification of similar proceedings. Our correspondent states it as follows:—

— — — — —, Jan. 9th, 1849.

Br. MOORE—Permit a contributor to your excellent Magazine, to call your attention to a subject of vital importance to the Fraternity. It is for the purpose of eliciting your opinion on the subject. I allude to the prerogatives of a Grand Master of a Grand Lodge. In the city of ———, there are two Lodges, No. 3 and No. 15. A citizen of that city, through a friend, presented a petition for initiation to a member of Lodge No. 15; the member of that Lodge intimated, from what he had heard, that the petitioner would be rejected, consequently the friend of the applicant withheld the petition, and requested a member of Lodge No. 3 to present it to his Lodge. The member of Lodge No. 3, ascertained that a similar petition had been presented to a member of Lodge No. 15, and was informed that it would have been rejected by that Lodge. He, therefore, took some pains to investigate the moral character of the applicant, and found there were some objections; but, perhaps without a cause. Immediately upon this, the Grand Master summoned together a number of the members of both Lodges and observed, that he was about to exercise his prerogative by conferring upon the citizen above alluded to, the three first degrees in Masonry, and therefore opened what he called the G. Lodge of W——, in the city of M——. The Constitution had established the location of the Grand Lodge at M——, the capital of the State. After the Grand Lodge was opened, the Grand Master observed, that if any Brethren present had any objections to the citizen about to receive the degrees, they were at liberty to state them,—none were made, neither was the ballot passed—the Grand Master conferred the three degrees. The object of this in-

quiry is, has a Grand Master any such power, by the ancient regulations of the Order? and if so, is it not a dangerous prerogative? In the case above alluded to, there is a probability at least that the candidate would have been rejected as unworthy in either Lodge. The Grand Master takes the responsibility, and forces him upon these Lodges, by conferring the *dégrées* upon him!

Again. From what Lodge does the initiated hail? from the Grand Lodge of W——, setting in the city of M——? Such Grand Lodge is not recognized, and further, what body of Masons are entitled to the fees for conferring those *dégrées*? They certainly do not belong to Lodge No. 3 or Lodge No. 15, for they did not receive the petition; yet, if the applicant was a worthy man, were not one or the other of those Lodges entitled to the fees? The Grand Lodge cannot receive it, for they do not recognize any such power; the Constitution gives no authority for conferring *dégrées* as a Grand Lodge. Is the Grand Master himself entitled to it? If so, and the power of conferring the *dégrées* at will is granted to him, then it seems to me, there is no necessity for subordinate Lodges, for the Grand Master can travel the country and not only confer the *dégrées*, but establish the price and appropriate the funds to his own use.

The editor of the "Masonic Review," at Cincinnati, has treated somewhat at large on the "powers and prerogatives of Grand Lodges," but I believe not on this particular point to which I call your attention. He says, "up to the year 1717, every Lodge was an independent body; in the year 1718, it was provided by the Constitution that the Grand Lodge thereafter should be a representative body, to which should be granted certain *limited powers*,"—such, I suppose, as legislation, and judicial, in all cases of appeal from subordinate Lodges, but had no authority to initiate, pass or raise candidates, as that power has never been surrendered by subordinate Lodges; neither were the Grand Lodges clothed with that authority by the Masonic body from which they were created. Now, then, if the Grand Lodge has not authority to confer *dégrées*, from what source does a Grand Master derive that power? I discover from the reports of committees on foreign correspondence of the different Grand Lodges, much said about the ancient landmarks of the Order,—do the ancient regulations authorize a Grand Master to confer *dégrées* in Masonry *at sight*? It seems to me, that those ancient landmarks cannot be too clearly defined.

Your opinion on the subject to which I have called your attention, will not only afford satisfaction to a numerous class of your subscribers, but highly gratify

Your obedient and humble servant,

D. F. L.

Before noticing the particular inquiries presented by our correspondent, we take permission to remark, that, on the facts stated, the proceedings of the Grand Master, if not positively irregular and unauthorized, were injudicious, as tending to disturb the harmony and disaffect the Lodges more immediately interested. It was a matter over which, by the Masonic usage and government generally recognized in this country, they alone had exclusive jurisdiction, and with which the Grand Master was not required, nor by the Constitutions of his own Grand Lodge, authorized to interfere.

That a Grand Master is empowered by the Constitutions and usages of Masonry, to assemble the Grand Lodge, for a specific purpose, in any part of his jurisdiction that may be most convenient for the object in view, does not, perhaps, admit of a question; but that he may call together any number of Brethren, without notice to the Grand Officers, and constitute them into a Grand Lodge, is what we are by no means prepared to con-

cede. The Grand Master is a constituent part of the Grand Lodge, and so are his Wardens and other officers; and it is no more competent for him, with such Brethren as he may see fit to call around him, to resolve himself and them into a Grand Lodge, without the usual and proper notice required by the Constitution, than it would be for the Grand Wardens, with such Brethren as they might select, to resolve themselves into a Grand Lodge, without notice to him. The Constitutions clearly prescribe what officers shall constitute the Grand Lodge, and how they shall be elected and qualified; and they also prescribe the manner in which the Grand Lodge shall be assembled together and opened. To the observance of these requirements, the Grand Master is bound, equally with the lowest officer in the body.

Our correspondent does not state the manner in which the Grand Lodge in question was called together, and the preceding remarks may be altogether irrelevant to the case under consideration; but from the terms in which he expresses himself, he leads us to an opposite inference.

Our correspondent has not stated his case very systematically, nor proposed his questions with much regard to their relation to each other. We will endeavor, however, to follow him in his own order.

The Brother initiated as above will, then, hail from the Grand Lodge in which, or under whose authority, he was received. The location of the Grand Lodge is immaterial.

The fees belong to the body in which he was made; though we are free to admit, that in the present case, Lodges Nos. 3 and 15, would seem to have an equitable claim to them, inasmuch as the Grand Lodge has, by its own voluntary action, assigned to them a certain jurisdiction, and granted to them the right to make Masons within its limits, as the means of their support and maintenance. With this right the Grand Lodge cannot equitably interfere, nor without a violation of its own good faith to those Lodges; for, as our correspondent very properly suggests, if it may do this, through its Grand Master, or other of its officers, the necessity for subordinate Lodges will be materially lessened, and their prosperity essentially endangered.

Our correspondent is not altogether correct in his views of the "powers or prerogatives" of Grand Lodges. Nor is he more correct in his historical quotations and references. But, without entering into any very formal discussion of the question, whether Grand Lodges, subsequent to 1718, have possessed the power to make Masons, it will be sufficient for our present purpose, to cite a single historical fact, which will probably satisfy him on this point. We quote from the proceedings of the Grand Lodge of England, as follows:—

"June 24, 1721, George Paine, Esq., Grand Master, assembled a

Grand Lodge at the Queen's Arms, in St. Paul's Church Yard, London, made some new Brothers, particularly Philip, Lord Stanhope, (afterwards Earl of Chesterfield,) and then marched, according to the manner of Masons, to a noble feast, prepared for them at Stationer's Hall."

At this time, Lodges were empowered to confer only the first degree, unless by a dispensation from the Grand Master. Subsequently, this regulation was so modified as to enable them to confer the second degree, and finally, the third. But the Grand Lodge of England never surrendered its right to make Masons, though it has rarely exercised it. This power has also, within our own recollection, been exercised by one or more of the oldest Grand Lodges in this country; but never, except upon extraordinary occasions.

In connexion with this branch of the inquiry, and in answer to the question of our correspondent as to the power of Grand Masters to confer degrees *at sight*, we give the following extract from one of the early books of Constitutions:—

"It is nevertheless still the prerogative of the Grand Lodge, and the R. W. G. Master has full power and authority, (when the Grand Lodge is *duly assembled*,) to make, or cause to be made, in his Worship's presence, free and accepted Masons, *at sight*, and such making is good; but they cannot be made out of his Worship's presence, without his written dispensation for that purpose; nor is any warranted Lodge obliged to receive any of the persons so made, as members, except by vote, and with the full consent of the body of such Lodge; but the R. W. G. Master, with the authority of the Grand Lodge, may grant them a warrant, and form them into a new Lodge."

This regulation was thus declared to be in force many years subsequently to the period when the power to confer the three degrees was delegated to the Lodges. It reserves the right to the Grand Lodge, and to the Grand Master, "when the Grand Lodge is *duly assembled*," to make Masons *at sight*; but it does not authorize the Grand Master, of himself, nor by virtue of the presence of any given number of Brethren, to make Masons, at all. He can only do it when the Grand Lodge is "*duly assembled*." Nor is any subordinate Lodge required to receive as a member, a Brother so made,—an exception to what was then a general rule, manifestly intended to restrict the making of Masons in the Grand Lodge, by rendering such making undesirable, and less advantageous to the initiated. In reserving to itself this right, the Grand Lodge evidently did not contemplate the exercise of it, except under peculiar and extraordinary circumstances,—such as the initiation of a distinguished foreigner, or some gentleman of the nobility, whom it might find it advantageous to compliment in this manner.

We have thus, frankly though briefly, endeavored to answer the inquiries of our correspondent. We have no other knowledge of the facts in the case, or the parties interested, than he has seen fit to communicate. Our opinions are predicated entirely upon the former, and the latter will give to them such consideration as in their judgment they may deserve.

ADMISSION OF CANDIDATES FOR THE DEGREES.

BR. MOORE,—Granting (which you do not fully admit, as I perceive by some remarks in a former volume of your Magazine,) that a Lodge cannot try a Brother for offences committed prior to his initiation, if it appear that a Brother has obtained initiation through false representations and in a collusive manner, cannot the Lodge try him for that offence, as not being committed prior to his initiation, but contemporaneously therewith?

This must depend very much upon the character of the misrepresentations made. If the Brother has before applied to a Lodge for initiation and been rejected, and then testifies, under the sanctity of a pledge, given in the usual manner, to the contrary; and thus, through fraud and falsehood, gains admission, this would probably be sufficient cause for expulsion.

But in ordinary cases, the candidate offers himself for what he is. He is presumed to know little or nothing of the rules of the Order, and he is not required to denounce himself as unworthy of its privileges. It is the duty of the Lodge to ascertain his true character, through the ordinary channels; and having satisfied itself in this respect, it takes him "for better or for worse;" nor can it, as a general rule, afterwards put him off for any pre-existing cause. If the Lodge subsequently finds that it has been deceived,—that the newly admitted Brother has not previously sustained a reputable character,—its duty is to endeavor to encourage a reformation,—not by harsh measures, to drive him back into his former habits. If, however, it fail in this, and the evil propensities of the Brother continue to manifest themselves in his daily life and conversation, the Lodge has its remedy and may apply it.

The great difficulty—the prevailing evil among us is, that the characters of candidates for the privileges of the Institution are not sufficiently investigated. The doors of our Lodges swing too easily upon their hinges. The tyler is not always sufficiently vigilant. Let us be more particular in this respect, and we shall have fewer complaints of the admission of improper persons. As has been prettily said by another, it

behooves those who have "watched through the night," to exercise a strict surveillance over the crowds who seek to enter in the morning.

Another prolific source of evil is the initiation of sojourners, or persons who are travelling about the country on business, or for pleasure,—of whose characters and fitness the Lodges receiving them can know but little, and frequently nothing. Such cases are of too common occurrence, and should be discountenanced, and prohibited by Grand Lodge enactment, in every State in the Union. Aware of the existence of this practice, many persons avail themselves of it, who, through their unworthiness, could not gain admission at home; and thus the Institution is dishonored.

REJECTION OF PETITIONS FOR MEMBERSHIP.

Paris, Tenn., Jan., 1849.

R. W. Br. MOORE,—Will you be kind enough to answer the following inquiry, through your excellent Magazine:—A Brother has presented a petition for membership, which is acted upon and rejected by the Lodge—is he then to be considered a Mason in good standing, or is he unworthy?

Fraternally,

J. S. DAWSON.

The rejection of his petition to be admitted a member of a particular Lodge, does not, in any manner, affect the standing of a Brother as a Mason. The members of a Lodge may select their associates,—reject and admit whom they see fit. There is this difference only in the result. If the petitioner be admitted, it is at least presumptive evidence that he is acceptable to all the members; while on the other hand, if he be rejected, it is more than presumptive evidence that he is not personally acceptable to them all. The rejection is not, however, to be regarded as evidence that his moral character is objectionable; for it may have originated in personal dislike, or a supposed or real deficiency of those social qualities which are essential to the harmony of the Lodge, and the individual comfort of its members.

NEW WORK ON MASONRY.

THE MYSTIC TIE: or, Facts and Opinions, Illustrative of the Character and Tendency of Freemasonry. By ALBERT G. MACKAY, M. D. pp. 220.

THE above is the title of the new work on Masonry, by Br. MACKAY, of South Carolina, announced by us a few months since as in press. It is a compilation of anecdotes, facts, and opinions, illustrative of the nature and working, so to speak, of the Masonic Fraternity. To these, the author has added several well written essays on a variety of subjects inter-

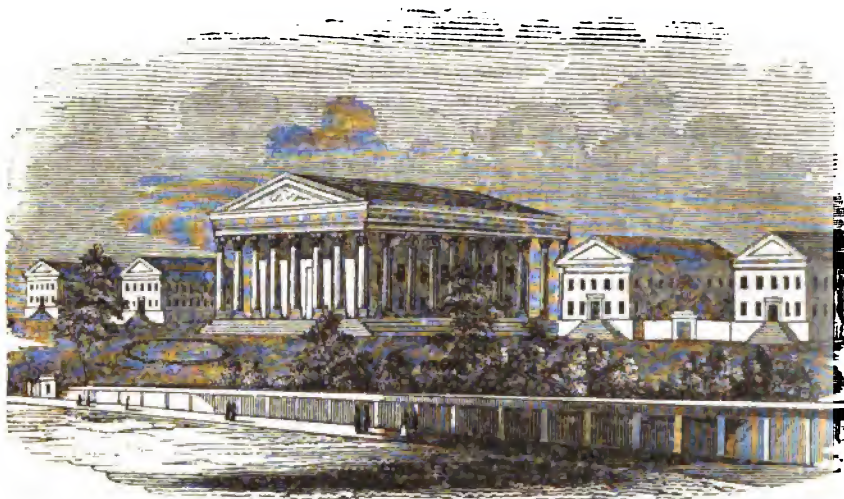
esting to the Brotherhood. He has also further enriched his work by giving, in a compact form, the opinions of distinguished Masons on the character and tendency of the Institution. The work is an interesting one, and its circulation among the Brethren, and among those not of the Order, cannot fail to be productive of good. We therefore cordially recommend it, and shall be pleased to answer any orders for it that may be addressed to this office. We have given in preceding pages, two or three extracts from the work, by which the reader may be able to form a tolerably correct opinion of its character and merits. The price is one dollar a copy.

MASONIC LIBRARIES.

We make the following extract from an able report by R. W. Br. Mackey, Secretary of the Grand Lodge of South Carolina, presented to that body at its late annual communication :

Freemasonry has claimed for itself the exalted rank of a scientific Institution ; and some of the most philosophic minds of England, Germany, and France, have been, and still are, devoted to the illustration of its principles, to the examination of its antiquity, and the arrangement and study of its literary system. Scholars of profound genius and learning have entered its portals, not so much as patrons as disciples, that they may find, in its hidden and mysterious lore, assistance in their archæological researches. The Grand Lodge of England, looking to this elevated character of our Institution, has declared a proficiency in some of the liberal arts and sciences to be a prerequisite qualification of her candidates. One of the profoundest Masonic writers of the present day, the Rev. Dr. Oliver, of England, has said that "the scientific philosophy of Freemasonry forms a rational employment of the time in acquiring the wisdom and experience resulting from human knowledge." This philosophy has now been diligently studied by our masters in the craft, and the labors of such men as Oliver, Crucifix, Godwin, Mant, and a host of others, in England ; of Ragon, Rosenberg, Clavel, and Marconnay, in France ; of Kloss, Belzoni, and others, in Germany ; and of Moore, Yates, Tannehill, Chandler, and a bright galaxy of genius in our own country, have given to the science and study of Freemasonry so elevated a position, that it is no longer possible for any Brother, however zealous he may be, to claim, without much literary labor, the title of a "bright Mason." It becomes then the duty, as well as the interest of our Lodges, to facilitate, in every practicable way, the efforts of their members in the acquisition of Masonic knowledge, and I know of no method more appropriate than that of establishing a Masonic Library. A small annual contribution from each member of a Lodge, or an appropriation from the Lodge itself, would, in a few years, furnish the Craft throughout our State with valuable means of Masonic research. I can scarcely suppose that I shall be considered as transcending the limits of my official duties, in earnestly recommending such a course to my Brethren.

The above suggestion is eminently worthy of the consideration of the Lodges throughout the country ; but more particularly of the Grand Lodges. They, at least, should be furnished with good libraries, to which intelligent Brethren may refer, as they shall have occasion, or be disposed to improve themselves.



GIRARD COLLEGE, PHILADELPHIA.

THE accompanying view of the magnificent College buildings erected in pursuance of the will of the late Mr. STEPHEN GIRARD, cannot be out of place in our pages. The generous founder of this College was a Mason; and it is not presuming too much to premise, that in his Masonic associations, those kindly feelings and generous sympathies which have forever endeared his name to the widow and the orphan, were aroused, nurtured and strengthened, until they finally developed themselves in one of the most splendid charities the world ever saw.

In speaking of the beauty of these buildings, the intelligent editor of the Pictorial National Library, remarks as follows:—"The lover of art can almost excuse the prevalent American error, of which the genius of T. U. WALTER, Esq., the architect of Girard College, has taken advantage in order to design five splendid buildings that, in point of magnificence and beauty, are not surpassed on this continent. Indeed, the writer can assert that he has seen in Europe no more successful imitation of a Grecian temple than the main building represented in the accompanying view. The famous Church of the Magdalen, at Paris, is not more impressive than this superb structure. It is two hundred and eighteen feet long from north to south, one hundred and sixty from east to west, and ninetyseven in height. It is surrounded by thirtyfour columns of the Corinthian order, with beautiful capitals, supporting an entablature; each column, including capital and base, is fiftyfive feet high and six in diameter,—leaving a space of fifteen feet between the columns and the body of the building. At each end is a doorway or entrance, thirtytwo feet high and sixteen wide, decorated with massive architraves, surmounted by a scriptural cornice. Each of these doors opens into a vestibule, twenty-six feet wide and fortyeight long, the ceiling of which is supported by eight marble columns. Immediately above the vestibules, in the second story, are an equal number of lobbies, the ceilings of which are supported by Corinthian columns. In each corner of the building are marble stairways, which are

lighted from above. On each floor are four rooms, fifty feet square, and the third is lighted by a sky-light, which does not rise above the roof. No wood is used in the construction of the building, except for the doors, so that it is fire-proof. The remaining four buildings, situated two on either side of the main building, are each fifty-two feet by one hundred and twenty, and two stories high, with commodious basements. The most eastern is so divided as to constitute four distinct houses for the professors. The other three are designed for the residence of the pupils. All of these buildings are of fine white Pennsylvania marble. Commenced in 1832, they have at length been finished at an expense of 1,900,000 dollars. The site on which they stand, in a commanding position, contains about forty-five acres of ground, near the Ridge Road, in a north-west direction from the city proper, and nearly two miles and a half from the Exchange.

Our readers are doubtless aware that these costly edifices have resulted from a special provision in the will of the late merchant-banker, STEPHEN GIRARD, a native of France, who, at his death in 1821, bequeathed the sum of \$2,000,000, to construct a college for the education of poor white male orphans, between the ages of six and ten years.

"The plan of eligibility," states the Saturday Courier, "embrace the following sequence :—' If at any time there shall be more applicants for admission than can be admitted, and the applying orphans shall have been born in different places, a preference is to be given—*first*, to those born in the city of Philadelphia ; *secondly*, to those born in any other part of Pennsylvania ; *thirdly*, to those born in the city of New York ; and *lastly*, to those born in the city of New Orleans.' Indentures are made with each orphan to continue till the ages of 14 to 18 years, during which period, at the discretion of the Trustees, the orphan shall be bound out to such trade or profession as he may choose."

In addition to this magnificent charity for the relief of orphan children, Mr. Girard bequeathed \$20,000 to the Grand Lodge of Pennsylvania, for a like purpose.

GRECIAN LODGE, LAWRENCE.

THE officers of the above Lodge were publicly installed at the Lecture Room of the Congregational Society, in Lawrence, on Tuesday evening, Feb. 6. St. Matthew's Lodge, from Andover, and Pentucket Lodge, from Lowell, were present. The ceremonies of Installation devolved upon R. W. Br. G. G. SMITH, of Boston. The following are the Officers :—

Benjamin Boardman, W. M. ; Leonard Stoddard, S. W. ; John B. Atkinson, J. W. ; Fairfield White, Treas. ; David Dana, Sec. ; Thomas Wright, S. D. ; John McGregor, J. D. ; Rev. George H. Clark, Chaplain ; George A. Lloyd, S. S. ; Andrew J. Anderson, J. S. ; Bartlett D. Crockett, Tyler.

The ceremonies of Installation having been concluded, (says the Lawrence Courier,) the audience, comprising about six hundred persons, listened attentively for about three-fourths of an hour, to an address by R. W. Rev. Geo. M. Randall, Deputy Grand Master, of Boston.

At the conclusion of the services at the church, the Masons, with their wives

and families, and a large number of invited guests, repaired to Masonic Hall, where a collation had been provided. The tables were spread in good taste, and the remains at the conclusion of the repast gave ample proof that they proffered plenty as well as hospitality. The company was large, and if conviviality and pleasant countenances can be taken as an index to the general gratification of the assembly, it would be difficult to find a happier company than the one here congregated. The company broke up about half-past ten o'clock.

MASONRY IN LOUISIANA.

Clinton, La., Dec. 7, 1848.

DEAR SIR AND BROTHER :—It is known to you, no doubt, that there now exists *two* Grand Lodges in the State of Louisiana, one of long standing and the other of very recent establishment. The circumstances which have led to this state of things are to be regretted. Nevertheless, the great object now is to heal the breach and to square the difficulty by the standard of justice and truth, that harmony may again rule the Brotherhood.

Each of these grand bodies, the old, or Grand Lodge of Louisiana, and the new, or Louisiana Grand Lodge of A. Y. M., claims to be in the right; but in our humble opinion both are in the wrong,—the former in departing from the ancient landmarks and usages of York Masonry, and the latter in its hasty establishment.

The eccentricities, if I may use such a term, of the Grand Lodge of Louisiana, have been made known to the Masonic public. They are gross violations of the ancient and fundamental principles of the Order.

First—In affiliating with other rights unknown to the Order of A. Y. Masonry.

Second—In permitting those rights to be represented in a G. Lodge of A. Y. Masons.

Third—In permitting those rites to exercise power and authority in controlling the concerns and workings of Subordinate Lodges of A. Y. Masonry.

Fourth—In creating life members of the Grand Lodge with power to legislate and vote on the matters and concerns of the Subordinate Lodges, controlling their rights and interests without being active members of any of them.

Fifth—In holding meetings of the Grand Lodge without notification to, or representation from, the Subordinate Lodges.

We might go on to enumerate other instances or acts of the Grand Lodge of Louisiana, equally strong in violation of the ancient landmarks of Y. Masonry, but sufficient are already cited to justify the necessity of taking the proper measures to arrest the further procedure in a course so utterly repugnant to the feelings of all A. Y. Masons, and so destructive of the harmony and good feelings of the Brotherhood in Louisiana.

Now, how are these evils to be arrested and the gross errors consequent thereupon, corrected? One plan has been adopted and that plan has originated a new Grand Lodge. A number of A. Y. Masons, feeling, and justly too, that they could no longer uphold and support such a course and procedure on the part of the Grand Lodge, united in different bodies and obtained Charters to establish

Lodges in the city of New Orleans, under the authority of the Grand Lodge of the State of Mississippi. This done, they assembled in Convention and formed or constituted a new Grand Lodge, as the Louisiana Grand Lodge of A. Y. Masons.

Yet this plan, although laudable, we fear will not effect the object desired.

The plan was an inpolitic one, because in my opinion it was hasty, and calculated to irritate instead of soothing the feelings, to widen the breach instead of healing it, to prolong the evils complained of instead of irradicating them by the power of truth and reason and argument.

It was in 1845 that we had the honor of laying before St. Alban's Lodge, in the town of Jackson, La., a set of resolutions, protesting against the illegal authority and acts exercised by the G. Lodge of Louisiana, and calling upon the sister Lodges to assemble in convention to reform the Constitution and regulations of said Grand Lodge. The resolutions passed and a copy was forwarded to each of the subordinate Lodges. They however made no response, and for our pains, the Grand Lodge arrested the Charter of St. Alban's Lodge, and withheld the Charter granted to a new Lodge in Clinton, La., because we who offered said resolutions happened to be the designated Master of the new Lodge at Clinton. Thus were our first efforts at reform met by the exercise of an arbitrary power and despotism, on the part of the Grand Lodge, unprecedented in the annals of Masonry. This however was no damper to our zeal. We wrung our Charters back in a few months, by the force of truth and right on our side,—made no concessions or apologies for what we had done, and soon after, the following circular was again sent round to the sister Subordinate Lodges :

C I R C U L A R.

"To you, our Brethren of the ancient Order of York Masonry throughout the State of Louisiana, we send Greeting—Peace, Brotherly-love, Union, Prosperity.

We would desire to commune with you as a band of Brothers, to interchange our thoughts and feelings and opinions upon the laudable purpose of promoting the best interests and prosperity of our ancient and honored Institution.

The principles upon which, is founded the organization of the Masonic Fraternity in the State of Louisiana in the government and regulations of our M. W. Grand Lodge, in our humble opinion, most urgently call for re-organization and reform, and we do most respectfully suggest, for your consideration, the following basis for such action.

First—That the Grand Lodge of Louisiana is, or ought to be, a *simple representative body*, composed of the three first officers of the Subordinate Lodges, respectively, or their immediate representatives, by proxy, and deriving all its powers and authority from them as such.

Second—That these organs, or representatives of the subordinate Lodges thus assembled and constituting the Grand Communication, or Grand Lodge of the State, are the only rightful and legal supervisors of the rights and interests of the Institution and embody the only just authority and power to regulate the concerns of Masonry within the State.

Third—That no other membership of the Grand Lodge, *having a voice in its franchise*, have a right to exist.

Fourth—That the officers of the Grand Lodge ought to be annually elected from among the members constituting the body of the same.

Fully satisfied, as we are, that the power to alter, amend, or reform the Constitution of the Grand Lodge and to regulate all matters and concerns appertaining

to Masonry in this State, *resides* in the Subordinate Lodges, *assembled*, through their duly appointed and authorised representatives, we do most respectfully invite your early and earnest consideration of the importance and necessity of uniting in *Convention* at such time and place as may be most appropriate for the great object proposed,—for diffusing more justly and liberally the benefits and blessings of our benign Institution, and uniting in more generous harmony and prosperous concord, the Masonic Fraternity of Louisiana.

Yours, dear Brethren, in the bonds of affection,

May 25, 1847.

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This was the plan which we considered best to pursue, and which, in our opinion, was most legal in its course; which was but calculated to concentrate our united action and thoroughly to eradicate the evils that existed, and which course we were determined steadily to pursue until we had effected the object desired; the first thing we knew, the Grand Lodge of Mississippi was authorising and instituting new Lodges within the State, which new Lodges, without inviting the A. Y. Subordinate Lodges, already existing, to unite with them or to await their action, soon assembled themselves together and constituted a new Grand Lodge. Thus the breach is widened.

And now we have, not only the errors of the old Grand Lodge to correct, but the additional errors of the new Grand Lodge, together with the conflicting difficulties naturally arising from the existence of the two,—but something must be done, such a state of things promises no good, and if longer continued may be productive of much evil, and ultimately render Masonry in Louisiana a farce, a by-word, and a reproach.

We are still of the opinion that the plan suggested in the foregoing circular is the only proper and legal as well as just one to pursue. Let all the A. Y. Lodges Subordinate to the old Grand Lodge, at as early a day as practicable, assemble in Convention and amend the Constitution; or remodel it, if you please, into such form as to be acceptable to the Craft in general, and the difficulty is at once at an end. The new Grand Lodge will yield, as it will be her duty to do, and her Subordinates will cordially unite with us. As to the Lodges working under *other rites*, they of course are not of us or belonging with us. And now which Lodge will be the first to make a move in this important matter?

E. D.

[We have omitted a single paragraph in the above communication, because we could not publish it without opening a discussion that we prefer to avoid. Of the plan proposed by the writer, as a means of reconciliation, we have nothing to say, except that, whatever may be the propriety of it, we do not readily perceive how the A. Y. Lodges, which are in the minority in the old Grand Lodge, are to secure the adoption of the Constitution when amended. If they fail in this, will they organize a York Grand Lodge? In this case, how is the difficulty mended?

Our correspondent must be aware, that the Grand Lodge has entire control over its own Constitution, and that it alone is capable of changing its present organization. He thinks the Lodges of "*other rites*," than the York, have nothing to do in the matter; but, will the proposed Convention be able to convince them they have not? And will they, when the proceedings of the Convention are brought before the Grand Lodge for adoption (and until this is done, they must remain inoperative,) consent to surrender their existing rights, and allow themselves to be disfranchised and repudiated? We cannot subscribe to all the views advanced in the Circular, in respect to the organization and powers of the Grand Lodge; but perhaps we do not fully comprehend the precise intention of the author.—
Editor Magazine.

DERIVATION OF MASONRY.

THERE is no word in the language which has been traced to so many different roots, as *MASON*. One more—though you will see by the date not a new one—I send you; not because I have any confidence in its truth, but on account of its eccentricity.

A writer in the *European Magazine*, for February, 1792, who signs himself "George Drake, Lieutenant of Marines," attempts to trace the Freemasons back to the Druids, and derives the word *Mason* from what he calls *May's on*, "the men of May," that is, the men who, as the Druids did, celebrate the annual festival of May-day—*on* being *men*, like the French *on dit* for *homme dit*. He says Hiram is *Hi-ram*, the high pole, or May-pole; *hi* being *high*, and *ram*, a dead or withered bough, as in the provincial word *ram-pike*.

In a conversation, I lately had with Brother W. S. Rockwell, of Milledgeville, Geo., who has devoted much attention to this subject, he endeavored to trace the word to an older root. He finds it, he thinks, in the ancient Egyptian *Mes*, "begotten of," and *On*, the Egyptian deity. Thus *Mes-on*, "begotten of On," just as in the cartouches *Hor-mes*, begotten of Hor.

After all, I fear we cannot yet say "Eureka," but must continue our search.

Charleston, Jan. 30, 1849.

A. G. MACKAY.

INITIATION OF OMDIT-UL OMRAH BAHAUDER.

IN the year 1774, *Omdit-ul Omrah Bahauder*, the eldest son of the nabob of Carnatic, was initiated into the Lodge of Trinchinopoly, which caused Masonry to progress with rapid strides in the East Indies. On the receipt of the news of this Initiation, by the Grand Lodge of England, they forwarded him a letter of congratulation, with an elegant apron, and a book of constitutions, to which, in the year 1780, an answer, written in the Persian language, was received enveloped in an elegant gold cloth. To such of our readers as have not seen the translation of this letter, it cannot fail to be highly gratifying. It is as follows:

"To the Right Worshipful, his Grace, the Duke of Manchester, Grand Mater of the illustrious and Benevolent Society of Free and Accepted Masons under the constitution of England, and the Grand Lodge thereof.

"*Most Honored Sir and Brethren*: An early knowledge and participation of the benefits arising to our house, from its intimate union of our councils, and interests with the British nation and a deep veneration for the laws, constitution and manners of the latter, have for many years led me to seize every opportunity of drawing the ties between us still closer and closer.

"By the accounts which have reached me of the principles, and practices of your Fraternity, nothing can be more pleasing to the sovereign ruler of the universe, (whom we all, though in different ways adore,) or more honorable to his creatures—for they stand upon the broad basis of indiscriminate and universal benevolence.

"Under this conviction, I had long wished to become a member of your Fraternity, and now that I am Initiated, I consider the title of an English Mason, as one of the most honorable which I possess: for it is, at once, a cement of the friendship between your nation and me, the friend of mankind.

"I have received from the advocate general of Bengal, Sir John Day, the very

acceptable mark of attention and esteem, with which you have favored me. It has been presented with every circumstance of deference and respect, which the situation of things here, and the temper of the times would admit of—I do assure your grace, and the Brethren at large, that he has done ample justice to the commission you have confided to him, and that he has executed it in such a manner, as to do honor to himself, and to me.

“I shall avail myself of a proper opportunity to convince your grace, and the rest of the Brethren, that Omdit-ul Omrah is not an unfeeling Brother, or heedless of the precepts which he has imbibed; and that while he testifies his love and esteem for his Brethren, by strengthening the bonds of humanity, he means to minister to the distressed.

“May the one Father of all, the one omnipotent and merciful God, take you into his holy keeping, and give you health, peace and length of years, prays your highly honored and affectionate Brother **OMDIT-UL OMRAH BAHAUDEK.**”

To this letter a suitable reply was returned, and the original letter, with a translation copied on vellum, elegantly framed and glazed, was hung up in the hall at all public meetings of the Grand Lodge.

EXCLUSION OF THE LADIES FROM THE LODGE.

THE following pleasant address was delivered by Sir CHARLES LEMON, Bart., Prov. Grand Master, at the late annual festival of the Prov. Grand Lodge of Cornwall, England, to which the ladies had been invited :

* * * * * “Brethren, the ladies are now kind enough to favor us with their company, but as I am afraid they are rather inconveniently placed, I take the liberty of departing from the usual course of our toasts in order to take the earliest opportunity of proposing their health. (Cheers.) Ladies, we have taken the liberty of requesting you to favor us with your company, that we might have the pleasure of drinking your health in your own presence. We always gladly avail ourselves of this opportunity, and it is the only one in which we can ask you to join in our ceremonies or our festivities. The rest of our business is, as you are aware, conducted with closed doors, within which none are admitted but those who form a constituent part of our brotherhood. For this exclusion, I beg to assure you, that we have cogent reasons in no way arising from an unwillingness to acknowledge the great pleasure and moral improvement to be derived from your society. (Cheers.) But we are bound by rigid rules from which we cannot depart, and these rules are the result of circumstances which necessarily arose from the foundation of Freemasonry itself. (Hear, hear.) If you look at its early history, you will see how naturally this exclusion became a part of the constitution of our body, applied as it has always been, not to your sex alone, but to all parties who have not been regularly admitted to the full knowledge and participation of our mysteries. In times long gone by, Freemasons were the only architects in the world, at least they were the only architects capable of producing the great works which we see and admire in our magnificent cathedrals. Their school was not merely English, or French or German, but was strictly catholic and universal, and they maintained a close correspondence and intelligence through the whole of Europe, and, perhaps, far beyond it. That their science was of the highest order, no man can doubt who has ever studied their works. It would be wasting your time to give many examples: but I will mention one which came under my observation only a short time ago, and showing that they could play with difficulties which seem to us almost insurmountable. I have lately visited Lincoln in company with the Archaeological Society. That cathedral is one of the finest in the kingdom, and exhibits extraordinary mathematical

skill in its construction. It seems as if its lofty roof were constantly sustained by a miracle; but the architect, not content with the natural difficulties of the work, has gone out of his way to create new difficulties, by giving false and unusual bearings which it required the most consummate skill to support: and yet his work has stood between seven and eight hundred years, and has not yet shown any defect in its structure. But it is under-rating the position of the Freemasons of the dark ages to say merely that they were the only great architects of those times—they were, in fact, the only men of science and philosophy. All the other sciences were buried under the ignorance of the dark ages—even the master science of astronomy was obscured; its ancient lessons were forgotten, and those who were destined to throw on it the new lights of modern researches, had not yet risen. Mr. Hallam thus describes the state of education in those ages. He says—‘Of this prevailing ignorance, it is easy to produce abundant testimony. Contracts were made verbally, for want of notaries capable of drawing up charters; and these, when written, were frequently barbarous and ungrammatical to an incredible degree. In almost every council the ignorance of the clergy forms a subject for reproach. It is asserted by one held in 992, that scarcely a single person was to be found in Rome itself who knew the first elements of letters. Now this date preceded the first foundation of Lincoln cathedral by far less than one hundred years, and within that time some of our finest Norman cathedrals were built. It is inconceivable that in that short space of time any great change could have taken place in the general enlightenment of the world; and yet precisely at this period we find that there were men and Masons in possession of the most sublime truths of mathematical science, by which alone those great works could have been accomplished. (Hear, hear.) Now ladies, you will naturally inquire, if these men were such profound philosophers, why have we none of their writings remaining to attest their proficiency? The answer to this question is just the point to which I draw your attention; because hence arise the secrets of Freemasonry, of which some have expressed such jealousy. All their instructions were oral. There were mysteries in art in those days as there are now, and none but the initiated partook of them. First, the apprentices were taught such things as were necessary for their calling; afterwards, the journeymen learnt something more; and above them were the masters, who were admitted to the full knowledge of the art and science which belonged to the Craft. These gradations remain amongst us to this day. But with the diffusion of knowledge and the revival of science, all that pertains to architecture has passed into other hands. There are many men now capable of great works, but I do not know any one among us who could build Lincoln cathedral, or any one whom I could recommend to put a new roof to your house if you wanted it, especially in such a season as we have had (laughter.) Nothing remains to us but the forms and skeleton of an Institution, venerable from its antiquity, and for the great works which it has performed. We keep up these forms because we hereby prove that we are the representatives of the great upholders of science in the brightest ages of architecture. Our succession is direct, unbroken, and undisputed. No one ever heard of any second Institution or rival of Freemasonry; and every Lodge which has ever existed, has been instituted by the authority of a Grand Lodge, which has always been in existence. Our power is gone: but we preserve the frame of our society as a chest which once contained the precious jewels; and we show with pride the key that once held under lock the insignia of an empire which has left behind it such glorious monuments of its power. You cannot wonder, ladies, that we reverence this chest, though I confess to you that it is empty. Some of you may, perhaps, possess an old highly-carved wardrobe in which your great grandmothers used to put away their ruffs and hoops, and josephs and farthingales; and in which now repose the silks and satins of these degenerate days. Of course you reverence this wardrobe, and sometimes call to mind the treasures which it once contained, and in one respect you have as much reason to respect it, as we have to regard our chest. This insignia of your power still remains in safe custody; the emblems of a government which

has lost none of its power, I mean petticoat government. (Laughter.) From the petticoat on the throne to those which I now see before me, the petticoat commands respect and submission. (Renewed laughter.) That on the throne can make its rustle heard through the wide extent of the Queendom; and we have seen with delight how the Queen shook from it the dust of rebellion as you ladies shake from your petticoats the dust of the road. (Cheers.) The daughter of one Grand Master of our Order, and the niece of another, we have reason to believe that she bears good will to our Order; and on our part we acknowledge that we owe her a double duty of allegiance, and are willing to pay the debt as subjects, and if need be, as soldiers. (Loud cheers.) And you ladies, though your queen-doms are less wide, and may not extend beyond your own front doors, within that barrier I trust that petticoat government is firmly established. (Laughter and cheers.) Freemasons are the last to rebel against your authority; and we would protect the petticoat by all the means in our power; but we are not sylphs, nor is this hammer Ariel's wand. In Pope's time Ariel thus gave his commands, which were duly obeyed:—

"To fifty chosen sylphs of special note,
We trust the important charge, the petticoat;
Form a strong line about the solar bound,
And guard the wide circumference around."

(Laughter.) Alas, ladies, we have no supernatural agencies to offer you, but we give you our best wishes; and with the sincere and genuine impulse of Freemasonry, we drink to your health and happiness in your own homes, and when you come forth into the world to grace it with your presence." (Loud cheers.)

ARCHBISHOP CHICHELEY.

In the year 1414, the benevolent and munificent founder of All Souls' College, Oxford, was raised to the Archiepiscopal See of Canterbury: and, in the year 1429, being nearly four hundred and twenty years since, he (the great Archbishop Chicheley) held a Lodge of Freemasons in that ancient city, and presided at its meetings, his grace being at that period the Grand Master of the Order. At a Lodge held in the year named, Br. Thomas Staplyton was the Master, Br. John Morris, the Warden, and there was present fifteen Fellow Crafts and three Entered Apprentices.

At this distant period, Masonic Lodges were, for a temporary season, regarded with considerable dread and alarm by the sovereign, and laws were enacted for their suppression. The good Archbishop, however, fully cognizant of their moral and philanthropic objects, did not hesitate to give them the *clat* of his high name and influence, by accepting the supreme head amongst them, and to consort with them in their periodical assemblies. By an act of Parliament of the third Henry VI., cap. 1, A. D. 1425, Masonry was much persecuted from the ignorance of its benevolent purposes; and it was declared felony to convene and meet in chapter and congregation, under the pretence that such meetings were in violation of "the good cause and effect of the statutes of laborers." The archbishop, however, continued his sanction of the Order, and frequently met the Brethren in open Lodge; and the effect was, that in spite of the tyrannical edicts, Freemasons' Lodges were established in various parts of the kingdom. In many, the principles of science, alike in theory and practice, were cultivated; in others, and which system the modern Masons have universally adopted, the implements and instruments of labor were converted into emblems of social and moral virtues, and their uses applied to the inculcation of moral and religious duties. Notwithstanding the resistance offered in the early part of Henry VI.'s reign, that monarch himself joined the Order in the year 1442, and was indefatigable in obtaining a perfect knowledge of the art: and he at great pains revised the charges

and constitution of the Order. A record of the reign of Edward IV. runs thus :— "The company of Masons, being otherwise termed Freemasons, of ancient standing and good reckoning, by means of affable and kinde meetinges dyverse tymes, and as a lovyng brotherhode used to doe, did frequente this mutuale assembly in the tyme of Henry VI., in the twelfth year of his most gracious rayne, A. D. 1434." And the same record proceeds to state, that the charges and laws of the Freemasons "have been seen and perused by our late sovereign, Henry VI., and by the Lordes of his most honnerable Councille, who have allowed them, and declared that they be righte goode and reasonable to be holden, as they have been drawne out and collected from recordes of ancient tymes," &c.

Many extensive and important alterations were made in the Cathedral of Canterbury, under the superintendence of Archbishop Chicheley, and which the duly versed Mason readily discovers by their accordance with the established laws and rules of the Order.

A rapid scrutiny of the curiously carved arches and intricate points of this magnificent pile, inspires a deeper feeling of admiration and veneration in the Freemason's heart, from the proof it affords of the fidelity with which its architects and builders have adhered to the fundamental principles of art, taught in the Lodges of Instruction in the early days of the ancient Order.

VICISSITUDES OF NEAPOLITAN MASONRY.

[Concluded from page 113.]

ARRIVED at Naples, I was placed as adjutant in the regiment of dragoons of King Ferdinand I., of the family of the Bourbons, who was re-established on the throne after the downfall of Murat.

Our party composing the staff were the officers of all regiments belonging to the army of Murat, and another were those who had returned with the king from Sicily. A certain preference which the government had given at one time to the former, and at another to the latter, aroused such a jealousy, that carried with it the greatest prejudice to the military service. Continued disputes and false reports, which were spread from the one about the other, had caused many duels, and the dissension in the army was complete. A general, whose memory is immortal, thinking to settle these differences, summoned several officers whom he knew, who had served under his command, and whose reputation were without spot. He communicated to them the plan he had conceived to put an end to these disagreements, intimating, that only the band of Masonry could terminate the dissension. With the permission, and under the authority of the Grand Orient, he established Lodges in all regiments of cavalry. This wise and benevolent measure, only taken to establish peace among the officers, was the basis and instrument of instructing the troops, and the triumph of the revolution in favor of the constitution, which those same troops unanimously proclaimed on the 30th of June, 1820.

I will not speak of the pecuniary sacrifices, and of the unrelaxed labor, this short liberty has cost me; it will suffice to say, that I have been twenty-six years since a stranger to my beautiful country, miserable, without support and friends, grown old in misery, chased from every where, and it is only to England I owe, if not my life, at least my tranquility.

Thus, after this dawn of liberty which lasted but eight months, not finding any asylum in my country, I was forced to expatriate myself, and went over to Tunis, and from thence to Spain, where I served two years, waging a continual war against despotism, and afterwards against the French, who interposed to put down the constitution; and at the battle of Lhena, on the 16th of September, 1823, I was taken prisoner. This sanguinary action was preceded by two others, much more murderous, on the 18th and 14th of the same month, the first at Mon-

gat, and the second at Llado, in both of which I was engaged. Wounded, and almost dying with hunger, I found myself very miserable in the midst of the instruments of the downfall of liberty, and the shame I felt about it changed into vexation, nearly approaching to despair. In such a state of misery and rage, I resolved to withdraw myself out of the hands of my enemies, by taking to flight; but was at a loss how to execute such a hazardous determination. All my courage was required, and an unusual perseverance was indispensable in the position to which I was reduced.

I waited with patience mingled with indecision the arrival of night to put my project into execution, and giving myself the appearance of walking about, I retired gradually from the sight of my enemy; but, tormented by the fear of being surprised, I turned my eyes to the place of my capture, and remarking that all was quiet, took courageously the road towards the south, which was in the direction of the sea, whither I wanted to go for embarking and going over to Barcelona, which kept still firm, where I could devote my last efforts and my life for the maintenance of the rights of man and his liberty. Night arrived; I had penetrated a good distance into the mountains of the Pyrenees, when the doubt arose whether I should be able to continue my way; for I felt my strength was failing me, and was doubly tormented by the uncertainty whether I had taken the road towards the coast; but confiding myself to the Great Architect of the Universe, I took courage and continued my march. I cannot describe the pain it cost me to drag myself forth on the road, full of holes and mud, mixed with pieces of rock, now mounting, then descending, without finding a single cabin where I might have implored some assistance in the weak state I found myself. At last, however, I perceived the light of that beneficent orb, which rose in all its splendor to console nature, and to give back feeling to all creation. I sat down to dress my wound, by which I had lost much blood, and began to contemplate this happy solitude, yet it did not cheer me, but inspired me with horror at my position. I then left the spot where I was seated, and ascended to the top of a little hill, and to my great surprise discovered, in an extensive plain under me, two men leading two heavily laden mules, coming towards where I was. At first I believed them to be banditti; but at their approach I convinced myself that they were smugglers, who came from the coast with goods for the interior. I descended and went to meet them. Scarcely had they perceived me when they halted; but after I had waived a white rag, which served me as a handkerchief, they reassured themselves, and continued their march towards me. Arrived within hearing of my voice, which was not very strong, I wished them "bon jour," to which they answered cordially. I inquired my way, and requested them to give me a piece of bread, informing them of my situation, and of the result of the preceding day. The good people were touched at my misfortune, gave me a large piece of bread, a good slice of sausage, and a comfortable draught of wine. One of them, putting his hand into his pocket, presented me with a dollar, which I kept till 1829, a very remarkable epoch for me. They assured me of my right direction, and we parted most cordially. Partly relieved from my misery, my heart full of new hopes, I marched with great strides towards the coast, from which I was twelve miles distant, and at two o'clock in the afternoon it came to my view. It may be imagined with what joy my soul was filled when that ardently wished-for shore met my sight, to reach which had cost me so much exertion. My courage redoubled, and at six o'clock in the evening I arrived at St. Felin de Gecshuls, situated on the sea-shore. In this place I had been some time before with a detachment of troops, and I found there some old friends. One of them procured me a passage to Barcelona, and I sailed the same night. In the morning we arrived at our destination, and I remained at Barcelona till the 4th of November, the day of its capitulation. From thence I embarked for Gibraltar, and then for Portugal, where I continued in the war against slavery. But having the greater power of number, despotism triumphed, and I was obliged to return to Gibraltar. Without resources, without occupation, what had I to do at a place of war, where I had to pay every day threepence for the permission to

stay there, and to find sureties? I had the good fortune of getting a situation as supercargo in a vessel of Mr. Giacomo Galliani, armourer of the place, and I departed for Buenos Ayres, loaded with arms and munitions for the republican government of that country.

This passage did not terminate without disturbance; for in the 23^d lat. S., we were chased by a war-schooner of the Brazils, then at war with Buenos Ayres. After having questioned us with what we were charged, they sent their boat, manned with ten marines, to board us, and thought us a good prize. I observed to the captain of our vessel that, being thirty strong, we might easily get rid of our assailants. Orders were given to that effect; we threw ourselves on the Brazilians, put them overboard, left them their boat to save themselves, and set all sail. The schooner was a fine sailor, and went faster than our vessel, but not liking to leave behind the ten men and the boat, they could not force all sail to reach us; they however cannonaded us until we were out of range. All went well, night arrived, we steered a little south west, and in the morning, by dawn of day, we saw the schooner fourteen miles distant to our east. As soon as we were perceived, she steered towards us with full sails, and approached so perceptibly, that at the decline of day she fired on us; the balls passed over our ship, and in an hour's time she would have boarded us. We however steered west, and perceived that she did not gain upon us. Her shot did no harm, and at eleven o'clock, not perceiving her any more, we steered S. S. W.; thus continuing our direction to the Gulf of la Plata, we arrived at Puenos Ayres.

I was tempted to accept of a place as commander of cavalry in the foreign legion, which was offered to me, but I had engaged with my armourer to return in order to give an account of my voyage; this reason, and the affection I felt for my country, and my enthusiasm for liberty, for which I had sworn to sacrifice my life, made me refuse the offer. We unshipped our cargo, and were freighted with leather, horns, old copper, and other goods, and after three weeks we weighed anchor to return to Europe. On this voyage my mind predicted something successful, and a journey of thirtyfive days seemed an eternity to me. Arrived at Gibraltar, and going to my consul to arrange my passport, I found a letter of one of my Brothers, who invited me to approach my country again, providing my pardon was on the table of the king. I took advantage of the opportunity of a galliot, which was going to Leghorn with Tuscan sheep, and I embarked to go to that town. After a prosperous sail we arrived, and after a quarantine of eight days I went on shore. Scarcely had I disembarked, when a policeman invited me to go with him to the commissary of police, who wanted to speak to me; I went instantly, but I had not expected to be treated harshly. "Sir," he addressed me, "you know that you are a political emigrant, and you cannot stay here. I acquaint you that, if you do not depart this day, I have orders to put you into prison." I wished to intimate to him that, by such a treatment, hospitality and the right of nations would be violated; but he would not hear me, saying, "You have comprehended what I said to you—retire." I went out to take a little refreshment in a restaurant, but scarcely had I finished my soup, when the same police-man came to tell me that the commissary wanted to speak to me. I went to him directly. "Sir," he said to me, "here is the captain of a vessel, who departs for Rome this evening. I will take care to have your passport rectified by the nuncio, and meanwhile send your effects; keep on board, for I have given orders to arrest you if you are seen an hour hence in town. Then, without going to finish my repast, I had my luggage fetched, and went on board. There, filled with grief at being treated so rudely, I said to myself: If you are treated thus in a liberal country, what will happen at Rome? You will be shut up for life, or they will send you back to your own country, where the executioner will make you die on the scaffold. I directed my fervent prayers to the Almighty, and nerving myself with a courage, proof for every thing, I was inspired with a profound tranquility of spirit.

After a short navigation we arrived at the Holy City, where I enjoyed a tranquil life. I received resources from my family, and occupied myself with copy-

ing writings for an advocate ; waiting for the time when I might return to my country, according to what my Brothers had written to me.

At four o'clock on the morning of the 21st of February, 1823, whilst I was quietly reposing in my bed, my landlady entered my room, telling me with agitation that a number of people were asking for me ; she believed it was the police, and that, if I wanted to escape, I might jump out of a back window, whilst she was going to open the front door. At first I was confused, but resuming my habitual tranquillity, I told her that I feared nothing, and that she might open the door to the men, who were knocking incessantly. In an instant my room was filled with men. Their chief, a man of the most horrible aspect, after having asked my name, commanded me to dress. I did so without answering, and when I had put my feet on the floor, two men took cords from their pockets, tied my hands and feet, and lifted me on a chair. Whilst this was going on, others rummaged among my papers, and then, having untied my feet, led me down stairs and put me into a vehicle, which was waiting at the door. After a quarter of an hour's ride we stopped ; they made me go out and enter through a large gate, which closed directly after us. Then they conducted me into a room, untied my hands which were already swollen, and stripped me to the skin. They searched my clothes, and having found nothing, they told me to put them on again, and to follow a man who had a large bundle of keys in his hand. I descended and ascended several stairs, and found myself at last in front of a large door, which was opened and closed again after us. We had not gone many steps in this corridor, when my conductor told me to look behind me ; and, pointing to a crucifix of a prodigious size, he said to me these words : " All your hopes are in his hands—commend yourself to Him."

I knew well the meaning of these words, and did not answer. We arrived at a small door, it was opened ; I was told to enter, which I did by stooping, and I heard the door locked. I was now in utter darkness ; and dared not stir from my place, fearing lest I was in an "oubliette," but stretching out my arms I could feel the four walls. Then I sat myself down, waiting for daylight ; I saw it come through a small skylight, which was about nine feet high. Some hours elapsed, when my door was opened, and they brought me a piece of bread and some water. About three months passed with the same treatment, and I was reduced to such a state of weakness, that I was scarcely able to keep myself upright. One day, towards noon, I was called to go to my examination. Arrived in an apartment, entirely covered with black, at the bottom of which was a table with a black covering and a crucifix on it, with two candles, I perceived an ecclesiastic, and another man at his side, sitting behind it. Politely I was asked to sit down, and he assured me that I was more before a friend than a judge ; he told me to banish all fear, and to speak the truth to all questions he should put to me, and that he would do his best to free me from the trouble in which I was. He asked my name, country, and the reason why I was a prisoner ; then he inquired whether I knew a certain person, by name —, and whether I belonged to Freemasonry. To this last I answered in the negative. After several other questions he addressed me thus : " I believe you to be not guilty of the crime you are accused of, but I cannot give you your liberty. I shall however make instantly my report, and you will hear of me in a short time. I shall give orders meanwhile that you be better treated." Then he ordered me to retire, and I was conducted to another room, well provided with bars, where there was a bed, a table, and two chairs. Eight days afterwards I was taken to another prison, called "le carcere nuovo," new prison, where I was well treated ; and, after another examination, having been detained seven months and twentyfour days, I was set at liberty by a "notu proprio" of his holiness, under the following conditions, viz. :—To leave the papal states within three days, and to sign an obligation never to enter the states of Rome again, under pain of five years at the galleys. All this being done, I embarked and went over to Marseilles.

I learnt there that preparations were going on for an expedition against Algiers, and I requested the prefect of marine to give me a place for taking part in this campaign, as surveyor of the stores, and I obtained it.

After this expedition, I returned to France, and, not knowing how to employ myself, I resolved to go to Paris before spending the little money I had gained, thinking that I could more readily obtain in the capital an employment suitable for me; and on the 28th of July, 1830, at ten o'clock in the morning, I arrived there. I had heard already the news of the revolution. The most open streets were barricaded. I alighted near the Jardin des Plantes, went on foot through the town, in spite of the firing which was going on in almost all the streets, and came to the gate of St. Denys, where a platoon of the "Garde du Corps" denied the passage to every one. Unwilling to meddle with these affairs, not being a Frenchman, I requested the officer to let me pass; but instead of consenting to my entreaty, he rode up to me to strike me with his sabre. I stooped to avoid the blow, and lifting his right foot out of the stirrup, he fell from the horse. The revolvers, having stopped till this moment in the doors of the houses, came out, and commenced a fire which forced the platoon to fall back. The revolvers wanted to make me their leader, but I refused; and continuing my road up to La Villette, a village joining the capital, I went to a friend, with whom I remained several days.

The revolution had terminated, but the French had done nothing except change their masters, things remained on the same footing, the only alteration being in the name.

The government granted a pension to all exiled officers; but this assistance carried with it the most galling chains; they were obliged to live in an appointed spot, from which they might not stir without special permission of government, and three francs were deducted every year from the sum granted, so that, after a few years, it became so insignificant, that an officer was left no more than forty-five francs a month, equivalent to thirtysix shillings English.

Being without friends in a strange country, and finding myself lonely, I thought of marrying, and in the month of November, 1835, I executed my plan, uniting myself to a lady who is now sharing my fate, and who has borne me three children.

Through my love of liberal principles, I could not avoid having intercourse with persons of the same opinions. This was sufficient for the police to make themselves acquainted with my political sentiments: several of my friends were arrested; I was informed of it, and fearing the same fate, I escaped to England, where, experiencing the generosity of her inhabitants, I have lived now eleven years, following the profession of teacher of languages. Unfortunately, I was visited last winter with a severe illness, which has thrown me into misery; but I live in the firm hope that the Almighty will take pity on five beings who have been up to this day the toy of injustice and misfortune.

If I had not such a dear native country as beautiful Italy, for the liberty of which I have suffered so much, I should like to finish my days and let my ashes rest in this hospitable soil, worthy of all blessings of Heaven.

Should my narrative have pleased my readers, and the Editor of this Review (also an old Mason) would allow me the indulgence of giving further scope for entertaining, I have matter sufficient, as yet unknown to Masons of the present day, and should be happy to do so.

"March 7, 1848. At last, after the sufferings of twentyseven years in my exile, I am allowed, through the late political changes in my country, to return to Naples, where I shall be re-instated in my former rank, and take possession of the house of my ancestors, with my wife and three children. The feelings which are aroused within me by this joyous prospect, and the ardent desire which has taken hold of my mind to leave as soon as possible the scene of my unspeakable sufferings, you can easily imagine."

[Thus wrote our Brother on the eve, as we presume, of his departure to re-visit the scenes of former happiness: may he find solace in past reflection, and peace and happiness in the future!—Ed.]

PHYSICAL BENEFITS OF MASONRY.

[From the "Mystic Tie," by Br. A. G. MACKAY.]

THE FRENCH CHASSEURS.

F. B. T. CLAVEL, in his "*Histoire Pittoresque de la Franc-maçonnerie*," relates the following circumstance which occurred at the battle of Genappe.

The 17th Regiment of French Chasseurs, entered the town of Genappe, made prisoners of all the inhabitants. In passing through the streets, some of the soldiers were wounded by musket shots fired from the windows of a house. They instantly attacked the house, and, excited by passion, determined, on getting possession, to put to death nine of their wounded enemies whom they found lying there. The commander of the Chasseurs was at their head, and at the very moment that they were about to perpetrate this act of revenge, he observed one of these poor wounded fellows, a Brunswick officer, who made a sign of distress. Vengeance ceased—the arm of war was paralyzed—the Masonic appeal conquered. The commander threw himself between his own soldiers and the wounded men, and then generously saved their lives. This noble action was not unrewarded, for on the morrow, being wounded in his turn, and taken prisoner by the Prussians, he was recognized as a Mason by an officer, who took him under his care, attended to his wants, and restored to him the money of which he had been despoiled by his captors.

THE INDIAN CHIEF TECUMSEH.

Br. Robert G. Scott, Past Grand Master of Virginia, in an Address delivered before the Grand Lodge of that State, in 1845, related the following anecdote, which, he says, "is well authenticated, and vouched for by several witnesses now living."

During the last war between this country and England, a large detachment of the Northwestern Army, under the command of General Winchester, was attacked at the river Raisin, and after a sanguinary engagement, was overcome by a superior English and Indian force. The ammunition of the Americans being nearly expended, and all expectation of succor vain, they surrendered, on the assurance of their conquerors that the prisoners should be treated with humanity. But they had scarcely laid down their arms, when the Indians commenced stripping them of their clothing, and beat and insulted all who ventured to complain of such treatment. At length the passions of the Indians becoming excited, many of the Americans were tomahawked and scalped. "It was," says Brother Roberts, "in the midst of such an exciting scene an Indian Chief with a lofty bearing, and the expression of gratification and vengeance marked on his countenance, looked on this work of carnage and blood. Many of his best warriors had fallen by the sure fire of the Kentucky riflemen. He was chafed and maddened by the recent hot contest. In such a frame of mind he discouraged not the bloody tragedy. But behold now this red man of the forest. What superhuman influence has wrought such a change? Whither has gone that vengeful, that demon exultation? It is the cry of a Mason and a Brother which has reached him, a cry asking for mercy, and speaking in a language which he comprehends and obeys. He springs from the cannon on which he is resting, and with the swiftness of the deer of his native forest, he bounds among his followers and warriors, his tomahawk uplifted, and with a look and gesture which were never disregarded by his savage soldiers, utters the life saving command—'let the slaughter cease—kill no more white men.' This was Tecumseh, a Mason, who, with two other distinguished chiefs of his tribe, had years before been united to our order while on a visit to Philadelphia."

The Percy Anecdotes record another instance of the attention of Tecumseh to his Masonic obligations.

An officer, in a skirmish with a party of British and Indians, in the late war,

was severely wounded and unable to rise; two Indians rushed towards him to secure his scalp as their prey; one appeared to be a chief warrior, and was clothed in British uniform. The hatchet was uplifted to give the fatal blow—the thought passed his mind that some of the chiefs were Masons, and with this hope he gave a Masonic sign—it stayed the arm of the savage warrior—the hatchet fell harmless to the ground—the Indian sprang forward—caught him in his arms, and the endearing title of Brother fell from his lips. That Indian was Tecumseh.

MASONRY AT WATERLOO.

CLAVEL relates the following incident, as another testimony of the happy influence which Masonry exerts in softening the harsher and more revolting features of the battle-field. Well did Gen. Shields observe, on the occasion of the reception of himself and Gen. Quitman by the Grand Lodge of South Carolina, after their return from Mexico, in December, 1847, that "it was not until he was placed in the battle field, and saw and partook of the fierce conflict of man with man, that he was able to appreciate the benign influences of that Order which humanized and civilized the human heart, and softened even the harsh feature of war." But to recur to the incident at Waterloo.

On the memorable 16th June, 1815, at the moment when the allied army commenced a retrograde movement, a Scotch field-officer, who had been seriously wounded in the affair of Quatre Bras, was left on the field of battle. Trampled on by the French cavalry, he thought of but death, when he perceived the French patrols, who came to succor the wounded. Rallying the little strength that remained, he endeavored to raise himself on his knees, and at all hazards, and in a faint voice, he called on the Brethren for aid. Notwithstanding the darkness, and the feebleness of his voice, in its piteousness, he attracted the attention of a French surgeon, who, recognizing in him a Brother, hastened to his aid. His wounds were numerous—and the means of transportation insufficient—but necessity made the professional Brother vigorous. He first dressed those wounds which presented the most formidable danger, and then raised and carried his patient to the sick quarters—placed him on his own pallet—watched by his side—and finally caused him to be conveyed to Valenciennes, where he was warmly recommended to his friends, from whom the officer received the kindest attention, and by whose care he was completely restored to health.

THE CORSAIR AND THE MINERVA.

On the 14th of June, 1823, says Clavel, the Dutch merchant ship *Minerva* was on her way from Batavia to Europe, having on board several wealthy passengers, and among them, Brother Engelhardt, a Past Deputy Grand Master of the French Lodges of India. When in the latitude of the Brazils, she was attacked by a Spanish privateer, which was provided with letters of marque from the government of the Cortes. After a sanguinary conflict she was compelled to surrender. The commander of the privateer, enraged at the obstinate resistance of the crew, ordered a general pillage and massacre. The work had already commenced, by several of the crew being tied to the masts, when the passengers, by the most earnest entreaties, succeeded in obtaining permission to repair on board their captor. There they sought, but in vain, by offers and supplications, to soothe the rage of the commander. In this extremity, Brother Engelhardt resorted to means, upon the success of which he hardly dared to reckon. He appealed to the privateeraman as a Mason. The captain, hitherto insensible to prayers and tears, now appeared to be moved. He was himself, as well as many of his crew, Masons, and members of a Lodge at Ferol. But while acknowledging the appeal, he was doubtful of the legitimate right to it, of the one who used it. The necessary proofs were however furnished, and among other things, a parchment diploma, which Engelhardt had thrown overboard during the combat,

fearing that his captors might be enemies of Masonry, was recovered as it floated on the waves. The Spanish captain once satisfied, recognized his Brethren, and restored to them their vessel and property; and after the necessary repairs had been made, allowed the *Minerva* to proceed, furnished with a safe-conduct for the remainder of her voyage.

QUARTER GRANTED.

THE following interesting incident is recorded by Clavel, as having occurred at the close of the battle of Waterloo, on the 18th of June, 1815.

About fifty Frenchmen, nearly all of them wounded, the heroic wreck of a square of two regiments of infantry, which had been almost exterminated by the discharge of a park of artillery, found themselves, at the close of the day, surrounded by a considerable force of the enemy. After having performed prodigies of valor, perceiving that it was impossible that they could effect a retreat, they reluctantly determined to lay down their arms. But the allies, irritated at the loss which they had experienced from this handful of brave men, continued to fire on them. The French now perceived that their complete destruction was inevitable, unless some miracle should save them. The lieutenant in command was suddenly inspired with the thought, that this miracle might be achieved by Masonry. Advancing from the ranks, in the midst of a galling fire, he made the mystic appeal. Two Hanoverian officers perceived him, and by a spontaneous impulse they ordered the firing to cease, without the customary etiquette of consulting their commanding officer. Having provided for the safety of the prisoners, they reported themselves to their general for this breach of military discipline. He, however, who was also a Freemason, far from inflicting any punishment, commended them, on the contrary, for their generous conduct.

ANCIENT CORRESPONDENCE.

THE following letters, which passed between the king of Israel, and the king of Tyre, are copied from Josephus' history of the antiquities of the Jews.

SOLOMON TO KING HIRAM.

"Know thou, that my father would have built a temple to God, but was hindered by wars, and continual expeditions, for he did not leave off to overthrow his enemies till he made them all subject to tribute; but I give thanks to God for the peace I at present enjoy; and on that account I am at leisure, and design to build an house to God; for God foretold to my father, that such an house should be built by me; wherefore I desire thee to send some of thy subjects, with mine, to Mount Lebanon, to cut down timber, for the Sidonians are more skilful than our people in cutting of wood; I will pay whatsoever price thou shalt determine."

HIRAM TO KING SOLOMON.

"It is fit to bless God, that he hath committed thy father's government to thee, who art a wise man, and endowed with all virtues. As for myself, I rejoice at the condition thou art in, and will be subservient to thee in all that thou sendest to me about; for when by my subjects, I have cut down many, and large trees of cedar, and cypress wood, I will send them to the sea, and will order my subjects to make floats of them, and to sail to what place soever of thy country thou shalt desire, and leave them there; after which thy subjects may carry them to Jerusalem; but do thou take care to procure us corn for this timber, which we stand in need of, because we inhabit in an island."

MASONIC INTELLIGENCE.

MISSISSIPPI.

The Grand Lodge of Mississippi closed its annual session on the 18th January. The following officers were elected for the current year :

M. W. Charles A. Lacoste, Natchez, G. M. ; R. W. Joseph O. Walker, Holly Springs, D. G. M. ; Benj. Springer, Vicksburg, G. S. W. ; John A. Wilcox, Aberdeen, G. J. W. ; Rev. Robert Morris, Jackson, G. C. ; J. S. B. Thacher, Natchez, G. O. ; George J. Dicks, Natchez, G. T. ; Wm. P. Mellen, Natchez, G. S. ; Geo. R. Kiger, Grand Gulf, G. S. D. ; Charles Tullis, Rodney, G. J. D. ; P. B. Massey, Gallatin, G. M. ; Charles Gouvenaux, Monticello, G. S. B. ; Richard A. Inge, Natchez, G. P. ; H. S. Kelley, Natchez, G. S. & T.

OHIO.

The annual communication of the Grand Chapter of Ohio, was held at Columbus, in September last. The session was an interesting one, though the business transacted was chiefly of a local character. The M. E. Grand High Priest, Comp. G. D. Hinde, Esq. read an interesting communication of his doings since the last meeting, the conclusion of which is in the following appropriate terms :

Having presented to you such matters as have occurred to me necessary for your consideration, permit me in conclusion to state that in the great work of elevating our Institution, every member has something to do, and this work is clearly pointed out. The credit of the Order in the estimation of the world, depends more upon the conduct and every day's walk of individual members, than the conduct of the Institution as such. The acts of these bodies are secret, and can be known only to those who are initiated. The different Masonic bodies may inculcate all the cardinal principles, but if these virtues are disregarded in private life, the world will be justified in the conclusion that Masonry has but little influence upon its members. The propriety (I may say the necessity) then, of acting in conformity with the injunction of our Order, as near at least, as human frailty will permit, must be obvious to all.

The following resolution, submitted by Comp. Jarvis, was adopted :

DRESS AT FUNERALS.

Resolved, That this Grand Chapter hereby declare the appropriate Masonic clothing to be worn by Royal Arch Masons on all funeral occasions, to be white gloves and white aprons, with the usual badge of mourning on the left arm, and it is hereby ordered that all subordinate Chapters conform to the same.

The next session of the Grand Chapter is to be held at Steubenville.

The following are the officers for the current year :

M. E. Jacob Graff, Cincinnati, G. High Priest ; Jonathan N. Burr, Mt. Vernon, Dep. G. H. Priest ; Platt Benedict, G. King ; Nathaniel Benjamin, Eaton, G. Scribe ; Isaac C. Copelen, Cincinnati, G. Treasurer ; B. F. Smith, Mt. Vernon, G. Secretary ; H. M. Stokes, Lebanon, G. Marshal ; Erastus Burr, Portsmouth, G. Chaplain ; Samuel Reed, Cincinnati, G. Lecturer ; Thomas Jay, Troy, G. Captain of the Host ; Wm. McCammon, Cincinnati, G. P. S. ; Jno. Meredith, Mansfield, G. R. A. C. ; J. Collins, Dayton, G. Master 3d Veil ; Wm. Wilson, Greenville, G. Master 2d Veil ; Samuel Lebanon, G. Master 1st Veil ; Joseph Covert, Cincinnati, G. Guard.

The Grand Encampment held its annual Convention at the same time and place. The proceedings indicate an increasing prosperity in this branch of the Order in the State. The following was adopted, as an amendment to the Constitution :

"It shall not be deemed regular for any Encampment under the jurisdiction of this Grand Encampment, to confer the orders of Knighthood upon any applicant whose fixed place of abode is nearer any other Encampment than the one to which said application shall be made; and in case any Encampment shall confer the said degrees, contrary to this section, such Encampment shall, on demand, pay over to the Encampment situate nearest the applicant's fixed place of abode, the whole amount of fees received for his admission."

The following are the officers for the present year :

Sir John L. Vattier, G. Master; Wm. H. Raper, D. G. Master; Kent Jarvis, G. Generalissimo; Wm. B. Thrall, G. Capt. Genl.; Jas. T. Donahoe, G. Prelate; George L. Shinnick, G. Senior Warden; Daniel H. Wheeler, G. Junior Warden; Timothy Griffith, G. Treasurer; B. F. Smith, G. Recorder; Thomas Orr, G. Standard Bearer; Jedediah Banks, G. Sword Bearer; J. Root, G. Warder.

VIRGINIA.

THE Grand Lodge of Virginia, held its annual communication at Richmond, in December. From the excellent report of the Committee on Foreign Correspondence, we extract as follows :

QUALIFICATIONS OF CANDIDATES.

The report of the Committee of Foreign Correspondence of this Grand Lodge, at its last session, furnishes a striking instance of an undesigned error,—one which we frankly and promptly admit, and desire now to correct. In treating of the subject of "an additional test" as "a pre-requisite to Masonic admission," the Committee deprecate in strong terms, this modern innovation, and use the following language: "It is by the *profession* of no man, be he Christian, Jew or Mahomedan, that we determine his fitness to enter our Order. We exact more than mere declaration. It is only by a moral, correct and unblemished life of action, and not by profession, that any can properly secure a Masonic association. To these are superadded one other requisite, that is a belief in a Deity and a *future state of rewards and punishments*." The words, "and a future state of rewards and punishments," were then inconsiderately inserted, and are, in effect inconsistent with what precedes as well as what follows them. This becomes the more obvious, when reference is made to the following sentence, at page 15, of the printed proceedings of the last Grand Annual Communication, and which runs thus, "We hold as our forefathers held, and as we hope our posterity will hold, that, from the votaries of Masonry is expected and required a sincere belief in the existence of a God, the Creator and Governor of the World: and that, beyond this great principle of faith, it is not lawful to impose any religious test as a requisite of admission to our mysteries." In this last quoted sentence is to be found embodied all that, as matter of faith, is exacted of one who seeks to become a Mason. The requirement of "a belief in a future state of rewards and punishments," goes beyond this, and cannot be sustained. Your Committee are unanimous in this view of this very interesting question, and voluntarily and without delay, present this correction of their former report. As pertinent to this great subject, it is to be remarked, that we have every thing to congratulate ourselves in reference to its proper settlement, when we observe the safe and conservative movements that are making in regard to it. The Berlin Lodges have receded in a great measure from the offensive position they had assumed, while all our own Grand Lodges are recognizing to the fullest extent, the old landmarks of Masonry, and we find ourselves acting in precise coincidence with them.

RULES OF ORDER.

The Committee regret to find among some of the proceedings of the different Grand Lodges, a determination to adhere to the departures noticed by the Committee in their former reports, from the ancient and long practiced forms of the Order. Among these are to be found the adjourning a Lodge—taking the "ayes

and noes" and calling the "previous question." The old form of "*dosing*" the Lodge seems to be put aside for the modern one of "*adjourning*" it. All this is wrong. It is improper. It has been in the last year's report fully exposed, and your Committee deem it unnecessary here to repeat the objections there stated.

EDUCATION.

Your Committee turn with pleasure to the bright prospects of the great cause of Masonry, springing from the diffusion of light and knowledge among the destitute orphans of Master Masons, in their education, by the charitable use of the accumulated funds of years of labor and of toil. In Kentucky and Missouri, in New York and Pennsylvania, a steady progress is making in this great and good work. In our own Commonwealth, its blessings are bestowed on nearly fifty beneficiaries. This is done in a quiet and unostentatious manner, and by mingling our pupils with all others who attend the schools, we avoid any separate organization that might produce jealousies, strifes and contentions. We are placed here by an overruling and wise providence to act our parts for good or for evil. As each generation passes off, it should leave to its successors an improved condition, in all that a great and good God designed them to be. Let us then do our share of this high duty. Let us leave to our posterity that advancement and improvement which they have the right to expect from us. That such may be the final result of our councils, none can more ardently wish or more honestly labor for, than the great Masonic body of this time-honored Commonwealth.

MARYLAND.

The report of the Committee on foreign correspondence is from the pen of M. E. Comp. Charles Gilman, Esq., G. G. Secretary, and is an able and interesting paper. We give below such extracts as we have room:

GRAND CHAPTER OF FLORIDA.

In January 1847, three Chapters of Florida, by their delegates, assembled in Convention, with a view of forming a Grand Chapter. They prepared a Constitution, which was unanimously adopted by the Convention. Subsequently, another article, sec. 7, was proposed, and upon the question being taken upon its adoption, it was found that there were two Chapters in favor, and one in opposition to it. It was, nevertheless, considered as adopted, and incorporated into, and made part of the Constitution. At this meeting, the present Grand Chapter was organized by an election of Grand Officers.

Upon the return of the delegates, to their respective Chapters, and upon the submission of the Constitution, formed as aforesaid, Magnolia Chapter, whose delegate objected to it on account of the so added section, refused to accept it, wholly rejected the organization as a legally constituted Grand Chapter, and still continue to work under their original Charter, derived from the Grand Chapter of Virginia. In the meantime another Chapter has been formed under the new Grand Chapter; and if the Committee rightly understand all the facts, those three Chapters constitute the Grand Chapter of Florida.

Your Committee would respectfully submit, whether the Companions of Florida have not been premature in organizing their Grand Chapter. In their opinion, the course to be pursued, in the formation of a Grand Chapter is this: The delegates, when assembled, having agreed upon a Constitution, by a majority of the Chapters represented, should submit it to the Chapters for their ratification or rejection. If, as in the case in Florida, there are but three Chapters, then all must concur in the ratification, or the Constitution is rejected; because, by universal consent, no Grand Chapter can be formed by a less number than three Chapters. In the event of all three concurring in the adoption of the proposed Constitution, then, and not till then, should the representatives of the Chapters meet, elect officers, and proceed to transact the business of a Grand Chapter.

It will not be contended, that the delegates from two Chapters only, could have formed a Grand Chapter. Then, if the delegate from one of the Chapters

dissented from the others, in the matter of the Convention, and refused to adopt it, and his Chapter had justified him in his course, and again rejected it, was it not a virtual withdrawal on the part of that Chapter from the Convention? It so seems to your Committee.

At the time of the formation of the Grand Chapter of Florida, as above stated, a resolution was passed, proposing to place itself under the jurisdiction of the General Grand Chapter. This proposition being transmitted to the General Grand Secretary, in order that it might be in possession of all the facts in relation to the organization of the Chapters constituting that Grand Chapter, he asked their Grand Secretary to furnish him with an account of their origin, whence they derived their charters, &c. To these questions no answer was returned. At the triennial meeting of the General Grand Chapter, in 1847, this proposition, together with the Constitution above mentioned, was laid before that body; but, nothing of the objection of Magnolia Chapter was then known. The proposition and Constitution were submitted to a Committee, who reported thereon, in substance, that, upon showing that the Chapters constituting that body had derived their Charters from legitimate sources, and so amending their Constitution as to make it conform to the Constitution of the General Grand Chapter, they should be admitted into the union. Which report was unanimously adopted.

It was not for a moment supposed there could have been any objection to this. And yet your Committee are sorry to find by the proceedings of that body, at their convocation in January last, these requirements were deemed unreasonable, if not offensive. And thereupon they withdrew their proposition; and at the same time passed a severe criticism upon the General Grand Chapter itself. The Committee to whom the matter was referred, seem to have been in error as to the object of a resolution passed in the General Grand Chapter in 1844, in the following words:

Resolved, That this General Grand Chapter having learned the history of the organization of a Chapter of R. A. Masons at St. Augustine, E. F., under the authority of the Grand Chapter of S. C., and aware that it was not legally instituted, will grant a Charter for the same, and legalize its previous work, on condition that it makes its returns from the time of its organization, delivers a copy of its By-Laws, and pays its constitutional dues.

The history of that matter is this. In 1813 the Grand High Priest of the Grand Chapter of South Carolina inadvertently issued a dispensation for this Chapter. But afterwards, learning that, by the Constitution of the General Grand Chapter, the Grand Chapters under that jurisdiction have no authority to establish Chapters beyond the limits of their respective States, the representative of that Grand Chapter, as an act of justice to the Companions at St. Augustine, to whom no blame could attach in the matter, and as an exoneration to the officer for his inadvertence in issuing the dispensation, the resolution was introduced and unanimously adopted. This was the first notice which that body had received of the matter. The *returns* mentioned, is but what is required of all subordinate Chapters held immediately under the General Grand Chapter; and the dues are two dollars for each exaltation had in the Chapter. Thus the General Grand Chapter, *at the request of the Grand Chapter of South Carolina*, proposed to heal the irregularity, and grant a Charter even without any charge therefor, and without demanding of that Grand Chapter, (as well enough it might have done,) the fee which had been received for the dispensation. So then it was not "a question of dollars and cents," as was supposed by the Florida committee.

The foregoing facts being familiar to one of your Committee, it was thought advisable to state them, that this Grand Chapter might be fully advised of all the circumstances.

Your Committee are fully persuaded that our Companions of Florida have misconceived the views of the General Grand Chapter, both with reference to the matter of the St. Augustine Chapter, and the proposal to receive their Grand Chapter under its jurisdiction; and that they will take pleasure in removing an unfavorable impression which may have been made by their proceedings of 1848.

GRAND CHAPTER OF TEXAS.

The question relative to the organization of Grand Chapters in Louisiana and Texas, was definitely settled by the General Grand Chapter at its triennial session in 1847. Upon a thorough investigation of all the facts, it was found that neither had been organized in a manner known to the Order, and therefore they could not be recognized. From facts which have come to the knowledge of the Committee, they are induced to believe that measures have been taken to reconcile existing difficulties with the Companions in Texas, by dispensations and Charters from the General Grand Chapter and its officers.

GRAND CHAPTER OF LOUISIANA.

Several Chapters having been established in the State of Louisiana under the immediate jurisdiction of the General Grand Chapter, application was made to the M. E. General Grand King for leave to form a Grand Chapter for that State. Permission was at once granted; and, on the first of May last, the four Chapters, by their representatives, met in Convention, adopted a Constitution and organized a Grand Chapter under the General Grand Chapter; the proceedings of which, together with a copy of their Constitution, have been placed in the hands of your Committee. Comp. Thos. H. Lewis, of New Orleans, was elected M. E. Grand High Priest, from whose ability and firmness much benefit may well be anticipated in that disturbed district of our Masonic field.

CORRESPONDENCE.

Worcester, Mass., Jan. 17, 1849.

R. W. BR. MOORE:—Morning Star Lodge, located in this city, has done a good work during the year past: there have been but few meetings, if any, except when degrees have been conferred. Several young men, have been raised, and there is a prospect of work enough, for every regular meeting for some time to come. Some of the experienced Brethren hold meetings for instruction, at the hall almost every week, and a good degree of interest is manifested among those lately Initiated. We hear of no opposition to the Institution now, in all this region,—there is not even a ghost of Antimasonry to interrupt the progress of the Fraternity, or to enlist a crusade against it. We have harmony, zeal and good will among ourselves, and will endeavor to be able to give you a good account of our proceedings at the close of the next Masonic year.

The officers of the Lodge were elected at the regular meeting in this month, and Installed last evening, the 16th. D. D. Grand Master Horace Chenery performed the duties of Installation in his usual correct manner. The former Master was retained in office for the ensuing year, and will go as a Delegate to the Convention ordered by the Grand Lodge. The Lodge was fortunate in securing his services as Master for the year to come.

Worcester Royal Arch Chapter, elected officers at the regular meeting on the second Friday in this month. The returns show that the Chapter has not been entirely inactive during the past year. The increase of members in the Lodge, and the general desire for exaltation among the Brotherhood, look like giving the Chapter abundant work during the year.

P. H. P. Case who has presided since the revival of the Chapter declined the office, and Companion Henry Earl was elevated to the office of High Priest. He brings to the important station a good degree of experience, and as much zeal as an officer in any place requires. He has able companions in Council and the Chapter will give a good account of itself hereafter. Companion Dryden resigned the office of Secretary, on account of ill health, and

Companion Clapp, the efficient and gentlemanly Secretary of the Lodge, was elected Secretary of the Chapter. At the close of the Installation of Lodge Officers, last evening, P. H. P. Albert Case Installed the newly elected officers of the Chapter. The Masonic year has now fairly commenced, and the Fraternity in this city, is prepared to labor and maintain for Freemasonry its exalted position.

Below you have a list of the officers of both Lodge and Chapter.

Officers of Morning Star Lodge—James G. Henderson, W. M.; Frances Davis, S. W.; Alfred Chaffin, J. W.; G. Blood, Treas.; Levi Clapp, Sec.; Henry Goddard, S. D.; Zebina Lee, J. D.; J. H. Mathews, Marshal; Thomas H. Rice, S. Steward; Y. A. Purington, J. Steward; E. Eaton, Tyler.

Officers of the Worcester R. A. Chapter.—Henry Earl, M. E. H. P.; Hollis Bull, King; James A. Whipple, Scribe; Y. A. Purington, Prin. Sojourner; Zebina Lee, R. A. Captain; A. Walker, Treas.; Levi Clapp, Sec.; Simon Thompson, Lewis Thayer, Billings Mann, M. of the Veils.

Rockville, Parke Co., In., Jan. 13, 1849.

R. W. BR. MOORE: *Dear Sir*—Inclosed you will find four dollars to be credited to my account for the 7th and 8th volumes of the *Freemasons' Monthly Magazine*,—a periodical which I take great interest in reading, and wish it had a more extensive circulation among our Brethren in Indiana. In every number I find some mooted question settled, that has given rise to some debate in our Lodges. As far as I can learn, Masonry is flourishing throughout the jurisdiction of our Grand Lodge, and especially our Lodge, (Parke No. 8.) We have had work almost every regular meeting since the organization of our Lodge, in the year 1843. We number now about fifty resident members. The officers that were Installed on the 27th of last month were as follows:

Joseph C. Smith, W. M.; Irad Jones, S. W.; Charlton Britton, J. W.; Edward Browne, Tr.; Joseph B. Cornelius, Sec.; John Baker, S. S.; James Linkswelen, J. S.; Harvy H. Hess, S. D.; James Myers, J. D.; John Hart, Tyler.

Yours fraternally,

PETER Q. STRYKER.

Manfield, De Soto Parish, La., Jan. 12, 1849.

CHARLES W. MOORE, ESQ.:—*Dear Sir*,—As you well know, Masonry is in a very unpleasant situation in this State; the difficulties are indeed prodigious, *quæque ipse miserrima vidit*, and, so far as this place is concerned, it might be added, *et quorum pars magna fui*. Both Grand Lodges meet this month, and we are looking forward with anxiety at the result of their communications, especially to see whether the old Grand Lodge will come back to ancient craft masonry and thus be the means of healing the breach which has been made in our ancient and time-honored institution.

Yours truly and fraternally,

A. S. F.

Obituary.

Warren Chapter No. 12,—Pomfret, Con., January 16, 1849.

WHEREAS, it has pleased the Supreme Ruler of the Universe in the dispensations of His all wise Providence, to remove from this world of sorrow and trouble, to the spirit land, our beloved Brother and Companion, LEONARD

HASKELL. And whereas a proper respect for the worthy dead demands a suitable action of this Chapter on this melancholly occasion, therefore,

Resolved, That while we bow in humble submission to this dispensation of Divine Providence, we yet mourn the death of our worthy Companion, as a loss to the community, of one of its most industrious, enterprising, and upright citizens, and to the Fraternity of a devoted, zealous and virtuous Mason.

Resolved, That we are deeply sensible of the loss that our Fraternity have sustained by the death of so worthy a Companion; and that we deeply sympathise with his bereaved and heart stricken widow, children and relatives, in the loss they have sustained by this dispensation of an all wise providence.

Resolved, That this Chapter wear the usual badge of mourning, until our next regular communication.

Resolved, That a copy of these proceedings, duly attested, be presented to the family of the deceased, and also a copy be sent to the editor of the Freemasons' Monthly Magazine, with a request to publish the same, and that they be recorded among the proceedings of this Chapter.

Attest,

MOWAT AMSBURY, *Secretary.*

COMP. SIR KNIGHT MOORE:—You will see by the Resolutions below, that I am requested to send you a copy of the Resolutions of Ruthven Encampment No. 2, U. D., and request you to publish the same. J. H. Walton is from your State, and was the brightest Mason from E. A. to K. T. that I ever met with. He was with us on the night of the 19th, and assisted in conferring the degrees on two Brethren, and did not leave until after one o'clock in the morning. He was taken with the Cholera at 4 o'clock A. M. (20th,) and died at 8 o'clock at night of the same day; and two others of his family, a step daughter and his niece, were taken within two hours of him, and both died before him, and I assure you, that to view the three coffins, all laying together—the broken hearted wife and mother—the two brothers, as they took the "last fond, lingering look,"—it was a deeply trying scene, and from many a manly eye that was unused to weep, the tears flowed freely.

Fraternally yours,

JOHN N. REED.

WHEREAS it has pleased the Supreme M. E. G. Commander of the Universe, in his infinite wisdom, to call our well beloved C. G. Sir Knight JOHN H. WALTON, from his labors in this earthly temple here below, as we trust, to share in the rewards that await the faithful in that temple not made with hands, eternal in the heavens. Therefore,

Resolved, That this Encampment neeply sympathise with the bereaved family of the deceased, in this afflictive dispensation. Yet, we would point them to the promise that is given to those that put their trust in Him, "that though his flesh shall see corruption, yet shall he see God;" that he will be a Father to the fatherless and the widow's God; that although it is their loss it is his eternal gain.

Resolved, That this Encampment has sustained a deep and irreparable loss in the death of our Comp. Capt. Gen. Sir Knight JOHN H. WALTON, which will be deeply felt in all the departments of the Masonic Temple, and that as a slight token of respect, we will wear the usual badge of mourning thirty days.

Resolved, That this Encampment invite the members of Holland Lodge, No. 1, Washington Chapter, No. 2, U. D., Houston Council, No. 10, and all the Fraternity, to join with us in paying the last tribute of respect to our departed Companion Sir Knight, this day at 12 o'clock, M.

Resolved, That the Recorder furnish the bereaved family with a copy of these proceedings. Also "the Texas Presbyterian," published at this place, Moore's Masonic Magazine," at Boston; and the Masonic Signet, at St. Louis, with a request that they publish the same. A true copy from the minutes, J. N. REED, Houston, Jan. 21, 1849. Recorder of Ruthven Encampment, No. 2, U. D.

MASONIC CHIT CHAT.

☞ **THE CONVENTION** of delegates from the Lodges in this Commonwealth, as noticed in our last, assembled at the Masonic Temple, in this city, on the 7th ult., and was organized as follows:—M. W. EDWARD A. RAYMOND, President; R. W. and Rev. GEO. M. RANDALL, Vice President, and R. W. CHARLES W. MOORE, Secretary. About sixty delegates were present, and the Convention continued in session two days. The Lectures were skilfully exemplified by Bra. Martin, Rogers, Bates, Crafts, and Jarvis, and carefully considered by the Convention. All existing discrepancies were reconciled, and a uniform system adopted, which we trust will not again be disturbed. The most entire harmony prevailed, and all the proceedings were characterized by those kind and generous feelings which always distinguish assemblies of intelligent and true Masons.

☞ **GRAND CHAPTER OF TEXAS.**—We are happy in being able to state, that the difficulty heretofore existing between the General Grand Chapter of the United States and the Grand Chapter of Texas, growing out of the organization of the latter body, has been adjusted,—an event that will give the highest satisfaction to the friends of R. A. Masonry throughout the country. A correspondent writes, that the Companions in Texas, formerly attached to the late Grand Chapter, are taking the necessary steps for the legal organization of a new Grand Chapter. We wish them all the success they can desire, and do not doubt that every facility will be afforded them by the General Grand Chapter. In our next we shall give the particulars.

☞ We learn from our Irish correspondent, that the "Freemasons' Pocket Companion," for Ireland, has been brought out the present year, by Br. Thomas J. Quinton, G. Treasurer, the R. W. Brother Michael Furnell, by whom it was last year projected, having relinquished his management of it. It is a useful and excellent companion for our Irish Brethren, and we trust the new propriety may find his labors amply sustained and rewarded by them.

R. AND S. DEGREES.—In answer to the inquiry of our correspondent at Roxboro', N. C., in relation to the number required for conferring the R. and S. degrees, we answer—that, there being no regular Council within seven leagues of the residence of the candidate, nor of the place where the degrees are required to be conferred, *three* Companions may confer them on any R. A. Mason, qualified by character to receive them. This is the only restriction imposed, as we received them; and we presume it to be general. Nine members are necessary to constitute a Council.

☞ The Grand Lodge of S. Carolina, in the adoption of a report submitted by the Grand officers, on the 7th Dec. last, have incidentally decided, that the appointment of the Junior Deacon of a Lodge belongs to the S. Warden, and not to the Master. And this decision is in conformity with ancient custom; but it is not now generally followed. It has, also, in the same manner, very properly decided, that "Lodges never adjourn, but are closed by order of the W. Master."

☞ The Grand Lodge and Grand Chapter of this Commonwealth hold quarterly communications in this city, the present month.

☞ A correspondent at Anderson, S. C., writes that the Lodge is flourishing, and that a Chapter has just been established at that place.

☞ Br. John Bowen, of Mobile, is an authorized agent for the Magazine and Trestle-Board, and will attend to orders for either of these works, from any part of Alabama; he is also authorized to receipt for payments on account of the same.

☞ Br. Rev. T. Whitaker, of Janesville, Wis., is an authorized agent for the Magazine and Trestle-Board.

☞ Br. C. H. Jordan, of Roxboro', N. C., is an authorized agent at that place, for the Magazine and Trestle-Board.

THE
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[No. 6.]

PROCEEDINGS IN CASES OF DISCIPLINE, AND
DIFFERENCES BETWEEN BRETHREN.

WE owe an apology to the correspondent by whom the following inquiries are submitted, for the long delay that has occurred since they were received. They were accidentally placed on file with sundry miscellaneous papers, and overlooked. We trust this explanation will be satisfactory to him :—

1. A code of By-Laws prescribes the mode of proceeding to be followed, "when charges of unmasonic conduct are preferred against a Brother." Does it follow that the Lodge cannot proceed without charges? or, if a difficulty comes before the Lodge, and it appoints a Committee to investigate the matter, (which investigation is had with the full privity of the parties,) has it not power, on proper presentation of the facts of the case, to make a decision, without the formal preferment of charges by one party against the other?

2. Again,—the By-Laws prescribe that in inflicting censure on a Brother, the question shall be taken by ballot: 1st, on his expulsion; 2d, on his indefinite suspension; 3d, on his reprimand in open Lodge. If the former inquiry be answered in the affirmative, suppose the Lodge should find both parties partially in the wrong, would it not have power to dictate to each terms of mutual reparation, notwithstanding such a By-Law? or, in other words, is not such a By-Law in contradiction of the spirit of Masonry, depriving the Lodge of the power to redress wrongs?

1. When charges are preferred against a Brother, the Lodge will usually proceed on them, if it esteem them to be of sufficient importance to demand investigation. But it does not follow, as a matter of obligation, that when charges are preferred, the Lodge must proceed to arraign the accused for trial. It may, and should, first satisfy itself that the charges are not urged through any improper motive on the part of the accuser, and that the evidence is such that, unexplained, it would probably lead to conviction. With a view to the attainment of this object, the Lodge may adopt any course it shall decide to be most convenient to itself and just to the parties concerned. It may, and usually will, when there is any doubt

existing, refer the subject to a committee of its oldest and best informed members, to investigate the grounds of complaint and recommend such further proceedings as in their judgment the case may demand. This recommendation may be a dismissal of the charges ; or it may be in the form of a vote of censure. But in the latter event, as in cases of suspension or expulsion, the accused would be entitled to a trial before the whole Lodge ; for there is no principle better settled than that an accused Brother cannot be condemned, without first having an opportunity afforded him to be heard before his peers in his own defence. This defence may be made either by himself or counsel. But, if he refuse to avail of this privilege, or in order to avoid a trial, or through fear of the legal consequences of his offence, is compelled to escape beyond the jurisdiction, the Lodge may, by the established usage in this country, proceed with the case, *ex parte*, and prosecute it to a final decision.

2. The regulation cited by our correspondent, might not, in cases of high misdemeanor, be objectionable. But it is made to govern the proceedings in all matters of discipline that may come before the Lodge, whether for a disregard of the fundamental laws of the Institution, or dereliction of duty in points of minor consideration. A member charged with personal disrespect to the Lodge, or any of its officers, is by it subjected to the same course of proceedings and to the same vote as he who is arraigned for the highest offence recognized in Masonic jurisprudence. This is the objection to the regulation : and it is a fatal one. As already suggested, a Brother may be guilty of an offence, which, under no circumstances, would authorize his expulsion, though it might be a proper cause for reprimand. It is absurd to require the Lodge to pass upon the question of a verdict that it has neither the power to render nor to enforce. How should we regard a jury that, in a case of petty larceny, before coming to the consideration of such a verdict as is authorized by the laws, should entertain and decide the question, whether the accused had been guilty of a capital offence ? Every offence in Masonry, as in communities, has its appropriate punishment. The nature of the former having been established, there can be no difficulty in determining what the latter should be. This is a matter of much consequence ; because, it is due to the accused, that he shall not be arraigned before his Brethren for a higher offence than that with which he stands charged, and that all the proceedings shall be kept within lawful and proper limits.

But the particular question raised by our correspondent is, whether, if upon investigation, it shall appear that both parties have been in the wrong, and that both are censurable, the Lodge has the power to "dictate terms of mutual reparation ?" We answer, that the Lodge has this power, and

that it is its imperative duty to exercise it, whenever and as often as occasion may require. A Lodge cannot set aside the established Constitutions of the Order, by any regulations of its own. "If a Brother does you injury," says one of the oldest Constitutions in existence, "or if you have any difference with him about any worldly or temporal business or interest, apply first to your own or his Lodge, to have the matter in dispute adjusted by the Brethren. And if either party be not satisfied with the determination of the Lodge, an appeal may be carried to the Grand Lodge." Again—in the language of another of the old Constitutions—"If any complaint be brought, the Brother found guilty shall stand to the award and determination of the Lodge, who are the proper and competent judges of all such controversies, (unless you carry it by appeal to the Grand Lodge,) and to whom they ought to be referred." In order to bring such differences between Brethren, before the Lodge, it is not necessary that specific charges should be preferred. A written statement of the facts, signed by one of the parties, is sufficient. On this statement, or "complaint," the Lodge may proceed in its investigations, and finally dictate terms of reconciliation.

MASONRY ON THE CONTINENT OF EUROPE AT THE CLOSE OF THE LAST AND BEGINNING OF THE PRESENT CENTURY.

THE following paper will commend itself to our readers, as not an inappropriate affix to the narrative of Neapolitan Masonry, given in the preceding numbers of this work. In our next we propose to follow it with a short history of the society of the *Illuminati*, and its alleged connection with Freemasonry. Apart from their present interest, it is believed that this series of papers will be found valuable as furnishing materials for future reference and use.

Professor Robison, of Edinburgh, in 1787, published a book, (dedicated to Mr. Wyndham,) entitled, "Proofs of a conspiracy against all the Religions and governments of Europe, carried on in the secret meetings of Freemasons, *Illuminati*, and reading societies." The title was alarming enough, and the political convulsions of the period, when every sovereign trembled for his throne, and every bishop for his benefice, combined to give it interest and credulity.

The work, however, failed in producing the anticipated effect, though written with considerable vigor, and sent into the world under the name of a respectable alarmist, who vouched for many of the facts by his own personal experience. People could not exactly see why a man, well satisfied with government in the daily intercourse of society, should become all at once a rebel and a plotter, when he put on the apron; nor could they conceive how king, lords and commons, supported by army and navy, and fifty millions a year, could be destroyed by the secret machinery of a Lodge. A conspiracy against their religious

creed—a plot, to make them infidels and atheists, against their will or conviction,—an organized attempt to blow up, some fine morning, the thirtynine articles and the bench of bishops, seemed still more improbable and preposterous. The Professor, therefore, made few converts to his opinions and his work was not much read. The Freemasons, whom the government and the ecclesiastical establishments of the continent had at that time most to dread, were the reformers of the camp, and not of the *square and compass*—the *Grand Masters* in the art of war, and not Grand Masters in the Craft of Masonry. The French revolution, after producing its series of crimes and atrocities, was then in its full career of foreign conquests; and the phantasmagoria of the mystical alarmist could command little attention amid the more formidable dangers of war, or the appalling spectacles of invading armies, and bloody conflicts. Though therefore, the Professor made it appear that Masonry, in France and Germany, had been perverted to political purposes; that, under the protecting secrecy of the Lodge, quacks, and projectors in government, religion, and morals, had preached doctrines to the initiated, which they could not proclaim to the world without incurring censure or suffering punishment; that revolutionary and impious innovators had employed the opportunity afforded them at the meetings of their society for propagating the subversive principles which they could not publish through the press, or broach in open day; and that many of the furious demagogues and agitators who covered themselves with blood and crimes during the anarchy of the Legislative Assembly and the Directory, had distinguished themselves as zealous supporters of the Craft—though all this, we say, had been apparently made out, every sensible man saw that the danger lay, not in the forms or privileges, of the obnoxious society, but in the oppressions and abuses which rendered the feeling of reform irresistible, and prevented the expression of political opinion till it became the explosion of the mine, instead of the salutary warning of approaching danger.

From the time of the French Revolution till the general peace in 1814, we hear nothing of political Freemasons. Secret societies were established in Germany by patronism, and encouraged by princes against their French despots; but Masonry, where it existed, was purified from politics. The associations of the students were of the former character. Masonry had not passed the Pyrenees, or at least was cultivated with no zeal. Having been prohibited by the Pope, and denounced by the governments, it could not flourish where it was to encounter the Inquisition. During the Peninsula war, and under the Constitutional Cortes, it made some progress in Spain, though opposed by the monks and priests, as an invention of Gallic impiety. The ecclesiastics felt a peculiar horror against its mysterious rites, from the impossibility of compelling a disclosure of its secrets, even by the tortures and terrors of confession.

An ordinary sinner, disencumbered his conscience of his venial or mortal offences, without difficulty, on the steps of the tribunal of penitence. The greatest criminal was often unable to conceal the hidden enormities of his life from the searching questions of a ghostly father—sometimes even the assassin would breathe into the ear of his confessor an acknowledgment of those deeds of blood which would have exposed him to the extreme vengeance of the laws; but the obdurate Mason resisted all adjurations—all interrogatories—all menaces of future punishment—without disclosing the perpetration of his guilt!

On the restoration of the old despotisms, at the peace in 1814, the people of the different nations of the Continent, who had been promised constitutional liberty as a reward for their exertions and sufferings in overthrowing Napoleon, broke into secret societies as the means of cherishing those sentiments and hopes which it was dangerous to disclose, or maturing those projects of reform which it was impossible immediately to execute. Then came the time of the *Bursenschaften* and *Tugenbunds* of Germany—of the Carbonari of Italy—and of the revolutionary clubs in the Peninsula. Then we heard of congresses, held by its itinerant sovereigns to secure the stability of arbitrary thrones—of holy alliance manifestos against popular claims—of great standing armies converted into an Amphycyonic police and of papal bulls against political sects and heresies. Then we heard again as in Professor Robison's book, of a conspiracy against all the governments and religions of Europe: of a society extending its ramifications from Sicily to Siberia—and an organized revolt from Greece to Calais. It is no doubt true that there was an universal feeling of dissatisfaction with existing despotism—that the instinct of liberty and independence had created a general, though unavowed sympathy—and the desire of change was no longer confined to secret societies, though its expression might be dangerous beyond them. The conspiracy of which the Carbonari and the Freemasons were then accused, was the unconcerted union of the friends of freedom and toleration against fanaticism and arbitrary power—of the partizans of institutions against personal caprices: of cheap and honest governments against extortion and corruption—and of equal rights against privilege and monopoly. It was this union, and not a handful of plotters, which brought about the revolution of Spain, Naples, and Portugal, in 1820.

In Italy, the sect of Carbonari had made a number of converts before the occurrence of the Neapolitan revolution; and, as their meetings or symbols had been prohibited by an arbitrary government, it was naturally supposed that they might become useful auxiliaries to a constitutional throne. The society, therefore, set no bounds to their initiations. The Lodges were opened to all classes indiscriminately: *compella intrare* seemed to be proclaimed at the door by the guardians of their mysteries; their meetings, in fact, ceased to have any character of secrecy or selection; and the spirit of sect evaporated by general diffusion. It is calculated that, before the Austrians entered Naples to execute the warrant of the Holy Alliance police, there had been initiated into Carbonarism two or three thousand persons, who all surrendered their Lodges and their liberties without striking a blow; and many of whom, even down to the Lazaroni, laughed at the farce in which they had been led to play a part.

The same career was run by Masonry in Spain and Portugal; and the same fate befell it. Being prohibited under the old regime, it was naturally cultivated with zeal under the new. Notwithstanding, therefore, the remonstrances and anathemas of the church, the chief towns were honored with Lodges, and Brethren multiplied as liberal opinions extended. Multitudes were initiated, without regard to the obligations of secrecy or the honors of the Craft.

As the chief officers and great body of the Fraternity belonged to the constitutional party, the Freemason became easily indetified with the constitutional-

ist, and was consequently proscribed when the constitution was abolished. Hence the furious declamations of the monks and mobs of Don Miguel against Freemasonry—hence the attempt to defame the charter in conjunction with the abandoned symbols of the Craft; and to make the innocent Mason an object of abhorrence, that the meritorious supporters of public rights may be overwhelmed with the odium of ignorant bigotry.

The most effectual mode of accomplishing this object, in blackening the character of Masonry, is to invent or propagate the most horrible tales respecting the origin of the Institution, its rites of initiation, the design and principles of its founders, or the mysteries and operations of its Lodges. One author assures us, that Masonry was the contrivance of the heretic Faustus Socinus to overthrow Christianity. Another tells us that the suppressed order of the Knights Templars invented it with the same object; but it belonged to the fanatics of a country where the Jews are held in popular abhorrence, from having been burnt, to a late period, as sorcerers and heretics—to find out and prove that the venerable Fraternity belong to the race that crucified Christ, and celebrate their infernal orgies with the blood of Christian infants. The following account of an initiation by a French enemy of the Order, could not have inspired greater horror than the announcement of this discovery.

“A candidate for reception,” says M. Latognaye, “into one of the highest orders, after having heard many threatenings denounced against all who should betray the secrets of the Order, was conducted to a place where he saw the dead bodies of several who were said to have suffered for their treachery. He saw his own brother bound hand and foot, begging his mercy and intercession. He was informed that this person was about to suffer the punishment due to his offence, and that it was reserved for him [the candidate] to be the instrument of this vengeance, and this gave him an opportunity of manifesting that he was completely devoted to the Order. It being observed that his countenance gave signs of inward horror, (the person in bonds imploring his mercy all the while,) he was told that, in order to spare his feelings, a bandage should be put over his eyes. A dagger was then put into his right hand, and, being hood-winked, his left hand was placed on the palpitating heart of the criminal, and he was then ordered to strike. He instantly obeyed, and when the bandage was taken from his eyes, he saw—that it was a lamb he had stabbed.

Soon after the overthrow of the Cortes, an article appeared in the Lisbon Gazette, or the official paper of the government, (August, 21st, 1823) to establish the above mentioned identity between the Jews and Freemasons.

After answering the several objections, and concluding, on the most careful review of the parallel, that Masonry is Judaism in a mask; and that the object of the Masons, like that of the Jews, is to re-establish the altar and the throne of that hated race, our author terminates his lucubrations by exhorting his country men to search out, destroy, and exterminate the execrable society of Brethren, which had, like Mount Vesuvius, thrown out its burning lava on the soil of Portugal.

This elaborately ridiculous view of Masonry and Jewry is not confined to one author. We have several pamphlets, in which the same absurdities are main-

tained, with the zeal of apparent conviction, and the pride of arrogated discovery. The object of them all is the same—to connect constitutional principles with secret societies—and then to make the latter objects of abhorrence, by shewing their identity with a race, at whose heretical abominations the people shudder. The conclusion is evident and direct—that, as the Portuguese expelled the refractory Jews, who refused to renounce their errors, and burnt the hypocritical or relapsed, who concealed them or returned to them, they should inflict the same vengeance, or pass the same sentence, on the political heresies of the Charter. The zeal of its author, Don Pedro IV., for Freemasonry, has furnished an additional motive to the partizans of his Brother for calumniating and denouncing the Order. Accordingly, several disquisitions appeared in Lisbon on Brazilian Masonry, in which the constitutional emperor is not treated in any sense of the word, like a Brother. “They all assure us that its object is to abolish Christianity, or at least to destroy that true form and creed of it, called the Roman Catholic. They all declare that the dogmas of the *Grand Orient* of Brazil go the length of pure deism, if not farther; and the author of one of them, entitled, “A Free-Exposure of Masonry, by a Brother who has abjured the Society,” tells us that, wherever the Masons are not regicides, they are infidels, though they generally are both. It would appear, however, that this point is made out in the same way as the University of London is proved to be an infidel establishment—namely, that no particular religious system is taught, and that religious controversy is entirely excluded.

After the establishment of the Charter of Portugal, no attempt was made to revive Masonry. It was generally felt by the friends of the institution that they might be exposed to calumny by recurring to the ceremonies of a Lodge, while they could gain no security by its union or secrecy. It must appear, therefore, not a little singular, that all the tumult about names—that all the declamations against secret societies, that all the fury against Jews, in the garb of approved conspirators, to which we have alluded, has not the least foundation in fact; that orders of the day to the troops, addresses to the court, and labored exhortations from the pulpit, which assumed the existence of the chimera, rest upon nothing but the invention of a faction—and that Portugal was convulsed by the rumored plots and atrocities of Freemasons, Jews and Jesuits, while, perhaps, in the whole country there was not a Jesuit, a Jew, or a Mason to be found.

RELIGIOUS INTOLERANCE.

It will be remembered that some time since the Catholic Bishops or some other authority of the Church, issued letters against secret societies of all kinds: and the clergy prohibited from encouraging them in any way. Yesterday, at the funeral of Mr. Ray Marph, several Lodges of Odd Fellows, with their usual badges, followed his body into St. Patrick's Church. Father O'Reilly, however, before proceeding with the funeral services, gave notice that the rules of the church forbade the tolerance of such badges, and unless they were removed, the ceremonies could not proceed. Whereupon the Odd Fellows left in a body, followed by several of the citizens who sympathized with them, and repaired to their Lodge rooms.—*Rochester (N. Y.) Democrat.*

GRAND LODGE OF NORTH CAROLINA.

Windsor, N. C., Feb. 19, 1849.

DEAR SIR AND BROTHER:—The annual communication of the Grand Lodge of the State of North Carolina, to which as W. M. of Charity Lodge, No 78, I had the honor of being a representative, was held in December last, commencing its session on the 4th and ending the 12th of that month. With much pleasure I am able to state, that a larger representation was present during the whole communication, than in any year for twenty years previous, and that harmony and good feeling generally characterized the proceedings. According to returns for Subordinate Lodges, there has been more Initiations than for any two previous years, and reports from representatives declare the Institution in a highly flourishing condition throughout the State. One of the most important matters before the Grand Lodge for its consideration was the establishment of a Masonic College in the State. At the previous communication, the Subordinate Lodges had been requested to send up such subscriptions to this great enterprise as they might deem advisable. A circular from the Grand Master explanatory of the subject, having previously been, by order of the Grand Lodge, distributed with, them, and, as an additional inducement to obtain subscriptions, the Lodge, order of the Grand Lodge, which should send up the largest amount, should be entitled to the location of the College, a commendable liberality has distinguished many of the Subordinate Lodges, and one Lodge, I was pleased to see, guaranteed a subscription of five thousand dollars, and a promise founded on good reasons to obtain three thousand dollars more. The Grand Lodge decided not to locate the Institution at this communication, and an agent was appointed to traverse the State, soliciting subscriptions in aid of so noble an undertaking. I regretted very much to see a good deal of feeling manifested on the question of location, (and this was the only circumstance marring the harmony of the meeting,) and hope that calm reflection will soften down the feelings engendered on that occasion, and that the whole Fraternity, as one man, will come up and lend a helping hand to the establishment of so noble an enterprise as the erection of a *Masonic College* in the "Old North State," without regard to the question of its location. In connexion with the cause of education, the Grand Lodge was favored with an eloquent address by Br. Rev. M. Walter, of Ohio, as also one from Br. Lovejoy, of Raleigh, principal of the Male Institute at that place, which were listened to with much interest. I understand copies of those addresses have been procured and are to be published, with the able report of the Committee on Education, in pamphlet form. When published, I will send you one. Elections for officers for the ensuing year were made, with very great unanimity R. W. William F. Collins was re-elected Grand Master ; Br. John H. Drake, G. S. W. ; Br. J. Hiatt, G. J. W. ; Br. R. W. D. Hutchings, G. T. ; Br. William T. Bain, G. Secretary. The Grand Officers were regularly Installed the last evening of the session of the Grand Lodge by P. M. W. G. M. Samuel F. Patterson, and on the 12th the Grand Lodge was closed in ample form, and the Brethren returned to their several Lodges, more strongly "confirmed in the faith," and with renewed determination to "render themselves more worthy" as Masons and as men. Upon the whole, we had a most interesting and

pleasant meeting, and one much calculated to stir up the already awakened Masonic feeling in the State.

With sentiments of esteem, I am, fraternally yours,

K. Biegs.

REASONS FOR ATTENDANCE AT STATED MEETINGS OF THE LODGE.

NO. I

BY ALBERT CASE.

THERE are many reasons to be urged in favor of a general attendance on the meetings of the Lodge. Our Lodges are deliberative assemblies, and the business they transact, I apprehend, is of more importance than many of the members imagine. The reception of members, the disposition of the funds, and all the immediate and direct operations of the Institution, is the work of the subordinate Lodges. The entire character, standing and success of the Order, depend, in a great degree, on the manner in which the business of the Lodges is conducted.

If the meetings of the Lodge are neglected by the members, the business may be transacted in a careless, loose and injudicious, if not in an unlawful manner. In such an event, negligence will be apt to mark all its operations,—the inevitable consequence of which must be, that from want of suitable attention to the qualifications of candidates, bad men will obtain admittance—the funds will be squandered, or applied to improper purposes, and the Lodge ultimately ruined, and an injury inflicted upon the character and interests of the Institution generally, therefore it is the duty of every member, to attend the meetings of his Lodge as often as circumstances will admit. He should not neglect them for any trifling cause. The interests of the Institution and his Lodge, which it is his duty to watch over and labor to promote, and to guard against abuse, demand it.

But it is not merely to watch and to guard the Institution and the Lodge from abuse—to prevent the admission of the unworthy, the squandering of the funds, or their improper application, that members should be constant attendants at their Lodge meetings. This is a mere negative purpose. But it is more especially, that they may act affirmatively, in promoting the welfare and interests of the Lodge and the Order.

It is an old saying and true, that in the multitude of counsel there is safety. Of deliberative assemblies this is as emphatically true, as of individuals.

There is much business that comes before our Lodges, in which the counsel and advice of every member are needed, in words and by vote. And this, the Lodge and the Institution have a right to claim of its members.

Besides this, it is only by attendance upon his Lodge meetings, that any Brother can become familiar with the work and operations of the Order, and be able to form an intelligent opinion of its practical utility. With the utilitarian which distinguishes the people of this country, little interest will be excited or felt in an Institution, until it is perceived, that it possesses some utility ; that it can be applied to some practical purposes.

Again, the influences excited upon the mind and heart, by the meeting of a

well regulated and harmonious Lodge of Brothers, is not to be overlooked. If candidates are to be initiated, crafted or raised, the solemnities of the service, will exert a good influence upon every serious mind. And then, if there is no work to be done, the lessons of the Lodge cannot fail to awaken thoughts and feelings of a noble and generous character, and inspire a generous mind, with a renewed interest in the welfare and happiness, not only of the Brotherhood, but of the human race, and make it feel more deeply for the race—to excite a general sympathy for our kind, and make the members more active for their relief and improvement.

MASONIC PRESENTATION.

THE Grand Lodge of the District of Columbia, on the 7th February, held a special communication for the purpose of presenting to their excellent Secretary, R. W. Br. C. S. FRILEY, a piece of plate, in token of their appreciation of his services as a faithful officer. The presentation was made by the M. W. BENJAMIN B. FRENCH, Esq., Grand Master. We give below the addresses delivered on the occasion:

RIGHT WORSHIPFUL BROTHER:—The Grand Lodge of the District of Columbia, at its Installation meeting on St. John's day, last, passed a resolution, by a unanimous vote, appointing the M. W. Grand Master, and R. W. Grand Wardens a Committee, to have prepared and presented to the R. W. Grand Secretary some suitable testimonial, as a sense of the appreciation by the Grand Lodge of his services.

That Committee has, with great pleasure, attended to the duty assigned them, by procuring a silver pitcher, which, as the organ of the Grand Lodge I am about, in their name, and in their presence to present to you, in accordance with the terms of the resolution.

Accompanied by suitable Masonic emblems to designate your rank in this Grand Lodge, upon this pitcher is inscribed the following language: "Presented, by the Grand Lodge of the District of Columbia, to Right Worshipful Charles S. Frailey, Grand Secretary, as a token of their appreciation of the manner in which he has performed his official duties," thus expressing, as concisely as possible, the reasons which induced the Grand Lodge, to direct its presentation.

My Brother—The consciousness of having performed his duty, either in a public or a private station, is sweet to the memory, and to the reflection of man—doubtless, with no more public monitor than the "still small voice" that whispereth within the bosom "it is well," many a man is fully satisfied; and I do not doubt that this reflection, which may well occupy your mind, is to you a full reward for all your labors. This Grand Lodge has, however, seen fit to express their approbation of your services in a more tangible form—and when those who have bestowed upon you a public trust, are unanimous in thus giving expression to their approval of your official course, you have a right to feel proud of a distinction thus conferred upon you.

Solomon hath said that "a gift is as a precious stone in the eyes of him that hath it"—and some more modern writer has more elaborately expressed nearly the same idea, by saying, "even trifles in themselves, to the feeling heart, are of more worth than India's richest gems."

It is not the intrinsic value of the gift that renders it precious to the receiver. How many a simple band of gold, worn around the finger, is, in the eyes of the wearer, of more value than the riches of a world! The associations which it

awakens in the mind, may set in motion a train of thought, going back, perhaps, to the brightest hours of childhood and youth, and recalling almost with reality, many a happy hour from the dreaming vista of the Past, which, but for the precious talisman, would have been forever lost in the wastes of memory. This gift, in itself but a trifle, will possess to you, I know, an inestimable value. As you look upon it, in after days, you will remember those Brothers of the mystic tie, from whose hands you received it, when many of them, perhaps, will have seen "the last of earth;" the happy hours you have spent with them will be vividly recalled, and, although it possesses no audible voice, it will speak a language which your heart can understand and appreciate.

No duty has devolved upon me, since I was first invested with the purple of this Grand Lodge, which I have performed with more heart-felt pleasure than I now perform this—I use no mere empty words when I say, what I so well know, that you have richly merited this mark of the approbation of this Grand Lodge.

To your hands I now commit this beautiful specimen of the skill of a master workman, and may your future existence while journeying through "this vale of tears," be as free from misfortune or distress, as this is from spot or blemish.

To which the R. W. Grand Secretary made the following reply :

M. W. Grand Master, R. W. Grand Wardens and Brethren of the Grand Lodge of the District of Columbia.

The presentation by this Grand Lodge of the handsome piece of plate just handed me, and the very handsome and complimentary terms you, my Brothers, as the organs of that body have been pleased to use, call for my most grateful acknowledgments—acknowledgments of the most profound character, due to the former for the flattering evidence of the appreciation of my humble exertions in its service, and to the latter, for the kind manner in which those exertions have been alluded to by the M. W. G. Master, in the address just delivered.

On an occasion like the present, there cannot fail to arise in the breast of any one, situated as I am, emotions of mingled gratitude and pride—emotions so strong in my breast, as to cause by their tumultuous and stirring character, a distrust in my head in framing, or in my tongue in giving utterance to language, expressive of the deep sense I entertain of the honor conferred upon me by the M. W. Grand Lodge, as well as by the gift itself, as by the mode and manner in which, at the instance of the Brethren, you my Brothers, have performed the duty assigned you by the M. W. Grand Lodge.

I beg therefore that in any estimate you may form, of the feelings I entertain towards the M. W. Grand Lodge, for the beautiful present I now hold in my hand, or of those for you my Brothers, for the kind expressions used in the presentation, you will be governed more by what each of you may deem the most appropriate to have been uttered, than by any words which I have or may use, confident that none of you, or all combined, could draw a draft on the treasury of my best feelings and affections, which would meet with the remotest probability of being dishonored by non-acceptance.

I may be pardoned, if under present circumstances, I refer in any way to the service I have endeavored to render to the Fraternity in my official position—I do it solely because the occurrences of this day so far give them the "Royal stamp," as to render them still more valuable in my eyes, by the evidence that they have been satisfactory to the body from whom I derived my authority, and for whose prosperity, honor, and advancement, my exertions have at all times been directed, and because to my own consciousness of right and of duty, there is added this testimony of my Brethren, of the faithful performance of what I essayed to do,—an approval of the past, inciting to and sanctioning in the future, a continuance of that course, which I am thus, by the manner of such approval, forced to believe, has been of some advantage to the interests of the Craft in this jurisdiction.

This day, my Brothers, is one to be indelibly fixed in my memory,—to be cherished as one of the most verdant spots in the varied journey of my life,—as one

upon which my bark, in its onward course down the river of Time, has after a day of labor and of toil, suddenly emerged from a scene of rocks and shoals and sterile shores, to an open country profusely covered with the richest productions of nature and of art, and stretching far and wide as the eye can reach, with flowers decking the banks, flaunting their gaily colored heads to the sun and shaking their glorious perfume in the balmy air, and with friends and Brothers lining those banks, giving the voyager such greetings as to enhance the pleasure of the scene around, and lessen by their recollection the trials and hardships of the future which cannot fail to be encountered (let the journey yet to be made, be long or short) ere that bark emerges from this river of Time, leaving its rocks and its shoals, its flowers and the friends encountered on its bosom, all behind, and under the guidance of the Great Pilot above, launches itself into the broad and limitless expanse of the vast ocean of Eternity.

Brothers—I once more thank you—with all my heart I thank you—assuring you that I shall cherish this gift as the most valuable of my earthly goods, hallowed as it is by the associations of this day, and speaking, as it ever will, in graven characters, of your fraternal feeling.

TESTIMONY OF CLERGYMEN, AS TO THE CHARACTER AND TENDENCY OF THE MASONIC INSTITUTION.

Chicago, Illinois, Feb. 10, 1849.

C. W. MOORE, Ed. *Masonic Magazine*—*Dear Sir and Br.*: The obligations of secret societies have been stated from our pulpits, as among the forms of the violation of the fourth commandment.

I have long desired to see a list of names of those whose fame as christians and philanthropists has been world wide,—of men, whose memories we have from our youth been taught to revere, and whose virtues to imitate, and who were Masons.

Will you please publish such a list, that we may see who are held up as authorities and patterns in matters of christian faith and practice on the one hand, and as such open and bold blasphemers on the other. *Fraternally Yrs,*

C. R. S.

We cannot more conveniently comply with the request of our correspondent, than by publishing the following from Br. Mackey's "*Mystic Tie* :"

Among the enlightened ministers of God we will find some of the most zealous defenders, and most estimable ornaments of the Masonic Institution. But clergymen, like other human beings, are obnoxious to the influence of prejudice and bigotry, and therefore, among this class, we must also look for some of our most inveterate foes. The opinion, however, of a learned, and upright, and pious server at the altar, should always carry with it especial weight; and I have not, therefore, neglected to collect from some of these pure and intellectual men, their openly avowed opinions of what Masonry is. Gathering these testimonies, as I have done, from all parts of the world, and from all denominations of christians, our opponents, in reading them, must, in all honesty, come to the conclusion that Freemasonry is not deserving of the slanders which have been uttered against it; or, if it is, that these ministers of a gospel of truth have united with the Masons in perpetuating the mighty importune, by falsehoods uttered even in the sacred desk.

In an address delivered in 1837, at Montrose, in Scotland, by the Rev. Br. Norval, Chaplain of St. Peter's Lodge in that city, he thus describes the objects of a Masonic Lodge:

"A Mason's Lodge is a school of piety. The principal emblems are the teachers. The All-seeing Eye teaches the omnipresence of the Deity. Its lessons are delightful and awful; delightful, while we remember that we are under its guardian care; awful, when we forget that to it, darkness is as the noon day. It is a school of brotherly love. The holy volume expanded, invites us to peruse its sacred pages, because in them only, are the words of eternal life."

The Rev. Dr. Dalcho, who was at the same time the assistant minister of St. Michael's Church, in Charleston, S. C., and the Grand Chaplain of the Grand Lodge of South Carolina, a clergyman highly esteemed and respected for the faithful discharge of his pastoral duties, thus offers his testimony, founded on long experience as a Mason:

"I highly venerate the Masonic Institution, under the fullest persuasion, that where its principles are acknowledged, and its laws and precepts obeyed, it comes nearest to the christian religion, in its moral effects and influence, of any Institution with which I am acquainted."

The Rev. G. Roberts, Vicar of Manmouth, in England, in a sermon preached at Newport, declares that "there is no subject existing within the range and grasp of the human intellect; be it the most subtle and various; be it high as the heavens above, or deep as the earth beneath—no secret of creation—into which the science of Freemasonry does not enter, in the pursuit of wisdom, knowledge, and virtue."

The Rev. Dr. Russell, Provincial Grand Chaplain for Devonshire, in England, gives his testimony in these words:

"The precepts of the gospel were universally the obligations of Masonry. So far from containing aught that is inconsistent with the gospel, the love of the brotherhood, the fear of God, and the honor of the Queen, are three of the brightest jewels of Masonry—three of its richest ornaments—three of its first and leading principles.

The Rev. Dr. Slade, Provincial Grand Chaplain for Straffordshire, England, thus eloquently expatiates on the religious tendency of Freemasonry, in a sermon preached in 1841, at Wolverhampton:

"Charity, or brotherly kindness, is as much a Masonic, as it is a christian virtue. It is professedly the ruling principle of the Masonic, as it is of the christian faith. The advent of the Messiah's kingdom was announced by angels with this celestial chorus—Glory to God on high, peace on earth, good will towards man. And the standard of Freemasonry bears upon its banner, in golden characters, the same token of its divine mission. The Gospel of Christ, the Epistles of his Apostles, teach one faith on this article of a christian's creed. The records and lectures of Masonry, take no other basis for instruction and initiation into its mysteries."

The Rev. Erastus Burr, Grand Orator of the Grand Lodge of Ohio, in an address before that body in 1845, has written this pleasing but faithful eulogy of our Order:

"From its origin to the present hour, in all its vicissitudes, Masonry has been the steady, unvarying friend of man. It has gone forth from age to age, the constant messenger of peace and love—never weary—never forgetful of its holy mission—patiently ministering to the relief of want and sorrow, and scattering, with unsparring hand, blessings and benefits to all around. It comforts the mourner. It speaks peace and consolation to the troubled spirit. It carries relief and gladness to the habitation of want and desolation. It dries the tears of widowhood and orphanage. It opens the source of knowledge. It widens the sphere of human happiness. It even seeks to light up the darkness and gloom of the grave, by pointing to the hopes and promises of a better life to come. All this Masonry has done, and is still doing. These are some of its benefits, the

happy fruits of its benevolent principles. We speak of them in no spirit of vain boasting, but to wipe off injurious and unjust imputations. And we ask with confidence, can a system which inculcates such duties, and is productive of such results—duties and results so entirely accordant with the very spirit of the gospel, be found, by any possibility, in a position of hostility to the gospel? From every honest and unprejudiced mind, we anticipate a decided negative to this question."

I quote the following remarks from an admirable sermon, entitled "The Consistency of Freemasonry with Christianity," preached at Portsmouth, England, on July 4th, 1842, by the Rev. T. Tunstall Haverfield, D. D., Rector of Coddington, and Chaplain in Ordinary to the Duke of Sussex:—

"It would be presumptuous—I had almost said impious—to draw a parallel between any human institution, and that holy scheme of religious faith and practice, whose author is God—whose founder is God's only son. But we may, without being guilty of too unholy an intrusion upon sacred things, declare to those who are unacquainted with our principles, that—in humble obedience to the commands of him whose word is the truth—these principles instruct us *to do justly, to love mercy, and to walk humbly with our God*; that they teach us to dedicate our lives, and all our actions, to the service of the Supreme Being, by giving glory to God in the highest, by promoting peace on earth, and disseminating good will among men. We may tell them further, that loyalty to our Sovereign, and fidelity and obedience to the government of our country, are also among the foremost characteristics of our Order, into which no one is ever admitted, without having these principles duly impressed upon his mind; and being solemnly engaged to abide by them, and to prove himself in his Masonic life, precisely what Christ enjoined his followers to prove themselves in the Christian."

In 1798, at the period when, by the efforts of such men as Barruel and Robison, Freemasonry was in England beginning, for a season, to be confounded with the Illuminism and infidel philosophy of France and Germany, the Rev. Richard Munkhouse, D. D., of Queen's College, Oxford, gave the following testimony to the purity of the Institution, in an address which he delivered before Unanimity Lodge No. 202, at Wakefield, England:

"Whatever corruptions, religious, moral, or political, may (either upon the continent of Europe, or elsewhere,) have taken shelter under the hallowed appellation of Freemasonry, it does not concern me to inquire in this place. I will even admit, that amongst a people who have impiously revolted from the most sacred obligations and professions, this honorable Institution may have been perverted and abused to the worst of purposes. But I must repel the preposterous insinuation that involves, in one comprehensive and indiscriminate censure, the proceedings in our Lodges, with those in which it is asserted that men, calling themselves Masons, have deviated from the avowed spirit and integrity of the Order. No; than the true brethren of the Craft, there are not, I maintain, any descriptions of their fellow subjects, who more readily, more consistently, more conscientiously discharge their several duties as men, Masons, and Christians. And in briefly bearing this testimony to the brotherhood at large, but most especially as existing in this country, I presume to the full extent of my own observation to add—'I speak that I do know, and testify that I have seen.'"

In a sermon preached at Gravesend, England, on St. John the Baptist's Day, 1793, the Rev. Jethro Inwood, Provincial Grand Chaplain for the county of Kent, made use of the following language:

"The institution of Masonry, so far from giving birth or growth to the commission of any thing inconsistent with the strictest part of our holy religion, whether respecting our duty to God or man, has a direct tendency to enforce and encourage the performance of every one of its holy precepts;" and in making this assertion, he says that he claims to be believed, "as one who dared not speak falsely before the awful presence of Almighty God."

The Rev. Mr. Dodd, a celebrated clergyman of the Church of England—celebrated for his talents and for his misfortunes, bestows this noble encomium on Masonry :

“Freemasonry is a singularly amiable Institution, which annihilates all parties, conciliates all private opinions, and renders those, who, by their Almighty Father, were made of one blood, to be also of one heart, and one mind ; brethren bound, firmly bound together by that indissoluble tie—the love of their God, and the love of their kind.”

There will be those who will sneer at the opinion of a man, whose life was paid as a forfeit to the offended laws of his country ; but these we would remind of the assertion of that great moralist, Dr. Johnson, that the crime of Dr. Dodd, “morally or religiously considered, had no very deep dye of turpitude. It corrupted no man’s principles ; it attacked no man’s life. It involved only a temporary and reparable injury.” His death afforded triumph to no enemy, but regret to many friends ; and his life was, except in one instance, such a pattern of virtue, as to give us no right to depreciate the value of his testimony in favor of an Institution, of which he was himself no unworthy member.

The Right Rev. Dr. Griswold, the learned and pious Protestant Bishop of Massachusetts, was a Mason—not a cold and nominal, but a zealous and practical one. In an interesting work, entitled “Stray Leaves from a Freemason’s Note Book,” the testimony of the Bishop, in favor of our Order, is given as follows. During the Anti-Masonic excitement, a wealthy layman called upon the Bishop, with several insinuations against the character of a clergyman, summing up his list of accusations by stating, as he supposed, to the diocesan’s horror, that his presbyter was a Mason. “A Mason is he ? I am one myself,” replied Dr. Griswold ; “I wish all my clergy were Masons ; I wish they all belonged to the Craft ; provided they would act up to its obligations, and fulfil its engagements.”

To this testimony of an eminent American prelate, may appropriately be subjoined that of the Right Rev. Dr. Horseley, Bishop of Rochester, a distinguished member of the English hierarchy. In June, 1799, when, in consequence of the fears entertained by government, of the Jacobin clubs, the British Parliament was about to pass a law for the suppression of secret societies, on the discussion of the bill, several noblemen in the House of Lords publicly defended the character and designs of the Masonic Lodges. Among them, the Bishop of Rochester arose, and acknowledging himself to be a Freemason, with his hand on his heart, declared, “that versed in the Craft and mystery of the Fraternity, he agreed fully with all that had been said, with respect to the purity of the Institution as conducted in this country, and the charitable purposes which it tended to promote ; that there existed nothing in the principles on which the societies of Masons were constituted, or in their practices that was in the smallest degree contrary to religion, to loyalty, to patriotism, or to the strenuous support of the government under which they flourished ; that the innocence of the Institution was unquestionable, and the objects which it embraced were of the most laudable nature.”

It was testimonies like this, given by the most distinguished British legislators, that induced Parliament to give to Freemasonry the sanction of protecting clauses, in the law which prohibited the meeting of secret societies.

Of innumerable passages in the writings of the Rev. Dr. Oliver, which embody his opinions of Freemasonry, I shall present but one. The difficulty here is not to find, but to select, an encomium. His whole life, devoted as it has been to the illustration of our Order, is one untiring eulogium. No man has written more, or written better for Masonry, than this great apostle of its mysteries. No man’s labors have been more useful to the Institution, no man’s virtues have been more creditable to its character.

“The study of Freemasonry,” says he, “is the study of man for a blessed eternity. It furnishes examples of holy living, and displays the conduct which is

pleasing and acceptable to God. The doctrine and examples which distinguish the Order are obvious, and suited to every capacity. It is impossible for the most fastidious Mason to misunderstand, however he may slight or neglect them. It is impossible for the most superficial Brother to say, that he is unable to comprehend the plain precepts and the unanswerable arguments which are furnished by Freemasonry.*

The Rev. Thaddens Mason Harris, of Massachusetts, was another indefatigable laborer in the vineyard of Masonry. Of this eminently learned and pious man and Mason, it has been justly said, that "he brought the energy of his gifted mind—the patronage of his immaculate reputation—and the weight of his personal character, as a willing offering to the altar of Freemasonry."† One of his testimonials to the genius of our Institution is here presented to the reader, extracted from an address delivered at the consecration of Olive Branch Lodge at Oxford, Mass., in 1798; and let it be remembered, that for nearly half a century afterwards, Dr. Harris continued to cherish these favorable opinions of the Order—maintaining his allegiance to it with unshaken firmness, through all the trying exigencies of the Anti-Masonic excitement, and dying in 1842, at the ripe age of seventyfour, a faithful officer of the charity fund of the Grand Lodge of Massachusetts. The opinions advanced in the maturity of his manhood, were confirmed and strengthened by the long experience of his advancing years. That opinion is in these words:

"Freemasonry inspires its members with the most exalted ideas of God, and leads to the exercise of the most pure and sublime piety. A reverence for the Supreme Being, the Grand Architect of nature, is the elemental life, the primordial source of all its principles, the very spring and fountain of all its virtues.

"It interests us also in the duties and engagements of humanity: produces an affectionate concern for the welfare of all around us; and, raising us superior to every selfish view, or party prejudice, fills the heart with an unlimited good will to man.

"All its plans are pacific. It co-operates with our blessed religion in regulating the tempers, restraining the passions, sweetening the dispositions, and harmonizing the discordant interests of men; breathes a spirit of universal love and benevolence; adds one thread more to the silken cord of evangelical charity which binds man to man; and seeks to entwine the cardinal virtues and the christian graces in the web of the affections, and the drapery of the conduct. In its bosom flows cheerily the milk of human kindness; and its heart expands with love and good will. It wears 'the ornament of a meek and quiet spirit.' In one hand it holds out the olive branch of peace; and in the other, the liberal donation of charity."

With this "voice from the grave," I close these testimonials of the ministers of peace—not because others might not in abundance have been supplied, for Masonry has found its firmest supporters in the preachers of truth and righteousness, but because, if these memorials of their good opinion are not sufficient to answer the objections urged by our opponents, as to the unchristian character of our Institution, then surely "they would not believe, were one to rise from the dead."

*Landmarks, vol. i. p. 266. †Huntton's Eulogy on Dr. Harris, 1842.

KENTUCKY MASONIC COLLEGE.

THE Rev. T. Leacock, having completed his tour over the State of Massachusetts, in pursuit of funds for our Orphan Masonic College, in Kentucky, has laid before us the following schedule for publication.

Boston—Rev. E. M. P. Wells, \$25 ; Rev. Addison Searle, 7 ; Robert G. Shaw, 20 ; Edward A. Raymond, 5 ; A. T. Lowe, 2 ; James A. Dixon, 1 ; Martin Wilder, 1 ; Jonas Chickering, 5 ; Peter C. Jones, 5 ; David Parker, 2 ; St. Andrew's Lodge, 50 ; Columbian Lodge, 20 ; Mount Lebanon Lodge, 12 ; Massachusetts Lodge, 20 ; St. Paul's Chapter, 20 ; St. John's Lodge, 20.

Salem—Essex Lodge, \$15 ; Henry Whipple, 2 ; Jos. G. Sprague, 5 ; Francis Peabody, 5 ; George Peabody, 5 ; Rev. M. Thompson, 1 ; Henry Hubon, 50 cts. ; Jeremiah Robinson, 50 cts. ; A. G. Brown, \$1 ; A. Friend, 1.

East Boston—Mount Tabor Lodge, \$10.

South Boston—St. Paul's Lodge, \$12 75.

Chelsea—Star of Bethlehem Lodge, \$11 50.

Charlestown—King Solomon's Lodge, \$5.

Taunton—King David's Lodge, \$10.

Beverly—Liberty Lodge, \$7.

Marblehead—Philanthropic Lodge, \$20 50.

Northampton—Jerusalem Lodge, \$27.

Chicopee—Chicopee Lodge, \$15.

Gloucester—Tyrian Lodge, \$12 50.

Uxbridge—Solomon's Temple Lodge, \$5.

The following Institutions have not been heard from :—Boston Encampment, Boston ; St. Andrew's Chapter, do. ; Jordan Lodge, Danvers ; St. Matthew's Lodge, Andover ; Aurora Lodge, Fitchburg ; Grecian Lodge, Lawrence ; Star in the East Lodge, New Bedford ; St. Mark's Lodge, Newburyport ; Pentucket Lodge, Lowell ; Middlesex Lodge, Framingham ; Olive Branch Lodge, Sutton ; Morning Star Lodge, Worcester ; Mystic Lodge, Pittsfield ; Hampden Lodge, Springfield ; Lafayette Lodge, North Adams.

As there are many Masons, and many Lodges, in our State, which our Reverend Brother has not seen, we take the liberty to state the object of the Institution, that such Brethren as are unacquainted with its existence and necessities, may have an opportunity of contributing towards placing it upon a more permanent and extensively efficient basis.

The object of this Institution is to support, and educate, the orphans of destitute Masons. It takes the orphan of any age, and from any State in the Union—carries him through a regular collegiate course of studies—compels him to learn some mechanic trade, during his progress through that course—and requires him, when he is graduated, to teach, for a year or two, in the public schools, which are now coming into operation in Kentucky. Nor does it allow him to leave its walls, till some such provision is made for his maintenance. Thus this noble Institution not only gratuitously feeds, and clothes, and educates the orphan, thus providing for his future maintenance, but it also raises up good teachers for the

State. Such is the Institution which calls so loudly, and so imploringly on us for aid.

Now, in all love and candor, Brethren, let me ask, can we conceive a more elevated charity? And have the Brethren of Massachusetts no more to give to an Institution, so noble in its object, and so exclusively Masonic in that object? We know that our Lodges are poor—and our Lodges should be poor. For how or why should we grow rich in the midst of so much poverty around us? We know that our Brethren are poor—but is any Lodge, is any Brother, too poor to give to an Institution like this? Too poor? Then who will take care of his orphans, when he is gone. Our poverty, therefore, is our strongest reason for giving. And whom are we aiding? Is it not ourselves? Are we not laying up a fund, from which our own children may, possibly be benefitted? And can they be placed in better hands? Can we have more reliable assurances of good from any quarter? Can we enjoy a less objectionable charity, than that, which our own hands have raised, and which our own Brethren control? No, no. Then, Brethren, bethink yourselves,—remember that it is the orphan—the orphan of our destitute Brother, that cries for bread, and let us hasten to assuage his hunger, and to dry his tears.

It is true the Institution is at a distance, but is not Kentucky as near the central point of Masonry, as we are in Massachusetts? And if we ourselves are so blessed as not to need its fostering hand, are there not Brethren in other States that do? And will the Brethren in Massachusetts refuse to extend their aid to the Brethren of other States, merely because they cannot, or because they need not, avail themselves of this Institution? Massachusetts! the first in public charities, the first in wealth, the first in the diffusion of education, shall she be the first, but the lowest, in the number of contributors to this noble enterprise? God forbid. Then Brethren of Massachusetts arouse yourselves to higher efforts. This Institution must be endowed. Thirty thousand dollars are needed for its endowment, and they must be raised—and Massachusetts, the first in every good work, must not be the last in this. She must occupy a more elevated stand in this noble Institution, alike blessed in its charity, and creditable to the Fraternity.

It may be said, and, indeed, it is said, that we need such an Institution in our own State, and therefore what we are able to give must be reserved for ourselves, and not be squandered on others. But they, who hold a language like this, know but little of the spirit of Masonry. Masonry knows no division, and will have none. The Mason of one State is the Mason of every State, and whatever is done within the borders of Masonry must be done for the benefit of the whole Fraternity. If Massachusetts want her Orphan Masonic Institution, let her raise it, and raise it, if she pleases, with her own funds; but she cannot close its doors against the orphans of other States. For no Masonic charity of one State can exclude from its benefits the Masons of other States. Masonry, in its feelings, embraces the Fraternity of the whole world, and, in its Institutions of Charity, it recognizes no bounds, but the bounds of its own country. The spirit of unity is the glory of the Masonic Institution, and this unity must not, it cannot be destroyed by the policy of narrow minds. Whatever Institutions of Charity are raised among us, should be raised by the Brethren among us. All must have

an interest in them, and all should, therefore, help to raise them. And if Massachusetts should ever contemplate the establishment of such an Institution, as Kentucky is now endeavoring to enlarge, she should call upon Kentucky as Kentucky now calls upon her; and for the honor of Freemasonry we hope that this call will now be liberally responded to by the Fraternity.

For it is the Fraternity alone that will raise this Institution. Others will do nothing. When called upon for aid, they withhold their patronage, because the Institution is exclusive, because it is one, in which, they say, they have no share. What folly! Are not all equally concerned in the diffusion of education, equally benefitted by it? Can our government exist without education? And if the orphan must be educated, should they not regard us, as public benefactors, in educating our own? And if public benefactors, why not aid us? Are we not aiding them? If the object be exclusive, is not the effect diffusive, in its nature? Are not their children benefitted by the amount of light, the amount of virtue, spread abroad in our ranks? But those, who are willing to seek in the exclusiveness of this Institution, a pretence for their illiberality, a pretence, which is more the offspring of the heart, than of the head, I am willing to leave to themselves. But you, Brethren, I am not. We must help Kentucky in her enterprise, for no one else will—we must help her, for it is the orphan, our own orphans, she seeks to benefit. We must help her, for every department of human duty calls loudly upon us to help her—as Christians, as Masons, as men, as patriots, we are bound to help her. Then let us rally around her, and help her in the cause she is so nobly sustaining, and seek in the consciousness of having done our duty, our only reward for our conduct.

I pray you, then, Brethren of Massachusetts, let not our reverend Brother bear from our borders so poor, so discouraging, an effort on our part. Let every Brother give of his little, and send that little to our Brother Ferdinand E. White, No 22, Long Wharf, Boston, who will see that it is paid over to the Institution in Kentucky, and publish their receipts in some future number of this Magazine.

THE NEW MASONIC HALL OF THE GRAND LODGE OF INDIANA.

THE Corner Stone of a new building designed for the accommodation of the Grand Lodge of Indiana, and the other Masonic bodies which hold their meetings at Indianapolis, was laid in "due and ancient form," on the 25th of October last. The ceremonies were unusually interesting. Representatives were present from several of the neighboring States, among whom was Dr. Kreider, Grand Master of the Grand Lodge of Ohio, who made an appropriate and excellent speech on the occasion. The principal address, however, was delivered by M. W. Elizur Deming, Grand Master of Indiana, and we much regret that we cannot spare room for its insertion entire in our pages; but the following extract must suffice:

The Grand Lodge of Indiana, ever interested in the welfare of those youth, who by the regulations of Masons are its peculiar charge, have for many years been deeply and anxiously engaged in the preparatory steps of this great work, to provide means for the proper education of her own children, and others who

may wish to avail themselves of those facilities, which it will offer for the attainment of a sound and useful education. By the munificence of the Brethren and other high-minded and liberal individuals, the materials have been obtained, and the CORNER STONE laid, by solemn and impressive ceremonies.

The foundations we trust are secure, and we believe that many, very many cycles of time will test their strength, and the long procession of future generations as they pass, may read stability written there. But the glory of the building, consists more especially in the high and holy designs of its founders. They look for the time, when its walls will be irradiated with the light of science, and when educated mind in the development of its powers, will penetrate the *arcana* of nature's realms. From its future prospects, they look for a diffusion of "moral science that will fall in with God's benevolence." For a rich and pure literature, that will be the rightful inheritance of coming generations, that will finally go out into every lane of this "breathing world along its open highways

On the broad field of battle,
In the bivouac of life."

The fulfilment of these pledges belongs to Masonry and society. What has already been done is the earnest of the future. Situated in the growing capital of our State, surrounded by a population second to none for order, and a high moral sense, we feel confidently assured that success will crown our efforts, and that in due time our anticipations will be realized, and our hopes end in the full fruition of blessings for the orphan, and such as have no helper. That from the threshold of our temple, the healing waters will go forth, bearing on their bosom, vessels richly freighted with truth, for God and Humanity.

The light of science will not only illuminate its walls, but they will also echo to the sound of the gavel in our mystic labors. There, year after year, will gather our solemn convocations charged with the great interests of our Order. Strong ties will be formed, human hearts will be more firmly united in the accomplishment of every great Masonic enterprise. Within its sanctum, the ancient light will shine with unclouded splendor. The teachings and usages that have elevated the genius and thought of the glorious past, will, we confidently trust, be embodied here in their spirit and power. Passion will be subdued, selfishness overcome, and over all and in all, peace will reign in the full meaning of the holy emblem, that the Dove, with her outspread and tireless pinion, bore over earth's olden flood, to the anxious watchers in the ark at even tide.

Within these walls, Science and Masonry will be united. They will here join hands in indissoluble friendship, not for an hour, or a day, but all future time. While those who have obeyed the injunction of Nehemiah, to arise and build, will follow their vocation. The youth under the watch-care and guardianship of the Craft, will here drink from pure fountains of classic Greece and Rome, as well as from the springs of modern literature. Mind trained to think, and act; mind prepared to originate, develop and comprehend science in her small things, and great in all her variety and vastness, will hereafter go forth with discipline and armor, to battle for truth and right, on the world's great theatre. These warriors for Humanity, who owe to you their strength, will in after time point from the various scenes of their conflicts, to the place where they were first girded with the truth, where their quivers were first filled with arrows, and say, we owe it to Masonry. And in whatever land they sojourn on earth's green surface, or at whatever altar they worship beneath the sun's bright light, they will lift their hands, and pray that this building may stand, like the watch-tower of Ptolemy, an eternal Pharos amidst the waves.

To the Independent Order of Odd Fellows, and the Sons of Temperance, who have honored us with their presence on this occasion, we return our thanks; and assure them, that their labors of love, in alleviating the distresses of suffering humanity, are most fully appreciated by the Masonic Fraternity. Go on then, in your holy mission; visiting the sick, feeding the hungry, clothing the destitute, plucking the inebriate as a brand from the burning, and filling the hearts of the

wretched with joy and gladness, and remember for your encouragement, that the blessed Saviour hath said, "Inasmuch as ye have done it unto the least of one of these, ye have done it unto me."

The presence and sanction of so many ladies on this interesting occasion, argues well for our cause. While the Institution by its necessary order, excludes females from a participation in its labors, at the same time, by its teaching and usages, it throws around them the broad mantle of its protection. In its success, perpetuity and purity, wives, mothers and sisters, have an abiding interest. All the ties of family and consanguinity, with the wide and universal relations of the social state, have led the Craft in all ages to enforce the protection of female honor and virtue, and to guard its sanctity with the cherubim and flaming sword of power.

Not only in this particular, but in the administration of its bounties, in its oversight of orphans and widows, in all its errands and visits of mercy, in all the duties of society, woman not only partakes of its blessings, but crowns the whole with her benediction. We feel assured that the great ends for which the foundations of our house are laid, will call forth from female hearts, renewed and fervent aspirations for the success of our undertaking; that they will give their moral influence in behalf of our cause, with that zeal, fidelity and earnestness, characteristic of the sex, until life's labors are done and

"Sisters, brothers, all unite,

"In that Grand Lodge that's far away."

The age in which we live, is pregnant with mighty issues to our race. The heart of civilization, is now pulsating with strong throes for human elevation in all lands. This great movement, this upheaving of mind, is the announcement of a new era of light and hope, it is the harbinger of a glorious day. The moral elements of the past, have all been tending to produce the events of the present. Freemasonry, with her calm eye has beheld the commotion, and seen in successive ages, light and order, from chaos spring. Standing on the everlasting pedestal of truth, unharmed and untouched, she has witnessed the ever changing phases of human condition. In the light of her eye the walls of Babylon have long since crumbled into dust. She has witnessed the funeral cortege of the men who built the eternal pyramids, and in all the revolutions of time, she will be one of the enduring witnesses of human destiny.

BRETHREN:—This is the day of our Jubilee. From this time forth in Indiana, the cause we all love, the great cause of philanthropy and good will, has received an impetus, the influences of which will be lasting. If we all stand firm at the various posts of duty, the ark will henceforth move securely and triumphantly on.

What would our ancients have given to have seen this day and witnessed these scenes? Could those Brethren who first passed the Alleghanies, these antediluvian redoubts, bringing with them the light from Jerusalem, anticipated the realities that greet us on every hand, how would they have exulted. What would have been the feelings of that illustrious Brother, "who was first in war, first in peace, first in the hearts of his countrymen," as he led his faithful men through the mountain gorges to the Monongahela, could his vision rested on the scenes of this day. The terrors of that battle field, would have been almost compensated in the holy and thrilling sensations of his spirit. Almost one century has been marked on the scroll of time, since his voice was heard in the deep western woods, since his majestic tread was seen at the head of serried columns. That Brother long since finished his work; he added a mighty nation to the muster roll of freedom, and now reposes on Virginia's bosom. But the tide of civilization followed his mark, and from the base of the mountains to the verge of the prairies, every thing is redolent with life and blessing. Towns, Schools, Churches, and Lodges, have arisen and flourished, where but a few years since, the wild beast made his lair, and the only tones of the human voice that rang through

the silence of the forest, were the echoes of the Indian's battle hymn, as he moved upon his war trail. These are all changed for brotherhood, peace, unity.

The light of Masonry is visible in this assembly. Before me are those who have just entered on the arduous work, some have progressed to Master's honors, some have received their proper wages, some have with exultation, laid the cap stone, others have found the hidden manna, others as Christian Masons, leagued for the holy purpose of rescuing the Saviour's tomb, bring to mind the high and enthusiastic chivalry of those Brethren who went to the holy land. Their symbol exhibiting the lofty idea of man's redemption. The elevated cross

"The thorns all wet,
The nail prints fresh."

We are many, we are one. Unity in our variety, produces harmony. Let us so conduct our work, that we may finally be gathered with the Craftsmen of the olden time, who saw the ark in its building, the first temple in its glory, in that Lodge where we may take our stand before the shekinah, and as we behold its opening mysteries, with the veiled ones, cry holy, holy, holy, and bow and worship "in that temple not made with hands."

THE GRAND ORIENT AND THE PROVISIONAL GOVERNMENT OF FRANCE.

We give below the address of the Grand Lodge of France, to the Provisional Government, delivered in March, 1848, and the reply of the latter. The deputation, commissioned to present the address on the part of the Grand Orient, proceeded at 4 o'clock in the afternoon of the 6th March, to the Hotel de Ville, where they clothed themselves in their Masonic insignia, and were introduced to Bros. Cremieux, Garnier Pages, and A. Marrast, members of the Provisional Government, and Bro. Pagnerre, Secretary, all of whom wore their Masonic clothing. The Grand Master, Br. BERTRAND, then made the following

ADDRESS.

In the name of the Grand Lodge of France, and of the Lodges under its constitution, he begged to assure the Provisional Government of France of their entire confidence, and determination to support it. Although the Masonic fraternity of France recognised no political doctrines, and never allowed such to form any portion of their discussions, they could not allow a time of such extraordinary social and political changes to pass without expressing their sympathy with those who had assisted to promote them. At all times on the banners of Freemasonry were to be found the motto, "Liberty, equality, and fraternity," and it might be considered a glorious initiation for the whole of France to stamp those words upon its flags, for they proved the triumph of the Masonic principles among their countrymen. They could not but admire the courage which induces so many men to advance from their ease and retirement to assist in establishing freedom and the public welfare, while they were also using the most strenuous efforts to forward the public interest by constitutional and quiet means. Forty thousand Freemasons assembled in nearly five hundred Lodges with one heart and one idea, assured the Provisional Government of their support and co-operation, and would support the undertakings so gloriously begun for the benefit of their common country. May the Great Architect of the Universe lend his assistance,

REPLY.

BR. CREMIEUX, in reply, said Citizens and Brethren of the Grand Orient of France, the Provisional Government receives with great gratification the assurance of your co-operation. The Grand Architect of the Universe created the sun to give light to the world, and freedom to maintain the same. The Grand Architect desires that man should be free. He gave us the earth that we might make it bring forth abundantly; but this can be done only by those who have freedom. Freemasonry, it is true, does not occupy itself with politics. But the politics of a more exalted nature—the politics of humanity and of mankind—have always been the object of the Lodges. There the true maxim of justice, whether enslaved by the force of tyranny in the mind, or the equally oppressive injustice upon speech—there, at all times, the love of equality, fraternity, and justice have shone forth and been triumphant. The Republic lives in the Masonic creed, and therefore it has, at all times, found favor in every corner of the earth. There does not exist a Lodge which would not greet another as a participant in its equality, and every Mason as a brother. Yes, where the rays of the glorious sun enlighten the earth, there the Mason gives the Mason his hand, and brotherly love predominates. That, my brethren, is likewise the object of the Republic. A grand lodge among mankind, fraternity on the earth, on every side of the triangle we hope for equality, and the Grand Architect of the Universe will sanction and bless the object of extending those feelings to all mankind. Citizens and brethren, may the Republic flourish.

Amid great cheering the deputation retired.

MASONIC INTELLIGENCE.

I N D I A .

To His Excellency Sir James Brooke, K. C. B. Governor of Labuan, &c. &c. &c.

Lodge Zetland in the East, No. 748,
Singapore, July 18, 1848.

DEAR SIR AND BROTHER,—I have the honor to wait upon you with the following extract from the minutes of the proceedings of a Special Lodge, held on Saturday the 15th instant, and I am instructed by the Acting Worshipful Master to solicit that your Excellency will permit this Lodge the honor of enrolling among the number of its members so esteemed a Brother and so eminent a philanthropist.

“Proposed by the Acting Worshipful Master, seconded by the Senior Warden, and resolved unanimously, ‘That His Excellency Br. Sir James Brooke, K. C. B., Governor of Labuan, be elected an honorary member of this Lodge, and that he be solicited to accept a nomination which will be a source of the highest gratification to the Brethren, and it is hoped of the greatest utility to the Craft in these parts, as enjoying the distinction of his patronage and support.’”

I have the honor to be, dear Sir and Brother, your faithful and obedient Brother in Masonry,

(Signed)

F. A. CARGILL, *Secretary.*

To F. A. CARGILL, Esq., &c. &c.

Nay House, July 20, 1848.

DEAR SIR AND BROTHER,—I beg you will return my acknowledgments to the Acting Worshipful Master and Brethren of the Lodge Zetland in the East, and assure them that I esteem it an honor to become an honorary member of the Lodge, and shall at all times be ready to forward the interests of the Craft as far as lies in my power.

Believe me, dear Sir and Brother, very faithfully yours,

(Signed)

J. BROOKE.

FRANCE.

PARIS.—Circulars have been issued to form one Grand Lodge for France, and to abolish or unite the present two systems; it is generally supposed not any great difficulty will be experienced in arranging this much wished-for union.

The Lodge Clemente Amitie have expressed to Dr. Crucefix, through Br. Le Blanc Marconnay, their affectionate wishes, with the expression of their gratification on the establishment of a Grand Council of the 33d degree in England.

We are happy to say that Freemasonry in France (which had been lately suspended voluntarily, owing to the state of siege) has resumed its labors on a more solid and brilliant basis than ever, being recognised and sanctioned by the law. No less than eighty zealous, eminent, and devoted members of the Order hold high position in the National Assembly.

DOUAI.—In order to give an impetus to Masonry in this department, and to further the intellectuality of the Craft, the Lodge Perfect Union, has offered prizes in money for the best written essays on the following subjects: 1. What social advantages have accrued to the public from Freemasonry since the revolution of 1789. 2. For the best history of Masonry during the 17th and 18th century. For the best Masonic song.

SWITZERLAND.

BASEL.—The Lodge of Friendship met on the 17th of November, 1847. After Br. Brenner had been succeeded in the chair by Br. Hofman, it was unanimously determined that, in consequence of the general distress, the sum then collected, amounting to 1800 francs (about 100*l.*) should be placed at the disposal of the ladies visiting committee, for the purpose of being given to the needy of the town. Comment on such an act would be superfluous.

SCOTLAND.

EDINBURGH.—*St. Andrew's Day*.—The Grand Lodge of Scotland met in the hall, Waterloo Rooms, for the purpose of electing office-bearers for the ensuing year, when the following were unanimously chosen:—His Grace the Duke of Athol, M. W. Grand Master Mason of Scotland; the Right Hon. Lord Frederick Fitzclarence, G. C. H., Past Grand Master; Br. John Whyte Melville, of Bennochy, Deputy Grand Master; Col. Kinloch, of Kilrie, K. S. F., Substitute Grand Master; Sir P. M. Trierland, Senior Grand Warden; Sir William Miller, Junior Grand Warden; Samuel Hay, Grand Treasurer; W. A. Laurie, Grand Secretary; James Linning Woodman, Grand Clerk; Colonel Belshes, Senior Grand Deacon; Sir John Dick Lauder, Junior Grand Deacon; Revs. Alexander Stewart and John Boyle, Grand Chaplains; William Burn and David Bryce, Architects, &c.

IRELAND.

We are again indebted to our Irish correspondent for an interesting item of Masonic Intelligence:

CENTENARY CELEBRATION.—One of the most delightful reunions of the Brotherhood, which has occurred for many years, took place at Dublin, on Wednesday 24th January, on the occasion of the celebration of the 100th Anniversary of the Grand Masters' Lodge of Free and Accepted Masons in Ireland. The members of this ancient Lodge in order to mark the interesting occasion had a handsome medal struck, copied after a valuable antique in the possession of the Grand Treasurer. The members wore one of them in addition to the usual ornaments betokening the different grades to which such had attained. The Right Worshipful the Grand Master, His Grace the Duke of Leinster, presided on the occasion, assisted by Brother Viscount Suidale, S. W., Brother N. Hone, A. S. W., Brother J. Hone, J. W., Brother Banks, S. D., Brother Sir John MacNeill, J. D., Brother G. S. Warren, J. G., and the Secretary. Amongst the Brethren were—

The Marquess of Ormonde, M. 37; the Rev. Lord John Beresford, Lord Otho Fitzgerald, 12; Hon. Captain Jocelyn, G. L. Scotland; George Hoyte, D. G. M.; W. J. Fox, M. P., 76; Sir W. Hort, Bart., Grand Secretary; E. Grogan, M. P.; — Massey, D. P. G. M. North Munster; T. J. Quinton, Grand Treasurer; — Fowler, D. G. S.; Rev. Dr. Wall, G. C.; — Norman, P. D. G. M.; Professor Smith, Grand Organist; — Walmesley, G. S. L. England; Lieutenant Breton, R. N., Lodge of Antiquity, England.

The Brethren assembled at five, P. M., in the Grand Hall, and at half-past six sat to dinner, which was served in the most sumptuous and admirable style by Brother Thompson. The wines, by Brother P. Roe Clarke, left nothing to be desired for excellence. The delights of the evening were greatly enhanced by the vocal exertions of the Grand Organist, aided by Brothers Magrath, R. Smith, Geary Mackay, Talbot, &c. &c. The usual loyal acknowledgments to her Most Gracious Majesty, and the rest of the Royal Family, were most enthusiastically accorded, as well as those to the heads of the Order in England and Scotland, and most fervently the health of his Grace, "Our own Grand Master," was responded to. In the course of the evening one of the Commemorative Medals was presented by the Grand Master to Brother Walmesley, of London, to evidence the reciprocal feelings of brotherly love existing between the Brethren of Ireland with those of the sister kingdom. The Hon. Captain Jocelyn presented to his Grace a superbly illuminated copy of the constitution of the Grand Lodge of Scotland, which was graciously accepted. There was nothing left wanting on the part of the stewards to make the festival in every way worthy of the occasion for which they had met, and it will long be remembered as a "red letter day" by all who had the happiness to be amongst those who assembled and parted in "peace, love, and harmony" on this interesting centenary.

TIFFERARY, Sept. 11.—Much important labor was accomplished by Br. Michael Furnell, in Lodge No. 55, which was succeeded by a banquet; and on the 20th he held successively meetings of No. 333, of the Prov. Grand Lodge, of Royal Arch, and of the Chivalric Orders, all of which were fully attended, commencing at eleven o'clock in the forenoon and closing at six in the afternoon. On the morning of the 21st he visited the Ancient Lodge No. 49, Charleville, where a number of distinguished Brethren met to celebrate the affiliation of the first of Irish Masons, Sir John Macneil, as a member of that Lodge, on which occasion, in consequence of the absence of Sir Michael O'neagh, W. M., the chair was filled by Br. Jonathan Bruce, P. M., whose winning kindness and urbanity contributed to the general harmony.

UNITED STATES.

SOUTH CAROLINA.

In his report to the Grand Lodge in September last, Br. Mackey, as Grand Lecturer, after enumerating the Lodges visited by him the past year, thus speaks of

THE CONDITION OF MASONRY IN THE STATE.

In all these Lodges he has found the Brethren zealous, and attached to the Institution. And in Lancaster and Anderson, where the Lodges have been but lately organized, and where at the period of their organization the spirit of anti-masonry was predominant, that spirit has been forever put to rest by the orderly and upright conduct of the Fraternity. To all our country Lodges, the Grand Lecturer cannot refrain from paying the just tribute of his commendation for the evidence they have afforded during his visit, of their just appreciation of the character of the Masonic Institution. Masonry is not with them a merely social organization for the purposes of pleasure or amusement. It is an order devoted to the propagation of morality, and the pursuit of knowledge. No candidate is received where previous character and conduct have not proved him "worthy to be taken by the right hand as a Brother," and no Brother, after his admission re-

mains contented with the small share of instruction that he received upon his Initiation, but every one pursues with anxious perseverance the study of the profession and seeks from day to day, to add to the light that has already been bestowed upon him. Hence, every where, the Grand Lecturer has been received with apparent satisfaction; his instructions listened to with deep attention, and he, himself, treated with the utmost Brotherly kindness.

Not only are the country Lodges generally careful in their selection of candidates, unhesitatingly rejecting every one whose reputation is stained, and whose manners are not pure, but towards their members they are rigid in exacting a strict adherence to all the rules and regulations that require a Mason to be an observer of the moral law.

To the Grand Lodge, as the supreme authority of the State, I have found in every subordinate Lodge, that I have visited, the utmost deference and respect, nor have I ever found it necessary to perform that part of my duty which requires me to inculcate obedience and submission to the decrees of this body, since those virtues I already found to exist to the fullest extent that could be required.

On the whole, Masonry in the upper portions of this State is now progressive and prosperous. Since the month of June, two new Lodges have been organized; one at Laurens Court House, and the other at Pendleton. My firm conviction is, that in a short time, should nothing unforeseen occur to mar the pleasant prospect, there will be at least one Lodge constituted in every district of the State. To aid in the consummation of this desirable condition, will hereafter continue, as it has been heretofore, the most pleasant labor of my life, for I have been long convinced that the extension of Masonry must always be accompanied with the increase of knowledge, virtue and happiness.

DUELLING.

On motion of Br. Mackey, the following resolutions were unanimously adopted:

“Resolved, That the practice of duelling is repugnant to the principles of Freemasonry, and in all cases where two Brethren resort to this mode of settling their disputes, it becomes the duty of the Lodge, or Lodges, of which they are members, forthwith to expel them from all the rights and privileges of Masonry, subject as usual to the confirmation of the Grand Lodge.”

“Resolved, That the Grand Secretary transmit a copy of this resolution to every Subordinate Lodge in this jurisdiction, for the information of its officers and members.”

GRAND LODGE CERTIFICATES.

The following report of the Grand Officers, on the interpretation of the law of Certificates, was read and adopted.

The Committee of Grand Officers to whom was referred the subject of Grand Lodge Certificates, respectfully report:

That they consider that the presentation of a Certificate is required by this Grand Lodge, simply as a testimonial of good Masonic standing, preparatory to an examination; and that therefore, where the party can furnish other sufficient evidence of his Masonic standing, and assign a satisfactory reason for being without a Certificate, the Lodge which he proposes to visit may proceed to his examination.

In visitors from the State of New York, they recommend, however, that this rule shall not apply; but that in accordance with the request of that Grand Lodge, all Masons hailing from that State, be imperatively required to present a certificate of membership, signed by the Grand Secretary of that jurisdiction.

LITERARY QUALIFICATIONS OF CANDIDATES.

The Committee of Grand Officers, to whom was referred the question, whether persons who can neither read nor write, are competent candidates for Initiation, respectfully report the following resolution for adoption:

The Grand Lodge of South Carolina finds no injunction in the ancient Consti-

tution, prohibiting the Initiation of persons who are unable to read or write ; yet, as Speculative Freemasonry is a scientific Institution, the Grand Lodge would discourage the Initiation of such candidates as highly inexpedient.

VERMONT.

We have received a copy of the proceedings of the Grand Lodge of Vermont, had at its annual communication in January last. They are full of interest, and indicate a high and increasing degree of prosperity in the Fraternity throughout the State. The address of the Grand Master, M. W. Philip C. Tucker, Esq., is an able and interesting paper, from which we make the following extracts, being all that we have room for :

ADDRESS.

MY BRETHREN :—It has pleased the Sovereign of the Universe to permit us once more to assemble around our common altar, whence we have always acknowledged his existence and offered adoration to his name.

Man, isolated from social intercourse, is universally found degraded in its nature, controlled by selfishness and the slave of his passions. He was born for society, and in that situation only finds expansion of intellect and elevation of soul. Our Institution, by its spirit of Fraternity, is peculiarly adapted to elicit the virtues of our nature, and the return of this welcome annual communication furnishes one of the happiest occasions for their exercise and appreciation.

I congratulate you, my Brethren, on the present occasion, with more than ordinary emotions of pleasure ; with feelings of deep gratitude to God for the protection and blessings of the past—with exalted hope and unwavering faith in the destinies of the future.

So far as human judgment can produce conviction of truth I believe myself justified in saying that the night of our Masonic darkness has passed away ; the shadows have disappeared, and our day-star now shines forth refulgent, without a single cloud to mar its splendor or obscure its brightness.

We profess to be a band of Brothers, associated under ancient and useful forms, for purposes which elevate and ennoble man—acknowledging the ever-living God as our Law-giver, and seeking the happiness of his creatures as our object, end and aim. With a faith thus pure and motives thus exalted, whether our numbers be many or few, our treasury overflowing or empty, should make no difference in our zeal to perform the duties of our mission, and none in the high standard we have conceived of its value to mankind.

Peace dwells within our walls. All troubles from without are hushed. No discordant note now jars upon the quiet of our Masonic home. The last harsh vibration has ceased, and this Grand Lodge—ever faithful and true ; long assailed, but never for a moment broken or despairing—has vindicated itself in all things to our sister Grand Lodges, and stands recognized at this time, (so far as is known to me,) without blemish before the Masonic world. May this grateful position, nobly earned by long years of contest with foes without and foes within ; by long-suffering and endurance ; by temperance, fortitude, prudence and justice, ever remain to us and those who shall succeed us.

Within the year we have deposited in the grave, with the impressive rites and ceremonies of the Order, two of our departed Brethren,—Brother Martin Scott of Bennington, and Brother William Corning, of Burlington. The former fell while bravely fighting the battles of his country in Mexico, and his remains were brought back to his mountain home and consigned to a Masonic grave with all the honors which could be bestowed on his memory. His name and fame are the property of history, and will find a distinguished place upon its page. Br. Leonard Sergeant, our late Lieutenant Governor, presided worthily at the burial, and officiated in the performance of our interesting services over the remains of

our worthy Brother. The other burial alluded to was that of our esteemed Brother William Corning, of Burlington, which took place in September last, attended by the Brethren of Washington, North Star and Dorchester Lodges. The Masonic services of the occasion were performed by our past Grand Master Haswell, and I need not add were of the most interesting character.

With the exception of the celebration of the festival of St. John the Baptist at Berkshire, in June, 5847, these are the only *public* demonstrations of the Order within this Masonic jurisdiction since we renewed labor in January, 5846. They passed, as I am advised, to the entire satisfaction of our Brethren, and, so far as is known, of the public. There was a time when even our solemn funeral rites were obnoxious to the censure of our enemies. That day has passed—we hope forever.

The information recently given to the public by M. M. Noah, Esq. of New York, cannot fail to attract the attention of the Masonic world. The rapid advancement of the present century in intelligence and improvement has apparently imparted its active spirit to every subject on which the ambition, the pride, or the industry of man can operate, and perhaps no single subject more strongly than that of bringing from the rubbish of almost forgotten centuries memorials of their history and grandeur. To this spirit, Egypt has given up its long-silent language and the memorials of the Pharaohs have escaped from the darkness of distant ages to be revealed to the industry and perseverance of the present. Masonic emblems, hidden for long cycles from every human eye, have sprung to new life from the tombs and speak, for a period beyond written history, from the cataracts of the Nile and the plains of Egypt. But in none of these revelations can we feel more deeply interested than in that by which we are informed that the Turkish government has acceded to the Jews the privilege of erecting a temple at Jerusalem, accompanied as that information is by the fact stated, that the remains of the second temple—its great chambers, its immense granite pillars, its magnificent marble columns, richly ornamented gates, and the reservoirs still filled with water in which the Priests and Levites bathed—still exist beneath the surface of Mount Moriah. If the long scattered Jewish race, as a religious community, naturally turn with deep and sacred interest to the spot so endeared to their recollections and distinguished in their annals, we also have strong reasons to attract our attention there. The place where the first temple stood can never be one of indifference to the intelligent Mason. Of the second temple the highest authority has assured us that “the glory of the latter house should be greater than the glory of the former;”—and if from its still existing base another superstructure should rise, after an interval of nearly eighteen centuries, we cannot doubt that in an age like this, and with the strong feelings and faith of its builders, it would be an edifice glorious as the second, and glorious as the high end for which it would be erected, the worship of the one only living and true God.

My Brethren—we date our own organization and trace our own history from Mount Moriah. Our ancient brethren were established there at the building of the first temple, and their successors labored at the erection of the second. Is it too much to hope that when our symbols have been exhumed from the tombs of Egypt, the depths of Mount Moriah may confirm and establish it.

The report of the committee of foreign correspondence, of which our esteemed friend and Brother, R. W. Nathan B. Haswell, Esq. is chairman, is an able and interesting review of the proceedings for the past year, of the various Grand Lodges in correspondence with the Grand Lodge of Vermont. We subjoin a few extracts :

NEW JERSEY.—This Grand Lodge was established as early as 1786, and we learn by the proceedings furnished us, that she is laboring at present under difficulties, created and springing up in her secular Lodges, disrespect and unmasonic conduct has displayed itself toward the presiding officer, and head of their Grand Lodge;—this is *revolutionary*, and should not be countenanced by correct Masons. Directions are given, by our ancient Brethren,—“that all who would

be true Masons, should learn to abstain from all malice, slander and evil speaking; from all provoking, reproachful and ungodly language; keeping always a tongue of good report." "Free and accepted Masons have ever been charged to avoid all slander of true and faithful Brethren with all malice and unjust resentment of talking disrespectfully of a Brother's person or performance; nor must they suffer any to spread unjust reproaches or calumnies against a Brother behind his back, nor to injure him in his fortune, occupation or character; but they shall defend such a Brother and give him notice of any danger or injury wherewith he may be threatened, to enable him to escape the same as far as is consistent with honor, prudence and the safety of religion, morality and the State, but no farther." We find that clandestine Masons have been admitted into a Lodge under the jurisdiction of this Grand Lodge. We also find a want of *uniformity* in the amount required for conferring the several degrees,—the Grand Master says, "while one Lodge requires one amount, another may perform the same work for less than one-quarter, making our noble Order an Institution of merchandize." It also appears that the three degrees have frequently been conferred on the candidate at one and the same communication. Such acts your committee believe to be wrong and contrary to *correct Masonic work*. We hope our Brethren of New Jersey, whose State is noted for its *blandness and courtesy*, will set about correcting their work, as well as their Masonic intercourse with each other.

NORTH CAROLINA.—This Grand Lodge, as well as the whole Masonic family, have met with a severe loss, by the death of their Past Grand Master, *Col. Louis D. Wilson*, a distinguished Mason of great moral worth, who died in a foreign land in the city of *Vera Cruz*, at the head of an army of his countrymen. It is stated that Brother Wilson left the legislative halls of his native State, repaired to his county, made up a company of volunteers over which he was chosen Captain, immediately assisted in raising another in the same county and entered her service without delay. As an evidence of the Masonic virtues and distinguished philanthropy of this great man, it is stated that on one occasion when provisions were exceedingly scarce in the county of *Edgecomb*, and want was stalking abroad in the land, Br. Wilson generously threw open his barns and distributed *two hundred Barrels of Corn* amongst the poor of *Edgecomb*; donations of smaller size were constantly emanating from his liberal hand—the second grand charity was the closing and crowning act of his life—the capstone of his moral and Masonic edifice, the magnificent bequest contained in his will. By this will he has given to the poor of his county an estate now estimated at from *forty to sixty thousand dollars*—well may North Carolina be proud of such sons and of such Masons.

LOUISIANA.—Your Committee find among the documents placed before them, the annual Masonic statement of the *Grand Lodge of Louisiana* for 1848.—The proceedings of the *Louisiana Grand Lodge of ancient York Masters* for 1848, and a circular from the same source addressed to the Grand Master of this Grand Lodge. These documents are voluminous and to present even a correct synopsis of them, would occupy much space, and more time, than this Committee can now bestow; we are pained to learn by them, and from credible Masons, whose statements we cannot doubt, that the old Grand Lodge of Louisiana with whom this Grand Lodge has been in correspondence for many years has departed from some important land-marks of our Order and pursued practices in her Lodges unknown to the symbolic degrees of Ancient York Masonry. As this Grand Lodge cannot countenance a departure from well-known and established *land-marks* or innovations calculated to disturb the peace and harmony which should exist among Masons, they deem it their duty to recommend to this Grand Lodge to suspend for the time being, its intercourse with the Grand Lodge of Louisiana.

Your Committee find in the proceedings of the new Louisiana Grand Lodge much to entitle it to the favorable notice of this Grand Lodge, but as we are not prepared at this communication, to go so far as to break off, *finally*, all correspondence with the old Grand Lodge and fully sanction every thing that has been

done by the organization of the new one, in the present state of our information, we think it advisable to defer making a final conclusion on the subject. This measure is recommended with the hope that before we again convene, the Masonic difficulties between the Grand Lodges of *Louisiana* and *Mississippi*, and the *Louisiana Grand Lodge of Ancient York Masons* will be amicably adjusted, as but one Grand Lodge, in the opinion of your Committee, can Masonically exist in any one State, and no one, can have our confidence, who does not pursue the correct work, agreeably to Ancient York Masonry.

[Further extracts next month.]

Obituary.

At a special meeting of the members of Pentucket Lodge, holden in *Masons' Hall*, in *Lowell, Mass.*, on Monday, March 5th, A. L. 5849, the following preamble and resolutions were unanimously adopted :—

Whereas it has pleased the Supreme Grand Architect of the Universe to call our friend and Brother, *CALEB WENTWORTH*, to join those who have forever departed from the scenes of this life, to participate in the joys of the spirit land, from whose bourne no traveller returns ;—Therefore,

Resolved, That by the death of our lamented Brother, *CALEB WENTWORTH*, the Order of Ancient Free and Accepted Masons is bereft of one of its brightest jewels and most useful members.

Resolved, That the honesty of purpose, and moral uprightness which marked his character, in his relations to society, and the firmness and fidelity with which he sustained the principles and the Institution of Masonry, were honorable to himself and the Masonic Fraternity.

Resolved, That we deeply sympathize with his family and friends in this afflictive bereavement.

Resolved, That the members of Pentucket Lodge wear the usual badge of mourning thirty days.

Resolved, That these Resolutions be signed by the W. Master and Secretary of this Lodge, and a copy delivered to the widow of the deceased, and that a copy be also sent to the editor of the *Freemasons' Magazine*, with a request to publish the same, and that they be recorded among the proceedings of the Lodge.

PRENTICE CUSHING, *W. Master*.

Lowell, March 5, 1849.

COLBURN BLOOD, *jr. Sec. P. Lodge*.

Paris, Henry County, Tenn., Feb. 19, 1849.

At a regular meeting of *Paris Royal Arch Chapter, No. 14*, on motion of Companion *M'Call*, the following preamble and resolutions were adopted :—

Whereas it has pleased the Supreme Architect of the Universe, in his providence to remove from our midst our Brother and Companion, *R. W. ALTUM*,—Therefore

Resolved, That the Members of *Paris Royal Arch Chapter* sympathize with the widow and orphans of our deceased Companion, and tender to them our condolence, and trust that they will bear with patience and Christian fortitude their sore affliction.

Resolved, That a copy of the above be sent to the family of our deceased Companion, and a copy forwarded to *R. W. Br. Moore*, at *Boston*, for publication in the *Freemasons' Magazine*.

JOHN BEER, Sec. P. T.

REGISTER OF OFFICERS.

GRAND LODGE OF VERMONT.

M. W. Philip C. Tucker, G. M.
 R. W. Samuel S. Butler, D. G. M.
 " Joshua Doane, S. G. W.
 " Samuel Willson, J. G. W.
 " Dan Lyon, G. Treas.
 " John B. Hollenbeck, G. Sec.
 W. Benjamin Allen, G. Marshal.
 " Heman Green, G. S. D.
 " John S. Webster, G. J. D.
 " Rev. Joel Winch, G. Chap.
 " Wm J. Goss, Ass. G. Chap.
 " Samuel Willson, G. Lecturer.
 " Eli Stearns, } G. Stewards,
 " Warren Hatch, }
 " John Nason, G. Pursuivant.
 " Isaac P. Bowdish, G. S. Bearer.
 Br. James Morton, G. Tyler.

WESTERN STAR LODGE, JANESVILLE,
WIS. T.

A. H. Smith, Master.
 C. J. Gillett, S. W.
 H. Taylor, J. W.
 L. Stoughton, Treas.
 J. Mitchell, Sec.
 E. Lewis, S. D.
 W. P. Cobb, J. D.
 L. Scofield, Tyler.

HIRAM LODGE, ANDERSON, C. H., S. C.

John B. Wyane, W. M.
 Francis E. Harrison, S. W.
 Jephtha E. Willson, J. W.
 A. O. Norris, Treas.
 A. M. Holland, S. D.
 Richard Wearne, J. D.
 J. A. Sherrard, S. S.
 S. H. Langston, J. S.
 S. V. Gentry, Tyler.

ST. JOHN'S LODGE, NORWALK, CONN.

Geo. F. Daskam, W. M.
 Dimco Fanton, S. W.
 Charles Olmstedd, J. W.
 Abram Camp, Treas.
 Henry Walton, Sec.
 Noah Diabrow, S. D.
 James S. Brown, J. D.
 Joseph Bauer, } Stewards.
 Jason Merrill, }
 David Boalt, Tyler.

COUNCIL R. AND S. MASTERS, ZANESVILLE, OHIO.

George L. Shinnick, T. I. G. M.
 John Redmond, D. I. G. M.
 A. Joselyn, P. C. W.
 C. W. Spaulding, C. G.
 J. Berry, Treas.
 E. Pike, Recorder.
 J. Campbell, Steward and Sent.

GRAND LODGE OF WISCONSIN.

M. W. William A. Smith G. M.
 R. W. F. Whitaker, D. G. M.
 " A. Hyatt Smith, S. G. W.
 " Orlando Foster, J. G. W.
 " John H. Roundtree, G. Treas.
 " M. M. Cotherin, G. Sec'y.
 " Rev. Ebenezer Williams, G. Chaplain.
 W. J. McKenzie, G. Marshal.
 " E. F. Ogden, S. G. D.
 " O. Eaton, J. G. D.
 " John Waters, } G. Lecturers.
 " R. R. Bourn, }
 " J. F. Rague, G. S. B.
 " H. M. Billings, G. Pursuivant.
 Bro. Ebenezer Clewett, G. Tyler.

ZANESVILLE CHAPTER, ZANESVILLE, O.

George L. Shinnick, H. Priest.
 John Redmond, King.
 T. Bell, Scribe.
 J. Berry, Treas.
 E. Pike, Sec.
 W. M. Shinnick, R. A. C.
 A. Joselyn, Capt. Host.
 R. H. Cotton, P. S.
 John Cooper, M. 3d V.
 T. Launder, M. 2d V.
 F. Deitrick, M. 1st V.
 J. Campbell, Tyler.

AMITY LODGE, ZANESVILLE, OHIO.

W. Lillebridge, W. M.
 William M. Shinnick, S. W.
 John Hilliard, J. W.
 Geo. L. Shinnick, Treas.
 Andrew Hines, Sec.
 G. W. Harris, S. D.
 L. D. Coplan, J. D.
 J. Campbell, Steward and Tyler.

LAFAYETTE LODGE, ZANESVILLE, O.

John T. Arther, W. M.
 Amos Joselyn, S. W.
 R. H. Cotton, J. W.
 R. J. Peach, Treas.
 J. Richards, Sec.
 James Mitchell, S. D.
 W. Wright, J. D.
 T. Launder, Tyler.

JOSEPH WARREN LODGE, NEW ALBANY,
MISS.

C. T. Bond, W. M.
 J. A. Hearn, S. W.
 H. Welch, J. W.
 J. A. Wear, Treas.
 B. C. S. McAllister, Sec.
 W. P. Dulany, S. D.
 T. W. Roberson, J. D.
 A. B. Fly, Chaplain.
 U. M. Campbell, Steward and Tyler.

MASONIC CHIT CHAT.

☞ To the inquiry of Brother Armstrong, who writes us from Marion, La. and asks, if a candidate who does not believe in the historical portion of the scriptures, but who does believe in the "religion of Solomon"—by which we understand him to be an Israelite—is eligible for initiation? we answer, that his peculiar religious views are not to be regarded at all. It is sufficient, if he believes in the existence and providence of God, and possesses a fair moral character. We have so frequently given our opinion on this point, that we do not now deem it necessary to enlarge upon the subject.

☞ We understand that the *De Molay Encampment* has received an invitation to perform the escort duty at Newburyport on the 26th June next. The regalia of this Encampment, for its chaste and beautiful appearance, is not surpassed by that of any similar body. Should it consent to perform the escort duty, it will add much to the appearance of the procession.

The *De Molay Encampment of Knights Templars* held its first regular meeting for business, at the Masonic Temple, in this city, on Wednesday evening last. Its regular meetings will hereafter be on the 4th Wednesday in each month.

☞ A correspondent writes us from Claremont, N.H., that Hiram Lodge, at that place, is in a most flourishing condition. "It is one of the few in that State which remained unterrified during the 'dark age' of anti-masonry. It never lost a communication, and is now reaping the reward of its firmness and fidelity."

☞ We regret that we cannot give our respected correspondent at Barton, Ala. any encouragement as to obtaining the *first* vol. of the Magazine. We have some prospect of getting the *second* for him.

☞ The inquiry of our correspondent at Fitzwilliam, N. H. cannot conveniently be discussed in the Magazine.

☞ A correspondent, under date Syracuse, N. Y., March 19, writes as follows:

"The Order is in a flourishing condition in this section. A new Chapter was started in this city, a few days since, under favorable circumstances and we have considerable work on hand in this branch of the Order. Stated meeting, the Wednesday on or preceding the full moon in each month. Stated meetings of Syracuse Lodge, No. 102, on the first and third Thursdays of every month."

☞ We are informed that the celebration at Newburyport will take place on Tuesday the 26th June, the 24th falling on Sunday. This arrangement will be a great convenience for brethren living at a distance.

☞ The Boston Traveller publishes a letter from California, signed George W. Morrill, from which we make the following extract:

"I know where there is plenty of silver in the mountains. We found that when I was with the Indians. They took me prisoner, and I was with them nine months. At last I discovered that one of the chiefs was a Freemason, and he at once set me free. *I find that a great many of the Indian chiefs are Freemasons.* I was made a mason by the recommendation of an aged friend before I left Michigan. I left there when the war first commenced, and joined Col. Fremont's regiment.

We crossed the mountains, and I was taken by the Indians. I was released in consequence of being a Mason; and I would advise all who intend coming to this wild country, to be masons, *for they will find some true friends among the Indians.* The Indians hold masonry to be sacred—which it is."

☞ Br. Thomas C. Edwards is an authorized agent for the Magazine at Syracuse, N. Y.

☞ R. W. Br. Francis Richardson is the agent for this Magazine, at Toronto, Canada West.

EXPULSION.—We are requested by vote of Fredonia Lodge, No. 79, Fredonia, Ala. to give notice that *Simon B. Steere*, Surgeon Dentist by profession, and recently from Georgia, has been expelled by said Lodge from the privileges of masonry. Said Steere is a native of Rhode Island, where he may now live. The Lodges in that State will govern themselves accordingly.

THE
FREEMASONS'
MONTHLY MAGAZINE.

VOL. VIII.]

BOSTON, MAY 1, 1849.

[No. 7.]

MAY CANDIDATES WHO HAVE BEEN INITIATED IN ONE LODGE BE ADVANCED IN ANOTHER?

BR. MOORE :—I would solicit your opinion on the following case, which recently presented itself to my Lodge. A. residing at B., takes the degree of Entered Apprentice at C. A few weeks after this, a Lodge is organized at B. where A. still resides. To this Lodge at B., Br. A. applies to be passed and raised. The Master of the Lodge at C. contends that an Entered Apprentice cannot be admitted to the other degrees in another Lodge, without the *permission* of the Lodge in which he received the first degree—that that Lodge possesses the sole right of conferring them, which it *may* alienate, if it deems proper.

If the Master at B. has evidence of Br. A.'s initiation and of his worthiness of character, would he transcend any known law or established usage of Masonry, by conferring the other degrees, *without the permission* of the Lodge at C.

Yours, truly,

M.

There is no ancient regulation which would prohibit a candidate who has been initiated in one Lodge from receiving the second and third degrees in another Lodge. Formerly, this was a very common occurrence; and it is so at the present time, under the English and other foreign jurisdictions. In England, a candidate cannot, under any circumstances whatever, receive the second degree in less than one month from the day of his initiation, the Grand Master having no power to dispense with this regulation.* It is imperative and obligatory. The candidate on his initiation, receives a Certificate from the Lodge, and his name is forwarded to the Grand Secretary to be registered in the books of the Grand Lodge. If he have occasion to leave the country, or change his place of residence, within the month, he may, at any time thereafter, receive the remaining degrees in such Lodge, or Lodges, as shall best suit his convenience. But he is required to deposit the full amount of fees with his original application, and no part thereof is returned to him, if he fail to receive the whole

*A dispensing power has recently been given to the Pro. Grand Masters, in distant Provinces. It does not, however, meet with much favor in England.

of the degrees in proper time : nor, if he take the second and third elsewhere. His Certificate entitles him to all the degrees conferred in the Lodge in which he was initiated. If he cannot conveniently take them in regular course, he may receive them at a subsequent period ; and we are not aware that the time in this respect is limited.

It is manifest from the foregoing, that the Grand Lodge of England regards it as at least desirable, that a Brother should receive all the degrees in the Lodge to which he is first admitted ; and to this end it secures to the Lodge the full amount of fees for them,—adding thereto the registering fee. But it has no specific regulation prohibiting an initiate from being passed and raised in another Lodge.

A variety of practices prevail in this country. Under the jurisdiction of some of our Grand Lodges, the candidate is proposed and admitted to receive the first degree only. If he wish to proceed further, a new ballot is required, and, we believe, in some cases, a new proposition. Where this practice obtains, it would seem that the candidate is under no obligation to receive more degrees in any one Lodge than may suit his inclination. His admission to a superior degree is made independent of his admission to the prior degree.

The practice in Massachusetts, and in New England generally, is different, in some respects, from the foregoing. In this Commonwealth, the candidate applies at once for all the degrees conferred in the Lodge, and makes his deposit accordingly. *One* ballot only is taken. This admits him to the *three* degrees, which he may receive in *three* consecutive months ; if in the meantime nothing shall transpire to disqualify him for advancement.* Should occasion require his removal from the State, prior to the expiration of the constitutional time prescribed for conferring the degrees, the Master will usually obtain a Dispensation, and call a special meeting of the Lodge, for his convenience. If there be not time for this, a just proportion of the deposit is returned to him, accompanied with a recommendation from the Master and Wardens, in accordance with the following constitutional provision :—

“ No Entered Apprentice or Fellow-Craft, initiated or passed in any Lodge within the United States, shall be passed or raised in any Lodge under this jurisdiction, without the consent of the Master and Wardens of the Lodge in which he was first admitted, or a dispensation from the Grand Master.”

Such is the practice in Massachusetts. Under it, a candidate is admitted by a single ballot to the three degrees, and he is required to take the

*Any member of a subordinate Lodge may object to the initiation, passing, or raising of a candidate, at any time before the degree is conferred.—*Const. G. Lodge Mass.*

second and third degrees in the Lodge in which he was initiated, unless the Master and Wardens grant him permission to receive them elsewhere. We believe this to be the safest and most conservative practice.

In the case presented by our correspondent, if there be no local Grand Lodge regulation to the contrary, the Lodge at B. may receive A., without violating any general law of the Order; but it is not always either wise or proper to do that which is not clearly contrary to established law.

CONFERRING DEGREES IN COUNCILS R. AND S. MASTERS, AND ENCAMPMENTS OF K. T.

Jackson, Miss., March 24, 1849.

COMP. C. W. MOORE: * * * * * While troubling you, allow me to ask the following questions, which create some discussion and doubt, both in our Council of R. and S. M. and in the Encampment.

1st. What is the *correct number* of Companions authorised to confer the Royal Masters' or Select Masters' degree, and can either be properly conferred with a less number than the other? And

2d. If the number of nine or more, are present to ballot for and elect a candidate, can a less number than nine, after the ballot, confer either or both degrees, at the same or a future meeting?

3d. What are the lowest numbers that can properly confer the Red Cross and Knights Templars' degrees, in an Encampment duly organized and working under Charter? And can a less number confer the degrees, than are required to ballot for the candidate? Can five Sir Knights rightfully ballot for a candidate and confer on him (when elected by five only,) the Red Cross degree?

4th. Should not the *election or ballot* for all the Encampment degrees be holden in the Encampment, and by the constitutional number necessary to form an Encampment, or can a Council of Red Cross Knights ballot for, elect and confer the Red Cross degree on any one, without the action of the Encampment of Knights Templars first had, on the application of the candidate.

Some of the foregoing inquiries may be deemed in your city, in the midst of Masonic light, very useless, yet in the wilderness, we have not the means of information you possess, and freedom of opinion leads to difference of opinion in Masonry as in every thing else,—hence we desire your views, which to us will be authoritative as well as enlightening.

Respectfully and fraternally yours,

J. F. FOUTE,

Thrice Illustrious of Council, and M. E. Grand Commander of Encampment.

1. Neither the Royal nor Select Master's degree can properly be conferred, in an established Council, nor can such a body be properly opened, unless there be present at least *nine* members of the Order. In case, however, there is not a Council within seven leagues of a given point, it is competent for *three* qualified Brethren to confer these degrees.

Such were the regulations under which we received the degrees a quarter of a century ago, and which, so far as we are informed, still remain in force. The power to give them was invested in three Companions, at a

time when the degrees were not very generally cultivated, and when there were but few Councils in existence. It was then a matter of necessity; but that necessity does not now exist; at least not to any considerable extent. And as the practice is a loose one, tending to depreciate the character and importance of the degrees, we cannot but believe that it is now "more honored in the breach than in the observance."

2. There must be at least *nine* Brethren present when the ballot is taken; and there must also be that number present when the degree is conferred, with the exception above stated.

3. The Red Cross degree cannot be conferred unless there be present *five* members of the Order. *Seven* are necessary to open an Encampment of Knights Templars, in a *legal* manner; and that number may transact any business that can properly come before the body.* It is, however, competent for any Grand Encampment to authorize, by special warrant, *three* members of separate Commandaries, to form an Encampment and confer all the degrees appertaining to such bodies. This, however, is seldom done, and never but for the purpose of forming a new Encampment, in some remote part of the country, where the constitutional number of members cannot be had.

In the admission of candidates, the balloting should take place in the Templar's degree. This is the most correct, and indeed the only proper course of proceeding. It is not, however, always followed. Nor is it positively essential to legalize the work. A Council of Knights of the Red Cross may be legally opened, the candidate admitted, and the degree conferred, if there be *five* members present. But, as before intimated, it is not the most regular way of proceeding, though it may be sometimes justified by the necessity of the case. Whether there be a greater or less number of members present at the *making*, than were present at the balloting, is immaterial.

Although the practice is usually otherwise, our own opinion is, that when a candidate has been admitted in a Council of Red Cross Knights, there being but five members present, a new ballot should be taken on his application to receive the Templar's degree; because, *five* members cannot open an Encampment, and consequently cannot admit candidates for that and the appendant Order of Malta.

4. We notice nothing in the fourth inquiry of our correspondent, that is not met by the preceding answer.

**Eleven* is the constitutional number; but that number, though required for a full and complete organization, is not indispensably necessary for the legal transaction of business.

ROYAL AND SELECT MASTERS' DEGREES.

East Berkshire, Vl., March 27, 1849.

COMP. C. W. MOORE,—*Dear Sir:* In the mean time I feel anxious for your opinion on the following questions :

1. Have secular Chapters authority to organize Councils of Royal and Select Masters and confer those degrees?

2. Is every Royal Arch Mason entitled to them, as being a part of the Royal Arch degree?

3. Are they subject to fees?

4. For the government of a Council, should there be separate By-laws, from those of the Chapter?

Truly and fraternally yours,

SAMUEL S. BUTLER.

There is no branch of the Masonic Institution in such unutterable confusion, and in respect to which there is so much doubt and uncertainty entertained by our Brethren in all parts of the country, as that which embraces the degrees above named. There is now no uniformity in the management of them; but it is full time that the difficulty should be adjusted. They should be placed permanently under some jurisdiction, and that alone should have the exclusive control and government of them. As the matter now stands, they are conferred—1. In Massachusetts and some other States, under the authority of Grand Councils of the Order. 2. In Virginia, and, we believe, one or two other States, under the authority of the Grand Chapters. 3. In other States, they are given in subordinate Chapters, by authority of the General Grand Chapter. 4. In other States, again, as in South Carolina and Mississippi, they are conferred in Councils; working under the authority of the Southern Supreme Council 33d degree.

Here, then, are no less than four distinct governing bodies, each claiming jurisdiction over them. And the order in which they are conferred, is scarcely less confused and irregular. It would be far better that they should be thrown entirely aside, and treated as mere honorary or floating degrees, which any company might be at liberty to confer, (subject only to their own regulations,) than that they should remain in their present false position.

The only apparent difficulty in reducing the government of them to a uniform system, is to determine the way and manner of proceeding. But before any attempt can be made towards the attainment of this object, with a reasonable probability of success, all parties must first make up their minds to concede their individual wishes and prejudices and agree to abide by the decision of the majority. Without this, all effort will be in vain. With it, the matter may probably be adjusted in either of two ways. 1st. By surrendering all jurisdiction over them to the General G. Chapter, or, 2d. By placing them exclusively under the control of State Grand

Councils.* To the first, we are opposed, but will yield our objection, if the majority determine otherwise. But how can the latter be accomplished? We suggest, that some existing Grand Council open a correspondence with the proper authorities in every State in the Union, urging the matter upon their attention. In this way a knowledge of the opinions and wishes of all may be acquired. Then let the majority decide. But, to the inquiries of our correspondent.

1. "Secular," or subordinate Chapters, in States where there are no Grand Councils, may, being authorized by the Grand Chapter under which they work, confer the Royal and Select degrees. Chapters holding under the General Grand Chapter, may exercise the same privilege. The authority for this is derived from the General Grand Chapter.

2. A Royal Arch Mason has the same right to these degrees that a Master Mason has to the Royal Arch, and no other. He has no claim to them, "as being a part of the Royal Arch degree." He must be proposed, and may be admitted or rejected; as his Companions may determine on his fitness, or otherwise, to receive them.

3. When conferred in a Chapter, the fee is a subject of local regulation, either by the Chapter itself, or the Grand Chapter under whose authority it works.

4. For the government of Councils there should be by-laws separate from those of the Chapter. But a Chapter may incorporate in its own by-laws such regulations as may be required for its government in conferring the Royal and Select degrees. Nor is it necessary that a separate book of records should be kept. But in conferring these degrees, the members who have not received them must, of course, be excluded. The whole machinery is clumsy.

MAY LODGES BE ADJOURNED?

"THE duty of closing a Masonic Lodge is as imperative, and the ceremony as solemn as that of opening; nor should it ever be omitted through negligence, nor hurried over with haste; but every thing should be performed with order and precision, so that no Brother shall go away dissatisfied. From the very nature of our constitution, a Lodge cannot properly be adjourned. It must either be closed in due form, or the Brethren called off to refreshment. But an adjournment on motion, as in other societies, is unknown to our Order. The Master alone can dismiss the Brethren, and that dismissal must take place after a settled usage. In Grand Lodges, which meet for several days successively, the session is generally continued from day to day, by calling to refreshment at the termination of each day's sitting."—ANON.

*Or Grand Chapters, if thought best.

THE SOCIETY OF ILLUMINATI.

PERHAPS the most pitiful attempt ever made to injure the reputation of the Masonic Fraternity, was that, the object of which was to identify the association of Illuminati, which existed in Germany some time previous to the French revolution, with the Institution of Freemasonry. Yet, notwithstanding the great absurdity of the thing, there were people who, in 1787, did believe, or pretended to believe, that there was a connection and mutual understanding between the two associations; and there are people now, probably some among us, who would readily believe it, were they not apprehensive of being laughed at for their credulity.

The association of Illuminati was founded in 1775, by Dr. Adam Weishaupt, professor of canon law in the University of Ingolstadt, Germany. It was never of much consequence, and its fame is entirely posthumous. Its ostensible objects were, to introduce more enlightened ideas of government, to disseminate a knowledge of the sciences, and to promote the interests of virtue; all of which were very laudable, but clashing materially with the interests and limited views of the reigning powers. Its real object, however, was said to be to inculcate speculative opinions, equally hostile to the principles of sound religion and social order. Of this truth, we believe the authorities were fully satisfied: its suppression, therefore, was justifiable upon every principle of right and expediency. "Its constitution was illegal, and the opinions and practices of its members highly dangerous to civil and religious government." But its suppression nowise affected the Masonic Institution; whereas, had it been even a branch of that society, it would have shook the body to its basis; nor would its suppression have been so easily effected. Is proof at this late day wanted to disprove its connection with Freemasonry, we need only appeal to the written evidence discovered among the secret papers of its founder. "The great strength," says Weishaupt himself, "of our order, lies in its concealment. Let it never appear in any place in *its own name*; but always covered by *another name and another occupation*. *None is fitter than the lower degrees of Masonry*; the public is accustomed to it, expects little of it, and therefore takes little notice of it." In his *secret instructions* to the *Regent* of the association, he says: "It is very proper to make your inferiors believe, without telling them the *real state* of the case, that all other secret societies, *particularly that of Freemasonry*, are secretly directed by us."* Weishaupt was initiated into the mysteries of Freemasonry in the year 1777; *two years after* he had established his society. If no other proofs existed, this last *fact* would be sufficient to

*Vide Dr. Payson's Proofs of the existence, &c. of Illuminism.

neutralize all the efforts that have been made to combine the two associations, from Barruel and Robison; down to Morse. But we have the founders *own secret* instructions to disprove the allegations: he tells us in express terms, that he uses Freemasonry as a cloak to cover the iniquities of his own body; he instructs his Regent to make his *inferiors believe*, "*without telling them the real state of the case*," that all other secret societies are directed by them. The candid and liberal inquirer will not ask for further proof that Illuminism and Freemasonry are distinct associations. We proceed, therefore, with the history of the Institution.

Soon after the commencement of the French revolution, public attention was strongly fixed on the plan and objects of this association, though then it was *not in existence*; but its members were supposed to have been active in producing the peculiar temper and directing the political events of the times. At this period, the works of Barruel and Robison appeared, and were read with great interest and avidity: they were generally believed, and created an unusual excitement among the people. "It seems now, however, (says the Edinburgh Encyclopædia,) to be pretty generally acknowledged, that these, and other authors, were induced to ascribe to this Institution, an *extent* and an *influence*, which it really *never possessed*; and that, in particular, the secret machinations and wicked practices of the Illuminati were *excessively magnified* by the heated imaginations" of these men.

It is well known, continues the writer just quoted, that, since the period of the reformation, the various States and principalities of the German empire, were not more strictly defined by territorial limits, than by different professions of faith. Throughout those provinces that had adopted the new doctrines, a spirit of liberal inquiry was excited, which, if unobstructed by other causes, promised to prove highly beneficial to science, and to the interests of humanity; while, at the same time, the diffusion of useful knowledge and enlightened opinions was generally encouraged, in a greater or less degree, by the different governments. A sort of rivalry, indeed, took place among the several principalities, and each, according to its means, endeavored to surpass its neighbors in the number and splendor of its literary Institutions. In other States, on the other hand, which adhered to the Romish church, an opposite line of policy was pursued by the rulers. Afraid, it would seem, lest the light of science should dispel those ancient prejudices, upon which they conceived that the security of their civil and religious establishments principally depended, they endeavored to isolate themselves from their more enlightened neighbors, to exercise a species of *surveillance* over the intellects of their subjects, by means of edicts levelled against the commerce of literature, and to oppose

the antidote of ignorance to the contagion of knowledge ; to keep the sick from the uninfected, in a country whose inhabitants boasted one common origin, and spoke one common language, and possessed the means of frequent intercourse with each other. Some scattered rays of the surrounding light would easily penetrate the intervening gloom,—enough at least to show those upon whom they fell, the darkness in which they were placed, and to excite in them a desire for a more extensive prospect. In none of the provinces of Germany, was this interdiction of literature more strictly and oppressively exercised than in Bavaria, under the bigoted administration of the elector Charles Theodore ; and accordingly, it is precisely in this province that we find the natural result of such an obscure and barbarous policy. Men of enlightened minds could not fail to look with abhorrence upon regulations which were calculated to check the natural progress of knowledge, and would readily endeavor to concert the means of evading the existing laws. These means, however, could only be concerted in secret ; and to this single origin, we believe, the institution founded by Weishaupt, may truly be ascribed, however widely the conduct of its members may have afterwards deviated from the original object.

That the subversion of government and the advancement of particular religious sentiments were among the leading objects of a class of the Illuminati, is admitted ; yet the society does not seem to have had an extensive influence, nor does it appear to have possessed ramifications beyond the limits of Germany. “ Throughout the whole of that large empire it produced no extraordinary or permanent effects ; and a few years after the suppression of the order in 1787, it was nearly forgotten in the very country where it had boasted an ephemeral existence. It was chiefly on account of its supposed influence in producing the catastrophe of the French revolution, that the ashes of this short lived association were raised up from the charnel house of oblivion, and a degree of posthumous celebrity conferred upon its proceedings.” Its existence was of but *twelve years* standing ; and had it been of that nefarious character which Barruel has ascribed to it, it would not have existed that length of time. It was unquestionably designed as a political and religious engine, which, when matured, was designed to produce some very important results. But that it was in any manner connected with Masonry, is a pretension that carries its own refutation ; and we should not have touched upon the subject, could we have presumed that all our readers had had an opportunity to examine it for themselves. It is a charge often urged against the Institution by the craven and bigoted, and has gained some credence among those without the means of information necessary to a right understanding of the question.

THE LATE BROTHER GEORGE K. TEULON.

[From our Calcutta Correspondent.]

WORSHIPFUL SIR AND BR.: * * * * * Our late friend GEORGE K. TEULON, representative of the Grand Lodge of Texas, often expressed his regret that the Brethren of the East, were not in closer communication with their American Brethren. His sudden demise, prevented his wishes from being carried into effect. Most of the Brethren of his Lodge, being closely engaged in business, could not carry out his intentions. Sickness and death often break up our best designs in India.

Our late respected Brother was a personification of the active principles of Masonry. Wherever he could do good,—assist, improve or correct,—there he was laboring at the good work; with what success is still acknowledged. His endeavors, like those of all others engaged in the same cause, met with great and violent opposition—principally from prejudice, or jealousy.

In adjusting irregularities, (and they were not few,) his first labor was with the Red Cross Encampment—to do away with the irregularity of Brethren being admitted to that degree, who had not previously taken the Royal Arch.

Some Brethren had received that degree after taking the third. He put us to rights, and we labored steadily and successfully, notwithstanding the majority of the Brethren were against us. By firmness, we carried our point, and restored the Order to its purity, so that none but Royal Arch Masons could be admitted. Those who had received the degree before they had taken the Royal Arch degree, at the suggestion of Brother Teulon, were *headed*, and joined us. Still there were many who could not join us, as they had not the Royal Arch degree, and could not get it, the fees in the only Chapter here, being too high for the means of most of them.

This suggested a second Chapter in Calcutta; but the suggestion was not carried into effect until lately.

The accompanying correspondence will show you how far we have been successful, and the way and manner we have been used on account of this movement.*

As above mentioned, the first reform of our Brother Teulon, was the Red Cross Encampment. The greatest part of the duties fell upon him. I aided and assisted with heart and hand, and we were well supported by the members of Kilwinning Lodge, who had taken the Order, and all the Sir Knights who had joined the new Encampment. We progressed cheerfully, completed our work, and made a present to the Encampment of its banners, shields, &c. Our next work was the Templar's Encampment. In that we were also successful—completing the fittings up, in the same manner as we did in the Red Cross.

But in the midst of these active labors poor Brother Teulon died. He died in my house. You must recollect his extreme abstemious habits. He retained the same while with us. Shortly after coming here he was appointed to a situation in the General Post Office, where he had rooms assigned him to dwell in, for the

*This correspondence, (covering between sixty and seventy large manuscript pages,) we have not yet examined; but will do so at our earliest convenience.—[Editor.]

convenience of carrying on the duties of his situation of great trust and responsibility, had the confidence of his superior officers, and that of the Post Master General, (a gentleman of the first abilities and talent,) whose discernment enabled him to estimate the worth of our lamented Brother, and whose intention it was to promote him to a more important situation. His death alone prevented.

The first attack that he had was shortly after he entered upon his duties in the Post Office. He called upon me early in the morning, as was his custom. I observed he complained and that there was a marked change in his face. I at once applied our usual specific in such cases, which had the desired effect, and I made him remain with me for a few days, as he was very weak. He recovered rapidly, having all the conveniences of a large establishment. I warned him then, seeing how weak he was, to use a little wine, to assist in strengthening him. The total abstinence from all stimulants by Europeans in this trying climate, answers well enough, until a severe attack of sickness; then the prostration is so great and so rapid, that the sufferer often sinks before the remedy has power to act. Such is my experience of 18 years. After that attack, he did nicely for a time; usually had a visit from him in the morning or evening, or we met in the Lodge. He called upon me one evening to go to the Mark Lodge with him. I was one of his senior officers. He was complaining. I advised him not to go, as I was not well either. It was a sickly season. He did go, and when in the chair, about 9 o'clock, evening, he was observed to change color. Some of the Brethren recommended him to take a little spirits and water to settle the stomach. He would not, but continued getting worse and went to his rooms about 10 o'clock. The head medical officer, Dr. Pearson, a gentleman of great skill and ability, attended upon him. Towards morning, slight delirium set in, and he was constantly calling upon them to take him to Brother Cameron's. The doctor could not at first make out what he meant; but at about five in the morning, hearing him so constantly making the same request, and, not being aware that he was acquainted with me, he asked him if he meant me, and immediately had him carried in his palanquin to my house, where he arrived about six o'clock. The moment I saw him, I was aware there was little to hope for. He was then in what we call a collapsed state. No time was lost in applying every remedy that could be applied. He rallied considerably for an hour or two—Dr. Pearson, who was one of my own medical attendants, calling every half hour. All that skill could do, was done. He quietly and gently breathed his last, a few minutes before twelve o'clock.

In accordance with his last request, he was buried with Masonic honors. The Lodge opened in the usual manner in my house, and the first part of the Masonic service was read. He was then conveyed to the burying ground, where, after the Church Service, the remaining portion of our beautiful simple service was completed, when he was committed to his last narrow home. His head was placed there by one who, twelve months before, was a stranger to him; but who, in that short time, was proud to call him Brother, and give him a home in a foreign land. Such was the end of our excellent Brother.

Only a few days prior to his death, he had installed me into the office of High Priest. It struck me forcibly when at the head of his grave, I read over him the

funeral service. May I have no more such. All the brethren of Lodge Kilwinning in the East, attended, and several of the Grand Lodge Officers, in full clothing, and some from other Lodges.

Such was the end of our much respected Brother,—respected by that class of society who could justly appreciate his amiable and sterling qualities. The greater portion of his Masonic papers were lost by shipwreck, on their way home to his brother in London.

A few lines from you, to our brethren of Lodge Kilwinning in the East, would be highly prized. The many vessels now going and returning between Boston and Calcutta, will enable us to keep up a correspondence. Your Magazine I received regularly while Brother Teulon lived. It is much valued in Calcutta.

I have the honor to remain,

Yours Faithfully and Fraternally,

Oct. 12, 1848.

JOHN CAMERON.

REASONS FOR ATTENDANCE AT STATED MEETINGS OF THE LODGE.

NO. II.

BY REV. BROTHER ALBERT CASE.

ANOTHER consideration which should induce all members to attend the meetings of their Lodge as constantly and punctually as they can, and one too, which is of no little importance, is, for the purpose of forming a more intimate acquaintance with each other.

Among honest and true men, even, there exists a vast amount of prejudice, often times, towards each other, either from the antagonistical position they have held in some of the political or religious parties or operations of the day, the misrepresentations and slanders of enemies, or from looking at each other through the mists of prejudice and passion.

Now it is unquestionable, that it is only necessary to have all good men and true, of all parties and all creeds, become intimately acquainted with each other, so as to know the *real* motives, feelings and principles which control and regulate their conduct, to remove all the prejudice and ill-will that may exist between them, and make them prize and love each other as Brothers ought to do. It is ignorance of each other, which makes good men have feelings of dislike toward one another. This, a better acquaintance would remove. It is my firm conviction, that if all good men, of all the various parties and sects into which the world is divided, could become intimately acquainted with each other, so as to understand the motives, feelings and principles which actuate them, we should seldom if ever find two such men enemies to each other. I am well persuaded, if such an event could be brought about, an everlasting end would be put to enmity and ill-will between good and true men the world over, and they would every where, come to regard one another's conduct, which they might not approve, with that charity, which the frailties of a common humanity demand, and that "thinketh no evil."

It is one of the objects of the Institution of Freemasonry, to secure, as far as may be, a practical realization of such a state of things. It aims to bring together honest and true men of the most discordant opinions upon other subjects, on a common level, as equals and Brothers, and to make them regard and treat each other as such. It aims to do this, by making them better acquainted with

each other's views, feelings, principles and characters. And Lodge-meetings are the medium through which the commencement of this work is effected. Indeed, I have sometimes thought, the Lodge-room was the grand revealer of character; for what Mason but what has often learned more of men's *real* dispositions and principles, in the Lodge, during a few sessions, than by months of acquaintance out in the world? Here they are masked;—*but there, in the Lodge, the mask is stripped off, and they exhibit themselves as they really are.*

Is it not important then, that every Brother attend his Lodge-meeting as frequently as he can consistently with his other duties? It is so, if he is, as he ought to be, *a good and true man.* If he is not such a man; but is unkind, ungenerous, unprincipled and malicious;—low, vulgar, selfish and unfaithful in his intercourse with his fellow-men, the less he is known, the better it will be for him. To have the good and true become intimately acquainted with his character, is to secure their condemnation—it is to make him more disagreeable and odious in their sight.

EDUCATION.—MASONIC SEMINARIES.

BY BR. J. M. LOVEJOY, ESQ.

[We heartily recommend the following spirited and eloquent remarks on the subject of providing the means of education for the indigent orphans of deceased members of the Masonic Institution, to the attention of our readers. They were delivered before the Grand Lodge of North Carolina, at its annual communication in December last.]

This subject has been discussed for years, and able men have given it their talents, their time, and their anxious consideration. Consequently, I expect not to enlighten this body, in regard to the utility of this Institution, or the importance of education. But lest I should seem to have given myself to idleness, because acting with many, or to entertain the idea that numbers lessen the weight of individual responsibility, I am determined, for once, to forget the reluctance which forbids me to speak in public, and seize this subject with my whole soul. Numbers diminish not the weight of individual responsibility: the laws of nature and of man refute the idea. Nature has no such page in her book: the leaves, the flowers, the insects, the birds and the very rocks, which hold the earth together, declare it false. When the ant turns sluggard and basks itself in the sun, and when the bee ceases to labor, because there are many; when the leaf hushes its whispers, because the forest is singing to the evening breeze; and the rocks fly from their places and tear the earth asunder; when the evening star goes back into the chambers of night, because millions are rolling round the throne of the Eternal; when the planets dash off from their orbits and leave the sun solitary in the midst of heaven: then, and not till then, will nature teach this lesson. When shall we act with energy? shall we wait six months, a year, or two years? shall we wait until those we wish to benefit have passed the age of instruction, and the stern majesty of the world bids them take their places among the ranks of men?

Bright and lovely are the paths of youth, when education opens its store-house of knowledge before them, and nature pours into the mind her floods of light. But hard, hard is the lot of the uneducated, and desolate the road which they travel: it leads through pleasant landscapes, and flowery fields, but they see not, know not of the surpassing beauty which surrounds them. The temple of Science shines afar, but Ignorance, like the dragon of the Hesperides, crouches before them, and forbids their entrance. Among the multitudes who are journeying in ignorance to oblivion, there are minds, many minds, which, if favored by a different destiny, would shine like the sun of the morning through all coming

time. Take from thence that boy with the flashing eye and the lofty brow, but whose cheek is paled by adversity, as if blasted by the lightning in its fall from heaven: Take him, lead him up to the temple of Science, and educate him there. Let him sit at the feet of Wisdom, while she pours into his mind the soul of eloquence, poetry and philosophy, and the lore of ancient men. Does he sit in his place listless and gaping while she speaks of the wonders of nature, and the grand conceptions which formed them? He catches every sound, his ear drinks in every word, and his mind expands like the flower, at the touch of the morning sun beam. He grows great by intelligence, and strong for action. You see no more the lonely boy: he converses with nature, and worlds are his companions. He looks out upon the Universe, and lo, how changed! the gloom which hung over the landscape is gone. It appears no more a dreary wilderness, but the garden of the Almighty. Every leaf, bud and flower, glow with the spirit of the Creator. The air, the earth, the floods, sing and talk to him of God. He hears his voice in the breeze and in the storm. The morning, the noon, the evening, darkness and night's flaming vault open to him sources of infinite thought, of wonder, of awe and admiration. He goes into the world, with its disguise and malice and deep intrigue; he meets it with a soul of truth braced to virtue and patriotism. No more will it push him down the pale paths of poverty and ignorance; he looks the giant in the face, puts the hand upon his shoulder and bids him move at his will. He is the ruler of men and the controller of the destinies of his nation. Does he find her in desolation, oppressed by foes and torn by faction? He collects her scattered children and leads them forth to victory. He throws himself into the storms of revolution: the angry sea is stilled and the waves roll back to their resting place. He hushes the clamor of raging tongues, and quenches the fires of tempestuous passion, blown into fury by destruction's wing! This is no picture of the imagination: Such men have been, are, and will be. I have drawn an image, which, in most respects, resembles the great statesman of this age, whose star is in the West and shall shine there forever. Consult the pages of history, and it will tell you with a stern, impartial tongue, that the benefactors of the world have been born among those whose homes are far, far away from the comforts, the luxuries and magnificence of wealth.

Look upon the map of ancient times, and cast your eye upon the spot where flourished the Republic of Greece. How beautiful and bright she stands among the savage States which surround her! She walked, the queen of nations, and her glory is like the light of the morning, when she shakes her kirtle upon the heavens and strews her pathway with jewels. Who toiled at the task of raising her to greatness, of establishing liberty, diffusing national prosperity, and bringing the arts to such perfection that the authors of those deeds appear vastly superior to the gods which their imaginations created and endowed with superhuman agencies? Did wealth and grandeur do these things? Did Princes wring from the brains of majesty those wonderful productions which have astonished the world? What care they for such idle dreams? They love the flash of the diadem, the iron rule, the splendor of gold, and the pomp of power.

Will this body adjourn, without maturing any plan for founding this Seminary? Will it throw this business forward into the future, without any form or shape, as an idle speculation, and a visionary dream, to be taken up and discussed when time and circumstances afford a favorable opportunity? Nothing is gained by procrastination. Has it profited you any thing? A proposition so simple does not require years for discussion, no deeply laid plan, no far reaching understanding to establish its truth. Masons perfectly agree in regard to the necessity and utility of this seminary: hence, no time is required to hush opposition and conciliate factions. It is unwise to consult time when we have an immediate duty to perform. Time mocks the sluggard, and laughs at his drowsy dreams. Time! What time has man? The past is eternity's, the present may be man's, but the morrow is God's. Time cares not to consult with man. He has work of his own, and is busy with both hands. See how his savage scythe gathers the swathes of life, and launches them backward into the abyss. Time consults only

with Death, as he brings the nations to his footstool and hurries the universe to eternity. While he gives counsel he kills. Who dares step by the side of Time and whisper in his ear a matter of business, lest he slay the intruder before the advice is given? Time stops not to talk and parley with man. Will you pursue him, seize him by the button hole, and bid him listen to your plans? He is swift of foot, and he walks the future with a rapid gate. Ye measure his steps by the dial's points, and think to catch him at the beat of seconds, but the leaps of the lightning and the speed of thought are the only things which measure time.

It may be said that the destitute of our Order are educated. But how, I ask? Are they educated as a Mason, who has the means, wishes to educate and does educate his own children? They are, perhaps, sent to school one year, two months another year, three another, two again, and thus ends their instruction. No child ever was or can be thus educated. I consider education to be that discipline of the moral and intellectual faculties which fits an individual to discharge any duty which society imposes upon its members. Doubtless this Fraternity has some children growing up in perfect ignorance, without even a knowledge of the Bible. May the Father of mercies save and protect the poor ignorant children in the desert which stretches before! Has it come to this? Shall it be said that the Masons of North Carolina will suffer any child who has claims upon them to grow up without a knowledge of the Bible? The Bible! What is the Bible? The voice of God, the philosophy of creation, the fountain of all wisdom, the source of all good; the pivot on which swings the needle of hope, that points the earth-born heavenward; the wing of the imagination, which lifts it up with great thoughts like the pinions of a strong eagle; the mine from which are wrought the gems that twinkle on the brow of immortal Poesy; the bold, bright truth which the naked soul seizes and invests itself with, as with the garment of an angel; a diamond cut out from the throne of God, and placed upon the front of a dark world, to light its wayward steps to eternity.

I have been often asked the question, "what will the poor of our Order do if educated, when they become men?" What will they do, if uneducated, when they become men? But the uneducated never become men; the ignorant are always children—children are they in respect of the works of God and the creations of mind. But what do the educated poor? They do all that is done. They become great lawyers, great architects, great painters, great mechanics, great statesmen, great poets, great philosophers, aye great in every thing. Poverty tells her children, when educated they are rich. She still stands before them in her rags, but her eye is full of energy and fire. Her arm is still gaunt, but has the strength of a Titan's to rend the barriers which impede the course of her sons to fame and power. She is no longer like an angel of death, cold and shivering as the North wind, but is rather a good spirit, and teaches her children a thousand things. She points them to the wealth and treasure of the world, and bids them reach forth the hand and take it. Poverty, when her children are educated, shows them many things. She learns them how to cut mountains into beautiful columns and to fashion the rude rocks into magnificent temples, that they may tell the grandeur of nations to distant times. She has shown them how to pen up fire and water in ribs of steel, which speed the commerce of States over the globe, and how to take hold of lightning, and chain our thoughts to its car. Poverty teaches her educated children many things. She points them back through pre-existent time, and shows them the mighty men and demigods of old; that they were poor, yet nevertheless formed savage hordes into civilized and gigantic States, became the lords of song, of eloquence and philosophy, and thus won their way to immortality. She points them to the great men of modern date, to Shakespear, Napoleon, Milton and Washington, the four giants of thought and action, who have written their names in letters of fire upon the black wing of time; and says that they were poor. She shows them Washington, traversing forests and wading through swamps, a surveyor of land in his early manhood. But she shows him in a different picture, struggling with that monster and terrible thing, called a tyrant, wrenching his hand from the throat of Liberty and placing his broad, brave bosom between her

and her tormentor; lifting up a State which had fallen, wasted and bleeding, and placing her feet upon a foundation so strong and deep that she has grown up the glory and wonder of the world. But I have not time to tell all the educated poor have done and can do. They teach all our schools, fill all our colleges with professors, and our churches with the ministers of God. They build all our towns and villages, all our vessels of commerce, and navies of war. But what does Wealth? Nothing, nothing at all; she stands with her arms folded upon her bosom, tricked out in her jewelry and golden petticoats, and looks on to see Poverty work. But she pours into the lap of Poverty her gold, surrenders her possessions, gives up her houses and her lands and her golden petticoats also. How does Poverty serve her uneducated children? She stands before them, stern and terrible, she will give them no aid, no comfort, no cheer. She pushes them into every hole and every ditch: she plucks their rags, and tells them that the North wind is stormy and fierce, and cold, and that no body cares. She talks to them all day of want, of hunger and famine, and haunts their pillow at night; she tells them of grog shops, of rum and of crime, and makes them believe that the very Devil is their best friend. Thus talks Poverty in two ways. Thus talks Poverty with her double face and Janus mouths, and she tells you educate your children, and I will lift them up to fame, and power, and distinction. But leave them uneducated, and I will crush them and crowd them down to ruin.

It is essentially necessary that republics should be intelligent. For if oppression makes republics, ignorance makes monarchies. An ignorant republic is an uncaged tiger, and falls into the pit which ambition digs. An oppressed nation is the tiger caged, which having learned its strength, rends the bolts and tears its master. An ignorant people will support no government, whatever be its character. An intelligent nation never were enslaved, nor can they be, and will submit to any just and equitable government, rather than endure the torments of anarchy and misrule. The multitudes of Europe were never intelligent; consequently they have been oppressed and enslaved for centuries. Rulers have wielded the sceptre of cruelty, despised the people, neglected education, and driven them forth hungry and naked.

Oh how the poor miserable multitude have suffered! What have they not endured? what wrongs, what poverty, what ignorance, what tyranny, what horrid despotism? Loaded with taxes, starving for bread, freezing from cold, goaded and tormented by that Promethian vulture, the rapacity of the law, they are driven to fury, shivering with rage, drunk with passion, and mad with grief. But they have learned their strength; and the vengeance of ages rises up like night, and covers the land with darkness. Rebellion lifts its head, War mounts its iron chariot, the nations go forth to battle, the thrones of Europe are shaken,—and the proud old monarchies which sit in the shadow of ages are tottering, leaning, rushing headlong. The cries of suffering have ascended to heaven, and the Almighty hath sent forth the Angel, to pour out the vials of his anger, to smite, and to kill, until Justice and Equity sit in their places and the nations are ruled in righteousness. Thus the governors of the world are punished when they neglect the decrees of Providence, and steel their hearts to mercy. And the very instruments upon which they rest for security turn to darts and daggers, to pierce and destroy them. For Heaven and Earth have sworn, that if a ruler rests the stability of his government upon the stupidity, and ignorance of the people, and forms a breast-plate of defence from such materials, it shall grow into a robe of fire, and like the fabled cloak of Dejantra, wrap itself around, adhere and burn, until it destroys the monster who wears it. How awful is the vengeance of nations, and how bitter the vials of popular fury, when poured upon the head of kings!

Ye monarchs, ye haughty despots and gloomy tyrants! ye have rode the world in war's thunder march, and buckled the nations to the car of tyranny and the yoke of ignorance, but the vice, and crime, and stupidity, which ye planted, covered with the ashes of cities, and watered with the blood of men, sprung up the teeth of lions, and the fangs of serpents, which sting your hearts, and rend your vitals. Ye monarchs and rulers of men! how lonely sits the soul in its house of

clay, where ye have locked out the light of heaven, and left it by itself in desolation and darkness, to listen to the wants and cries of the body, the taunts of pride, and the scorn of power? and thus in darkness and in chains, ye think to bridle it with the bit of horses, and lash it to subjection with whips of scorpions. But the angry soul will not be bridled; in its enraged energies, it becomes a fiend, the destroyer and avenger, the Medea of the myth and the fable, the rider of the chariot with the winged dragons, over burning palaces and ruined thrones. Such were they who desolated revolutionary France, wrung her bosom, tore out her heart, and threw it bleeding to the earth. But let me not speak of the French revolution. Who can picture it? Who can describe the horrors of that day, when "France got drunk with blood to vomit crime?" Does the poet think he can do it, because he dips his pen in the sun beam, and writes with the point of a diamond, because he can seize upon the arts and subtleties of language, and bid his imagination summon shapes from hell? Such monstrous facts rise from the earth, as scarce the imagination, and the man of fancy is all earth again.

The historian sits down, and writes of the shock of armies, the rage of battle, of cities steeped in crime and red with blood; of the assassin, in the bed-chamber of mothers at midnight, of the knife, the plunge and the hush of death: And then, as if wearied with the details of desolation and cruelty, he cries, who can paint the horrors of that day, when lust, revenge, hatred, ambition and all the savage passions, which haunt the breast, swarmed from the heart and assumed the shape of monsters, which struck down the people, with the poinard and battle axe, until the war god of modern Europe put the bit of destiny in the jaws of France, and turned her tremendous energies against the world? From whence, will learn the rulers of men, that ignorance and tyranny invigorate, ruin and annihilate nations? Let the past speak to the present. Come forth ye extinct nations, and tell to the present, the cause of your ruin! Come forth, ye old empires of Asia, from the hover of oblivion's wing, and swear to the rulers of men; swear by the silence of the desert, where ye once flourished, that the eye of the owl glistens where stood the throne and blazed the diadem; and the hyena chafes his shoulder upon the column where leaned the queens of monarchs, because princes swayed the sceptre of sin, and hampered the people with oppression and ignorance, so that ye were swept away, by the tide of invasion, like dust before the whirlwind. Savage nations cannot be enslaved, because their habitations change like the sands of Africa. They say to tyrants erect your throne and post your janizaries upon the spot where smoke the ashes of our last night's encampment. Our possessions are in the strength of the war horse, the speed of the arrow, the winds are our companions, and the desert our home. Prudence, caution, endurance and power in battle, are the qualities which give distinction, and Nature tells them, if they cultivate these, they obey the laws, which she imposes upon their condition in life, and shall live free and independent in the wilderness which she has made their dwelling place. Civilized nations inhabit countries with fixed boundaries. If the people are intelligent, they strangle tyranny in the cradle; and say to foreign foes, our school houses are our forts, and our walls the hearts of brave men. The arts of education, and the power of intellect, are the qualities which confer distinction: and Nature says to them cultivate these and you obey the laws which I impose upon your condition in life, and shall live independent at home, and respected abroad. The great republic of North America, is the only country on the face of the globe of this kind. But when the few walk in the light of education, and the multitude in darkness, Avarice, Cupidity, and Ambition, sit down with the former, to play the game of life, with poor, blind, erring Ignorance. In this contest education and intellect, and not the strong arm, win the victory. The game goes on, continues for years; Ignorance loses, is stripped of every thing, and goes away and lies down upon her bed of straw, miserable, exhausted, and naked. Her sons die with hunger, are seized, and driven away before her face to whet the sword, grind the axe, and forge the chains of tyranny, which now spread over the land a gloom heavy and deep—fills it with

bayonets and taxes, and gains strength and size, until despotism rises up, dark as ever, and cruel as the sea. It grasps the reins of power and keeps them; braces its enormous feet, with the boots of battle, holds in its hand the hungry sword, and sports with life and death, like school boys mowing thistles down. No imagination, however swift in flight or collected in energy, can draw a picture, which shall show upon the canvass all the atrocious features of despotism. The governments of Europe, with but one or two exceptions, are of the above description. And now, after the nations of Europe have suffered so much, and endured so long, who says they are wrong in their terrific and mighty anger? I do not. Nor do I say they are right: let God judge the people and their rulers. I only ask, who shall quiet them? Can ye chain the hurricane? or stay the thunder-bolt with your hand? and who shall stay the starving, untaught millions in their hour of vengeance, when they put on the armor of ruin, and harness the seeds of destruction? I wish the nations might gain their freedom, without the effusion of blood. But the price of liberty is blood. And is this wonderful? All excellence is dearly purchased. The soul was bought from sin, not by human blood, but by that which flowed from immortal veins. If the rulers of men who act the tyrant, will learn in no other manner, let the scourge of experience teach them, that ignorance and oppression are plants that twine together, embody and grow the upas, which poisons the people, until struck by the lightning of revolution and anarchy, it burns to cinders, and moulders to ashes, from which soars the eagle, the bird of republica, with his bolts of thunder and eye of power.

Those who are endeavoring to change the face of society, and to establish civil liberty in Europe, are editors, poets, orators and philosophers. In the first rank are the editors. Many of them have risen from the people, and their hearts and sympathies are with those, with whom they have endured wrong, and suffered adversity. Many of them have wrought at the type, and the wheel, and have seen sorrowful and bitter days. They unroll their sheets to the people, and show them the solemn lies, by which they have been cheated, and the foul wrongs which have been done them. They rend the veil, which hides the vast and gloomy despotisms, and shows the deformity and wickedness which surround the throne. Their keen intellects are swift to pierce the counsels of mysterious cabinets, and to hunt out tyranny in its most secret places. Philosophers bring their massive intellects, and metaphysical machinery into the field, and weave a web in which tyrants get entangled and are choked to death. Poets send from the prison and the garret their bolts also, which "fall in fiery shafts, and are gathered up by the multitude, and hurled at the crowns of kings." I believe that revolution will march onward, until the people roll back the tide of despotism, and the eagle flag floats on the bulwarks of Europe: For the hearts of great nations are beginning to beat with the strong bounding blood of Liberty's pulse. They will no longer listen to the voice of kings; and therefore the shocks of the earthquake must continue, for the grasp of the sceptre will only yield to the wrench of armies; nor will the roots of thrones give way but to the strokes of the battle axe, and the crush of cannon. Our own glorious republic! who can think of its origin and moral influence upon mankind, without emotions of deep, deep, gratitude to him who planted and has watched over it, and raised it so high, that its splendor fills the universe? It shines far away over the waters, into the dark prison house of the East, where the nations work by its light, while filing the chain and drawing the bolt; and glows into the windows of the palaces of kings, blinding the eye of tyranny, and blazing with such effulgent brightness, that the light of thrones, and the diamond work of crowns, emit a pale and ghastly glare. While such horrid shapes stand out upon the wall, that the hounds of war, who crouch at the feet of tyrants, and hem them in with steel, are frightened from their places, and become the first to point the shaft, and wing the balls, which hiss and whistle through the nests of those hornets, who have despoiled the industrious, and driven them forth to the winter and the storm. Our own great republic! with its millions of intelligent freemen, its president, and thirty governors, the sun and the stars, which reflect the majesty of the nation and the glory of the

States, may it stand forever and the light of its countenance grow brighter and brighter, like an unextinguishable fire! And may earth's swarming multitudes join her song of thanksgiving to the King of nations, while the despotisms of Europe and the barbarian monarchies of Asia are the dust of the past, to be stirred but by the rake of the historian, or ransacked by the imagination, "to point a moral, or adorn a tale."

THE CHARACTER OF MASONRY.

[From the opening address of the M. W. Br. WILLIAM F. COLLINS, Esq., delivered before the Grand Lodge of North Carolina, at its annual communication, in December last.]

Speculative Masonry may properly be said to embrace the whole system of ethics and religion, and the first lessons it inculcates upon its disciples, is to be good men and true. These obligations morally recommend, and religion powerfully suggests, a thorough and effectual knowledge of the principles inculcated by our Order. By the use of the symbols and implements, which are the appropriate characteristics displayed to the view of the operative, we have a sublime moral spectacle conveyed to our minds as speculative Masons; for instance, the Square, the Level and Plumb are presented before us, as having their appropriate lessons of virtue and morality, so practically useful in the regulation and government of our hearts as Masons, in all our transactions connected with our fellow-creatures—whilst the sanctuary of the Lodge, which is unexposed to the rude gaze of public inspection, leads us to the acknowledgment of a great first cause, by contemplating its speculative character. It also impresses the mind with convictions of the existence of a God, and our accountability to HIM, and serves to teach us, that we are to pursue such measures, and advocate such principles, as are calculated to promote our own, as well as the happiness of others. No interested motives, no jealous feelings, no sentiments of pride, or distinctions of party, are ever admitted to disturb our tranquil and social conventions. In the Lodge we are taught that it should be our steady purpose, to stay the growth of every contending passion, and dispel from our bosoms every feeling and sentiment, which has other objects in view, than to suppress every improper temper, and quiet the malignity of resentment. There exists that intimate connection between the human family, that it is essential to the well being of society that man's conduct should be marked by these principles, and without their existence, such as brotherly love, relief and truth, man would become the enemy of his own offspring; and the human heart would be filled with every mischievous purpose; and life itself would become a scene of wretchedness and misery. But whenever we find human conduct controlled by kind principles, then may it be properly said, that life is but the foretaste of those greater joys reserved in Heaven. Suffice it for me to say, then my Brethren, that Brotherly Love, Relief and Truth are the tenets of our profession; and in this our own happy government, where man is the equal of man, and liberty so emphatically enjoyed, where civil and religious rights are so sacredly protected, the cause of philanthropy must flourish, and true benevolence cannot fail to receive support and encouragement.

"The great object of our Institution is to extend the sphere of human happiness, and better the condition of human society." Then it is our duty, Brethren, to give aid in clothing the naked, feeding the hungry, and extending protection and giving shelter to the houseless stranger. These are lessons of virtue and benevolence taught at our sacred altars, and the great objects to be attained by Freemasonry; but a cold and heartless world have attributed different motives to us, based upon the actions and conduct of some who render themselves unworthy the name of free and accepted Masons. Our associations have been charged as being marked for having men among us distinguished for their intemperance and general laxity of character; but I trust that the day has now dawned upon

Masonry, when these epithets cannot be properly and faithfully applied; and I trust the day is not distant when we shall be able to point to the externals of Masonry as presenting an exemplified display of those principles so forcibly inculcated in our Lodge rooms.

It is a source of great gratulation that I have it in my power to say, so far as our Grand Lodge is concerned, that ardent spirits have been rejected from our associations, notwithstanding my Brethren we cannot deny but we have had our gates crowded in some instances by those who are justly chargeable as being "loose in morals and manners vain." But I insist that the character of our Institution should not suffer on account of those who have prostituted and forgotten their obligations to our society, the object of which is the success of human happiness. Not admitting some have fallen by the way, and forgotten those lessons of wisdom and the pure principles inculcated by our Order, it only proves the fact, that man is not what his great pattern designed he should be. One thing is certain, that by becoming Masons we are not made the less capable of disseminating pure and holy principles, which lessons are taught us in speculative Masonry. The use of baneful *refreshments*, I confess, in days past, has cast its stain upon the pure character of Masonry; but from the example set by this Lodge, we are encouraged to hope that if the day has not already arrived, it soon will appear when our Order will give conclusive evidence, and demonstrate to the world, that drunkenness has no fellowship with the pure Masonic character, which evil may at this day be considered and viewed as the great sin of the world; and it imposes itself upon us most solemnly as Masons having that respect for ourselves and the good of our fellows, identified with the prosperity and fair fame of our beloved Order, to unite together in removing this evil, and staying the hand of its desolation.

PRACTICE AND DISCIPLINE.

[From the report of the Committee on Foreign Correspondence, made to and adopted by the Grand Lodge of Vermont, at its last annual communication.]

Physical Qualifications of Candidates. The Grand Lodge of Florida held its annual communication in the city of Tallahassee, on the 10th of January, 1848, and in her proceedings we find a luminous and able report, presented by the Committee on Foreign Correspondence, reviewing the proceedings of the several Grand Lodges, and discussing with great ability many subjects of deep interest to the Fraternity, among them is that of *Mental or Physical Deformity*—the committee say "that about thirteen Grand Lodges in the United States including Florida, have by Resolutions or Articles of their Constitution, adopted the rule as laid down by the Grand Lodge of Kentucky," "that when the *deformity* of the candidate is not such as to prevent him from being *instructed* in the Mysteries of the Craft, the admission will not be an infringement of the ancient landmarks, but will be perfectly consistent with the spirit of Freemasonry." Vermont has ever acted on the principles here laid down.*

Religious Tests. The Grand Lodge of Vermont at their last annual communication passed their censure upon the Grand York Masonic Lodge in Berlin, for excluding Jews from the privileges of Masonry, and they condemn as unmasonic the introduction of any tests of a sectarian character—the only faith required of a candidate is a belief and trust in *God*, without this, no obligation would be binding on him; *creeds* and *set articles of faith* are of human invention, and belong not to Masonry.

*We believe the Grand Lodge of Florida has rescinded its former vote on this subject.—
EDITOR.

Does Expulsion from a R. A. Chapter or Encampment necessarily Expel from a Blue Lodge? We believe not—here are three distinct bodies, a Chapter, an Encampment and a Blue Lodge, and each governed by its own known constitution and laws; the latter not being amenable to the former, the act of expulsion would be of no binding force,—we therefore think that a member of a Blue Lodge can only be expelled by a Lodge to which he belongs, such has heretofore been the action of Vermont in her Masonic bodies.

The Right of a Subordinate Lodge to Try its Master. “We believe it is well settled by nearly every Grand Lodge in the United States, that agreeable to Masonic law, the power of a Master in his Lodge is absolute. He is the supreme arbiter of all questions of order, so far as the meeting is concerned, nor can any appeal be made from his decision to that of the Lodge. He is amenable for his conduct to the Grand Lodge alone, and to that body must every complaint against him be made. For no misdemeanor, however great, can he be tried by his Lodge, for as no one has a right to preside there in his presence except himself, it would be absurd to suppose that he could sit as the judge in his own case.” Vermont adheres to the doctrine here laid down, that a Master of a Lodge is only amenable to the Grand Lodge, and that he cannot be tried by a subordinate Lodge.

The Exclusion of Entered Apprentices and Fellow Crafts, from Funeral Processions. In the processions for Dedications and laying Corner Stones, Entered Apprentices and Fellow Crafts may be present and take the place assigned them, but as none but Master Masons can be buried with Masonic honors, so none but Master Masons can be permitted to join the procession.

General Grand Lodge. The formation of a General Grand Lodge meets the approbation of the Grand Lodge of Vermont, the subject is ably discussed by the Grand Lodge of Florida, in the report of their committee on foreign correspondence, and they recommend the creation of such a body,—we have given very briefly some of our views on this point in connection with the notice taken of the proceedings of the Grand Lodge of Maryland.

The Right to Tax Unaffiliated Members. We find some of our sister Grand Lodges have adopted stringent measures concerning non-contributing Masons not members of Lodges, and the subject has led to discussion and action in several Lodges,—in some sections, requiring an annual tax to be paid by all Masons within their jurisdiction on pain of suspension or expulsion; your committee doubts whether on refusal of a Mason to comply with said requisition, the Lodge have the power to enforce their edicts without a hearing and trial, and we think too much legislation might tend to alienate the affections of a Brother, who for reasons best known to himself, withdraws his attendance upon our meetings, without renouncing the principles of Masonry.

ENCAMPMENTS IN PENNSYLVANIA.

Pittsburgh, Pa., March 8, 1849.

To all Knights Templars and Knights of Malta of the Order of St. John of Jerusalem, and all true and courteous Sir Knights, wherever dispersed throughout the world, Greeting:

Be it known unto you, that, on the 6th inst., at a stated meeting of “Pittsburgh Encampment, No. 1,” (working in Pittsburgh, Pa., under a charter granted by the G. G. Encampment of the U. S. A.), the M. E. G. C. gave information of the existence in Philadelphia, Pa., of a clandestine body of men, styling themselves “Encampment of Knight Templars and the appendant Orders,” working under, what they claim to be, a revived Charter, of an Encampment legally constituted many years ago by the then Grand Encampment of Pennsylvania. This latter body was organized in 1814, by Delegates from the States of New York,

Pennsylvania, Delaware and Maryland, but has been extinct for many years, while the subordinate one (which is now pretended to be resuscitated) had ceased to labor for the last 20 or 25 years, and is therefore condemned as an *illegal body* by the Constitution and By-laws of the Grand Encampment to which it originally owed its existence. Sections 9th and 18th of the By-laws, Rules and Regulations aforesaid, provide that "if any subordinate Encampment shall cease to meet for the space of one year, its warrant shall be forfeited." The creature and creator both being dead we cannot conceive of any power competent to resuscitate either, and in view of these circumstances it was unanimously,

Resolved, by Pittsburgh Encampment No. 1, (the only legally constituted one in this Commonwealth,) that the M. E. G. C. and Recorder address circulars to all Regular Encampments in the U. S. and the Canadas, giving the facts of the case and cautioning the Sir Knights against visiting the said illegal Association, or holding fellowship with any one hailing therefrom.

With our best wishes for the prosperity and purity of the Order, we are,

Fraternally and truly yours,

M. E. SIR A. McCAMMON, G. C.

Sir A. G. REINHART, Recorder.

PRACTICAL ADVICE TO LODGES.

[From the Encyclical letter of the Grand Officers of the Grand Lodge of South Carolina, to the subordinate Lodges of that State.]

ADMISSION OF CANDIDATES.

Brethren, let it always be remembered, that in balloting for a candidate, each Lodge is acting not for itself alone, but for the whole Order at large. It is not simply admitting a new associate into its own narrow circle, but is introducing a Brother to the great Masonic family, whose virtuous or vicious conduct will affect the Institution in all parts of the world, for good or evil. Let no Brother then forget, that it is as sacred a duty to reject the worthless as it is to receive the worthy.

CONDUCT OF MEMBERS.

The conduct of your members requires also constant supervision. A Mason must obey the moral law, and his conduct must be such as not only to do credit to himself, but reflect a portion of that credit upon the Lodge and the Fraternity of which he is a part. The more faithful he is to his duties as a man, a citizen and a neighbor, the more will he exalt the reputation of that Institution of which he is a worthy member. But on the contrary, if forgetful of the lessons of morality and virtue which are taught within the Lodge, he degrades himself by the constant practice of immorality, the degradation falls not on him alone, but on all those who have given him the right hand of fellowship and hailed him as a Brother. In a case like this, the duty of the Lodge is plain. Let the erring Brother be first kindly, but firmly admonished of his fault. If he repents and seeks amendment, let every aid be given to his new-formed resolutions; but if he continues in his course of vice, he must no longer be suffered to contaminate the purity of our Institution by his presence, but like a diseased limb, must be cut off, lest he poison the whole body. Excepting in extreme cases of moral turpitude, it will be better to suspend for a given period, to allow the defaulter an opportunity of reclaiming himself; but when all hope of such a result is lost, he must be expelled from Masonry, and no longer considered as a Brother. When such a man, living in the open shamelessness and abandonment of vice, without exhibiting in his life one guiding principle of Masonry, still continues to retain his membership in a Lodge in this jurisdiction, or claims to be a Mason in its vicinity, the Grand Lodge will hold such a Lodge guilty of all the evil and disgrace which Masonry, in such a case, must necessarily receive.

SUBORDINATION TO OFFICERS.

It is expected of every Mason, that he shall pay due veneration and respect to the Supreme and Subordinate Rulers of Masonry who have been placed over him. The importance of the duty of obedience is too often and too strongly enforced in our ancient charges, to require at this time any formal recapitulation. The Master of the Lodge, and under him, the Wardens, have, it is to be supposed, been selected for their wisdom and prudence and skill in Masonry. To their awards, every member should then quietly and respectfully submit. The authority of the Master especially, is supreme in the Lodge. For his errors he is alone accountable to the Grand Lodge; and as his obligations require that he should see the ancient landmarks of Masonry, and the rules and regulations of the Grand Lodge enforced and obeyed, it is proper that he should be invested with the power to carry out these obligations. Hence the decrees of the Master must be always respected by the members of the Lodge. He may, and of course will sometimes be wrong, for "to err is human;" for in all such cases, an appeal from his decision may be made to the Grand Lodge, who will ever be ready to correct his errors, and impartially to administer justice.

LINES BY A LADY.*

Oh! why should woman, who so truly needs
Mankind's protection, and so much admires
The truly noble, feel ought of bitterness
Toward Masonry? Methinks no truthful heart
Can e'er be moved with unkind feelings toward
The sons of virtue, charity and love.
How can I but admire the mystic band
When *het* whom I revere and truly love,
Whose every act through a long life, which counts,
Now, fourscore years, has been so truly pure,—
An honored member is? Oh! well I know,
The gray-haired pilgrim I delight to call
By the sweet appellation, *father*, ne'er
Would approbate with his whole heart and soul,
An undeserving Order. Oh! I've seen
His mild eye kindle, as I sang to him,
That rich and plaintive song of Scotland's Bard.†
I learned it when a child, and loved it too;
But love it better now, that 'tis a source
Which yieldeth joy to those I dearly prize.

Oh! woman, wherefore seek to learn, or censure,
What we can never know? Enough for us
To see and share the fruits borne on the tree
Which e'er, to us, must be invisible.
Are we, the daughters of our mother eve,
More wise than she, that we should not transgress,
Were we permitted to advance within
The sanctum? No! Then let us be content,
To know that sickly soil nor stunted tree
Can bear the fruits of CHARITY and LOVE.

*The sentiment of these lines will redeem whatever imperfections the reader may discover in the poetry.—[EDITOR.]

†D. READ, Esq.

‡The Mason's Adieu.

THE MOSQUE OF OMAR AT JERUSALEM.

For reasons which will be readily comprehended by Royal Arch Masons, we have several times referred to the ruins of the ancient Temple at Jerusalem. We again refer to them for the purpose of introducing the following extract from Bartlett's "Walks about Jerusalem."

"Under the dome of the Mosque of Omar, which stands on the site of the old temple, is a remarkable limestone rock, which occupies in an irregular form, the greater part of the area beneath, and is surrounded by a gilt iron railing, to keep it from the touch of the numerous pilgrims. It appears to be the natural surface of the rock of Mount Moriah; in a few places there are marks of chiselling. At the southeast corner of this rock is an *excavated chamber*, to which there is a descent by a flight of stone steps. This chamber is irregular in form, and its superficial area is about six hundred feet, the average height seven feet. It derives a peculiar sanctity from having been successively, according to Mahomedan tradition, the praying place of Abraham, David, Solomon and Jesus. Its surface is quite plain, and there are a few small altars. In the centre of the rocky pavement is a circular slab or marble, which being struck, returns a *hollow sound*, clearly showing that there is a *well, or excavation beneath*. This is called by the Mahomedans, *Bir Arruah*, the well of souls; and I was gravely informed that this well was not opened until about forty years ago, and up to that period was frequented by those who were desirous of holding converse with the souls of the departed."

The same traveller also describes another small vault under that part of the mosque which occupies the site of the *sanctum sanctorum* of the ancient temple. "Beneath the dome, at the southeast angle of the Temple wall, conspicuous from all points, is a small subterranean place of prayer, forming the entrance to the extensive vaults which support the level platform of the mosque above. It may be presumed that the whole of this eastern side of the platform is so supported, but the only part accessible is immediately beneath the southeast angle. Here are fifteen rows of square pillars, from which spring arches supporting the platform."—*Port Folio*, (*Masonic*), *Nashville, Tenn.*

CORRESPONDENCE.

Port Hudson, La., March 23, 1849.

BR. MOORE: *Dear Sir*—I take pleasure in being able to inform you, that a new Subordinate Lodge, called Mount Moriah, working first under a Dispensation and now under a Charter from "the Louisiana Grand Lodge of Ancient York Masons," is now successfully established in this town. We have more applications for degrees than we can attend to at our regular meetings. The officers elect are Dr. A. G. Newport, W. M.; D. J. Huker, S. W.; Jacob Lapham, J. W.; John Rist, Treasurer; John McLaughlin, Secretary; Richard Hammon, S. D.; Thomas Northam, J. D.; J. Dills; Tyler. The Parish of East Feliciana, in which this Lodge is situated, contains three Blue Lodges and one Chapter, and I believe really more Masons than any other Parish in the State of Louisiana, except it be the Parish of Orleans.

Yours fraternally, D. J. H.

MASONIC INTELLIGENCE.

MICHIGAN.

The Grand Lodge of this State held its annual communication at Detroit in January. The meeting was numerously attended, and the business was of an interesting and important character. The interests of the Grand Lodge are manifestly in excellent hands, and the Lodges seem to be in a highly prosperous condition. The report of the committee on foreign correspondence is well drawn, and we are happy to perceive is free from the spirit of fault-finding which too much characterises such reports, and converts them into the means of discord. The committee disapprove of the organization of the new Grand Lodge of Louisiana.

The report of the Grand Lecturer, (Br. A. C. Smith,) is an unusually interesting document. We append such extracts as we have room for :

During the sixty-six days, occupied among the Lodges, the undersigned presided and assisted in conferring forty-one degrees, and lectured, or worked upon the several degrees of Ancient Craft Masonry—forenoon, afternoon, and evening—fifty-four days out of the sixty-six.

The Lodges at Ypsilanti, Ann Arbor, Jackson, Battle Creek, Coldwater, Jonesville, Adrian, Port Huron, St. Clair, Pontiac, and Mt. Clemens, are in a peculiarly healthy condition, possessing sufficient strength to exercise a healthful influence on their respective local communities. Their records are well kept and exhibit a business like appearance.

The only thing to be feared at any of those points is found in the over activity, so common to modern enterprises of an ephemeral character. This tendency can alone be counterbalanced by the acknowledged good moral character and elevated standing of a large majority of the members of those Lodges. In the opinion of the undersigned, the rule should be made imperative, that no person should, under any circumstance, be either *solicited* or *invited* to approach our Order ; and that all who come should do so voluntarily and uninfluenced by any motive of personal regard, favor, affection, or interest.

At almost every point Brethren of experience and Masonic age and worth, are to be found ready and willing to conform to the *national work* adopted by this Grand Lodge, and the undersigned would report with pride and pleasure the cordiality with which he has been met by almost every person connected with the Order, during his Grand Visitation.

It was not to be expected that Brethren emigrating to Michigan from every quarter of the globe, should, at once, agree in practice ; but the zeal manifested for the establishment of uniformity by the entire Fraternity is worthy of all praise.

The efforts of the Grand Lodge in this respect should be continued with a steady and unwavering hand, and by tutors of her own appointment, if she expects to arrive at uniformity in work upon Ancient Craft Masonry. Itinerant and self constituted lecturers should be discountenanced, except in Lodges to which they are attached.

During my Grand Visitations I came in contact with one or two honorary degrees of anomalous character, which it is believed are circulating extensively in all parts of our State, and indeed throughout the entire west.

So far as I have been able to judge, they are purely American in their origin, and have no affinity, either with adoptive Masonry (so called) of France, or with Ancient Craft Masonry, and ought not in any manner to be connected with it, and when properly conferred the fact should be so stated. In their proper places and in proper hands, the undersigned can see no great objection to them, but on the contrary much good that might result to some of those so nearly and dearly allied by the ties of affinity or consanguinity to the Brethren. They by no means

belong to a Chapter or Lodge, and should never be given within their walls. Timely admonition on the part of the Grand Lodge may not be inappropriate, that the honor of Ancient Craft Masonry may continue unsullied and undebased by the inventive genius of the present age.

The following resolution was unanimously adopted :

Resolved, That this Grand Lodge tender to M. W. G. M., E. Smith Lee, their heartfelt thanks for the able, dignified and impartial manner in which he has presided over its deliberations for the past two years. And as a further testimony of our respect and esteem, a Committee of three be appointed by the chair, whose duty shall be to procure at the expense of this Grand Lodge, a Past Master's Jewel, and present the same to him.

Br. Jackson moved the following, which was adopted, viz :

That the Committee appointed to procure a Jewel for Br. Lee, be also directed to procure a similar one for P. G. M., John Mullett.

MISSISSIPPI.

THE Grand Chapter of this State held its annual communication, at Jackson, in January last. We are pleased to learn from the proceedings that the Chapters under the jurisdiction are in a prosperous condition, and that their number is rapidly increasing. Dispensations were granted the past year for six new Chapters, and three Charters issued for others; four, in addition, were granted at the late meeting—making the whole number in the State *twentyone*. The Grand Chapter was formed, we think, less than three years ago.

The following are the only matters of general interest we notice in the proceedings :

PROFANE SWEARING.

The approval of the Grand Chapter is respectfully requested to the following amendment of the By-laws of Euphemia Chapter, No. 13 :

“WHEREAS, the irreverent use of the name of Deity is highly unbecoming in Masons, and peculiarly so in Companions of this Most Sublime Degree ; it shall be the duty of every member knowing a Companion to be habitually guilty of acts of wanton profanity, to report the same to the Chapter at its next regular convocation ; and any Royal Arch Mason so persisting in such acts as to be offensive to the Companions, shall be liable to be dealt with as for any other un-masonic conduct.”

REUBEN NASON,

Secretary of Euphemia Chapter, No. 13.

The approval of the Grand Chapter was given, as requested.

The following is from the report of the committee on foreign correspondence :

Without entering into detail, for which time and opportunity are not allowed us, we regard it as proper to state, that the sentiment among the Fraternity is becoming prevalent that it will be expedient to have a general convention of Masons in the United States, with a view of constituting *One general Masonic Body for the United States, to supervise and correct the Work and Lectures in all the degrees of Ancient Freemasonry*—and not for any three, four, or more degrees separately. But we are not prepared on this occasion to offer any definite plan.

The officers for the current year are as follows :

M. E. Wm. H. Stevens, of Vicksburg, G. H. Priest; E. Wm. P. Mellen, of Natchez, D. G. H. P.; E. Abner Vernon Rowe, of Lexington, Grand King; E. Charles S. Spann, of Brownsville, Grand Scribe; Com. D. N. Barrows, of Jackson, Grand Secretary; Com. L. V. Dixon, of Jackson, Grand Treasurer; Com. Robert Morris, of Lexington, Grand Chaplain; Com. J. T. Simms, of Jackson, Grand Marshal; Com. D. S. Jennings, of Jackson, Grand Orator; Com. Thomas J. Hawkins, of Jackson, Grand Lecturer; Com. Jonathan P. Hush, of Gallatin,

G. P. Sojourner ; Comp. Seth H. Pond, of Brownville, Grand R. A. C. ; Com. Eliezer Craig, of Natchez, Grand C. 3d Veil ; Com. Jas. Gillespie, of Black Hawk, Grand C. 2d Veil ; Com. Frederick Conard, of Woodville, G. C. 1st Veil ; Com. W. T. Legrand, of Lexington, Grand C. Host ; Com. George W. Johnson, of Jackson, Grand Janitor.

ALABAMA.

THE Grand Lodge of Alabama held its annual communication at Montgomery, in December. The opening address of the Grand Master is a highly interesting paper ; from which we make the following extracts :—

PROSPEROUS CONDITION OF THE INSTITUTION.

Brethren, it is my happy privilege, at this time, to congratulate you, and the Fraternity at large, on the unwonted prosperity that now happily pertains to our cherished Order. I say *unwonted* prosperity, for it is well known to those who hear me, that until quite recently, our beloved Institution was for a long time under the ban of almost universal proscription. Long and bitter, and unrelenting were the persecutions with which she was assailed, and in the long night of her adversity, many a bright star went down in darkness and gloom. But Masonry—true to her character—avoiding all controversy touching her own merits, held on her course, in all the dignity of conscious innocence, calmly and confidently awaiting her time, and never, for a moment, doubting that her own good works would eventually vindicate her worth. Her trust was in the abiding faithfulness of that sentiment so sweetly expressed by a gifted poet of our own country :

“ Truth, crushed to earth, shall rise again,
“ The eternal years of God are hers ;
“ While error, wounded, writhes in pain,
“ And dies amid her worshippers.”

Although there was much in existing circumstances to discourage even the most sanguine friends of the Order, yet with a firm faith and justice of their cause, and an unwavering assurance that *justice* and *truth* must eventually prevail, they were enabled to fix the trusting eye upon the bright star of hope, that shone steadily and clearly through the long night of adversity and gloom, in full confidence that it would never fade, save in the effulgent light of a brighter day. Aliens, it is true, had gained temporary possession of our ancient inheritance, and would fain have desecrated our holy Altars, and razed our Temples to their foundations—bringing to a perpetual end, all that was fair and lovely in our venerable Institution, yet like Zerubbabel in the day of Judah's captivity, the faithful still felt assured that the time was not far distant when the walls of Jerusalem should be rebuilt, and we are at length permitted to rejoice in the fulfillment of their animating hopes. Justice has at length yielded what malice would have withheld, and our venerable Institution now stands before the world, like the refined gold, all the brighter and purer for the fiery ordeal through which it has passed. And in this glad day of our prosperity, we would allude to the gloomy period of past adversity, only in a spirit of gratitude to that beneficent Providence that has been our guide and support hitherto, and as a ground of hope and encouragement for the future.

From almost every section of our extended Union, we have the pleasing evidence that this time honored Institution has attained to a degree of prosperity never before reached in this—perhaps in any other—land. Our Temples are again opened, and thousands are daily crowding with their offerings to our consecrated Altars. And perhaps in no section of the country are the evidences of this prosperity more gratifying than in our own State. Both the numbers and respectability of those who are seeking admission into the Order here, are such as to inspire its friends with encouraging hopes ; while, at the same time, many of our *Ancient Worthies*—men, venerable for their years, and venerated for their wisdom and their virtues, who have long mourned in retirement over its desolations—are now returning, with joy and rejoicing, to participate in the triumphs of its renewed prosperity, and the return of its ancient glory.

But it is not alone, nor mainly, for its *prosperity* that we rejoice. This, of itself, and unaccompanied by other considerations, would excite no such pleasurable emotions as those with which we contemplate its present proud position before the world. We rejoice chiefly that this time honored Institution has taken a stand so noble and so prominent among the great moral and benevolent associations of the day, dispensing with unsparing liberality those blessings that are best calculated to ameliorate the condition of the unfortunate, and to confer the greatest and most lasting good upon mankind—in short, that it is every where exerting such a benign influence upon the human race.

[Further extracts next month.]

At the annual communication of the Grand Chapter of Alabama, in December, the following preamble and resolutions were offered and adopted:

Whereas, doubts have arisen in the minds of many intelligent Royal Arch Masons, as to the proper arrangement of the various degrees, and whereas this evil, if an evil, can only be remedied by a grand convocation of all the Grand Councils, Chapters and Lodges in the United States, or a majority of them; and whereas, it has come to the knowledge of this Grand Chapter that a uniformity of work does not exist in the various portions of this Union. Therefore, be it

Resolved, That this Grand Chapter will appoint two delegates to meet with delegates from the various Grand Councils, Chapters and Lodges in the city of _____, on the _____ day of _____ 18—, and that said delegates are hereby clothed with full power to act in the premises and to make such change or changes as they may deem proper.

Resolved, That the Grand Secretary be instructed to transmit a copy of this preamble and resolutions to each Grand Council, Chapter and Lodge in the United States, and ask their concurrence.

Resolved, That the Grand Secretary be also instructed to transmit a copy of the same to each Periodical in the United States devoted to our Order, and ask them to draw the attention of the Fraternity to the objects contemplated.

Similar resolutions were also offered, at the same time, in the Grand Council of the State, but failed.

We are pleased to notice that R. A. Masonry in Alabama, continues to maintain its high position among its sister Grand Chapters.

NEW HAMPSHIRE.

THE Grand Lodge of New Hampshire held its annual communication, at Concord, in June last. A copy of the proceedings has been for sometime upon our table, but owing to a pressure of other matter, we have not had an earlier opportunity to notice them. The session was well attended and the business transacted was of an important and interesting character. The opening address by the Grand Master, M. W. Br. John Christie, is a business paper, and represents the Fraternity in the State to be in a flourishing condition. We add the following extract:

In obedience to the requisitions of the Grand Constitution, I will now give a statement of my official acts during the year last past.

The charter of Libanus Lodge, No. 49, Somersworth, having been restored at the last Annual Grand Communication by the M. W. Grand Master, the Lodge was duly re-organized.

On the 2d of August, A. L. 5847, I visited Somersworth in company with several officers and members of the Grand Lodge, and other Brethren, and installed the officers of Libanus Lodge. This Lodge has been re-organized under circumstances the most gratifying. The charter was restored to Brethren of sterling Masonic integrity and worth, and their labors have been most successful.

Since the installation of its officers, this Lodge has made twentyseven Masons, from among the most valuable and respectable portion of the community. On the 6th April last, I made an official visit to Libanus Lodge, accompanied by R. W. Br. J. G. Hadley, District Deputy Grand Master. Libanus Lodge occupies an exalted position among the Lodges of the Granite State.

On the 5th of July last, our distinguished Brother, James K. Polk, President of the United States, visited Portsmouth. The Masonic Fraternity having been invited to appear in the procession on that occasion, I deemed it proper that the Masonic proceedings should be under the direction of the Grand Lodge; which accordingly was duly formed, and, attended by a large number of Brethren, joined the general procession, and participated in the ceremonies of reception.

In December, A. L. 5847, I received a petition from eleven Brethren of Portsmouth, praying for a dispensation to form a new Lodge in that town, under the name of St. Andrew's Lodge; which request I granted, and on the 14th December, issued the necessary dispensation. The Lodge was accordingly organized, and commenced working; and has initiated 13 candidates. A petition from this Lodge for a Charter of Constitution will be presented to the Grand Lodge at the present communication.

Having received a request from Lafayette Lodge, No. 41, at Manchester, inviting the Grand Lodge to dedicate a Hall which Lafayette Lodge had fitted up for its use, I opened the Grand Lodge in Manchester on the 23d December, A. L. 5847. The number of Grand Officers and members present on the occasion, was much more numerous than might have been anticipated. The ceremonies of dedication were performed in ample form agreeably to the ritual. After which the Grand Lodge was closed. The occasion was a very happy one, and will long be remembered with pleasure, by those who were present.

On the 2d February, 5848, I made an official visit to St. John's Lodge, No. 1, (of which I am a member,) and installed its officers.

On the 11th of March last, having received a petition in due form; I restored the Charter of Strafford Lodge, No. 29, at Dover, under the authority of the resolution of the Grand Lodge passed at the annual communication, A. L. 5844, and on the 8th of the present month, I visited Strafford Lodge and installed its officers. The Brethren of this Lodge have been repairing, in the most beautiful style, their hall—which has occasioned the delay in recommencing their labors. Strafford Lodge resumes work under the charge and oversight of old, experienced and faithful Brethren, and with the most encouraging and happy prospects. I have, during the year, granted dispensations for making Masons, &c., as seemed to me just and proper.

The report of the committee on foreign correspondence is well drawn, and we should be pleased to transfer several passages from it to our own pages, could we spare the room. We may hereafter do so.

Obituary.

Danville, Me., March 30, 1849.

BR. MOORE,—I feel some reproach that I have not earlier communicated the loss of a dear friend, and an honorable member of the Fraternity. On the 6th of July last, Capt. SAMUEL HACKLETON, died at Santa Fe, and was buried by the Brethren of Hardin Lodge, with Masonic ceremonies. He was a native of Massachusetts; early he moved to Illinois, took a conspicuous part in the Black Hawk war, and subsequently held the offices of Representative and Senator in the State Legislature; he was then appointed Register in the Land Office at Galena, Ill., from which he was removed by President Harrison, and elected to the Legislature immediately afterwards, as member of the House, over which body he presided as Speaker.

He was among the first to offer his services to the government, at the commencement of the war with Mexico, and served, with the rank of captain, in the commissary department, during the campaign from Vera Cruz to Mexico; and was in the discharge of his official duties at Santa Fe, when attacked with his last sickness.

He was emphatically a pure, noble hearted and intelligent man—and was universally beloved and respected by all who knew him. It was my good fortune to be intimately acquainted with him for a series of years, and each year revealed some new beauty—some endearing quality. He became a member of the Fraternity but a few years before his decease, and had his life been spared, would, without doubt, soon ranked among the first of our Order.

Respectfully and fraternally, yours,

GEORGE W. CHASE.

[From the proceedings of the Grand Lodge of North Carolina, Dec. 1848.]

THE Committee to whom was referred so much of the Grand Master's Address as relates to the death of Past Grand Master DAVID W. STONE, ask leave to submit the following report :—

Whilst there has been many causes, in our Masonic history, during the past year, for rejoicing; whilst the rapid increase of the Order and the permanent establishment of its truths and interests swell every generous bosom with emotions of pleasure, our delight is marred with the thought that one of Masonry's proud ornaments has been overtaken by the ruthless destroyer, and now sleeps hushed in the silent, the icy embraces of death! O, death! how heavily the sound falls upon the heart! Yet when we place ourselves as it were upon an eminence and watch the various changes which come over human society, as we see one by one of our fellows drop into the grave, we should be reminded that the period is not far distant, when our places on earth shall be vacated and we pass to that bourne from whence no traveller returns.

Br. Stone was first elected Grand Master of the State of North Carolina at the annual communication of the Grand Lodge, held in the year 1837. He was continued in office until the time prescribed by the Constitution became a barrier to his re-election. Your committee are informed that he served in the capacity of Grand Master, not only with entire satisfaction to the Grand Lodge, but with an ability that tells at the present upon the successes and advancement of the glorious cause in which we are engaged.

Whilst we let fall the silent tear to the memory of our deceased Brother, we would impress it upon the hearts of all that we should treasure up the good taught us by his example; let his imperfections be forgotten—be buried with his ashes.

Your Committee would recommend the adoption of the following Resolutions:

Resolved, That this Grand Lodge will wear the usual badge of mourning for the space of thirty days as a token of respect and esteem for the memory of our deceased Brother.

Resolved, That this Grand Lodge recommend to the subordinate Lodges a similar course as soon as they obtain a knowledge of the course of the Grand Lodge.

Resolved, That the Grand Secretary be instructed to furnish a copy of these resolutions to his widow, and request the editors of newspapers in this city, and elsewhere, friendly to our Order, to publish them.

REGISTER OF OFFICERS.

WM. B. DAVIE LODGE, LEXINGTON, N.C.

Jeremiah W. Murphy, W. M.
George Riley, S. W.
Junius L. Clemmons, J. W.
A. D. Montgomery, Treas.
F. A. Stimpson, Sec.
Robert Burns, S. D.
J. W. Crouson, J. D.
James P. Stimpson, Tyler.

OLIVE BRANCH LODGE, SUTTON, MS.

Arnold P. Benchley, W. M.
Elam W. Ainsworth S. W.
Daniel G. Livermore, J. W.
Jotham Gale, Treas.
William B. Noland, Sec.
Richard Robinson, Tyler.

UNION CHAPTER, NEW LONDON, CON.

William P. Smith, High Priest.
Samuel Barry, King.
Franklin Smith, Scribe.
S. Smith, Treas.
Perry Douglass, Sec.
Charles K. Corning, R. A. C.
Isaac Trebly, C. H.
E. H. Watrous, P. S.
Lyman Lamb, }
A. S. Colton, } Masters of Veils.
W. W. Kingsley, }
E. B. H. Prince, Tyler

BOSTON ENCAMPMENT.

Samuel Pearce, G. Commander.
Daniel Harwood, Generalissimo.
Nahum Ball, Capt. Gen.
Addison Searle, Prelate.
George M. Thacher, S. W.
Wm. W. Baker, J. W.
Ebenezer Smith, Treas.
Calvin Whiting, Rec.
F. C. Raymond, Sword Bearer.
Peter C. Jones, Standard Bearer.
John McClellan, Warder.
Elisha V. Glover, Jr. }
Joseph Barnard, } Guards.
Smith W. Nichols, }
Winslow Lewis, Jr. } Armorer.
William B. Hawes, }
Hugh H. Tuttle, Sentinel.

WORCESTER CHAPTER, WORCESTER.

Henry Earle, High Priest.
Hollis Ball, King.
Arnold Whipple, Scribe.
Asa Walker, Treas.
Levi C. Clapp, Sec.
Zebina Lee, R. A. Capt.
J. Purington, Capt. Host.
Jas. G. Henderson, P. Soj.
Simeon Thompson, }
Lewis Thayer, } M. of Veils.
Billings Munn, }
William Barrows, Tyler.

COUNCIL PRINCES JERUSALEM, BOSTON.

E. A. Raymond, M. E. Grand Sovereign.
Enoch Hobart, E. Substitute.
Ammi B. Young, M. E. Grand Warder.
Gardner Greenleaf, Ill. Grand Chancellor.
Joshua Tucker, Grand Prelate.
William Eaton, G. Master of Finance.
George Leighton, G. Recorder.
Chas. W. Moore, G. Master of Ceremonies.
F. C. Raymond, G. Herald.
John McClellan, G. Standard Bearer.

MORNING STAR LODGE, WORCESTER.

James G. Henderson, W. Master.
Francis Davis, S. W.
Alfred Chaffin, J. W.
George Blood, Treas.
Levi Clapp, Sec.
Henry Goddard, S. D.
Zebina Lee, J. D.
Thomas H. Rice, }
J. Purington, } Stewards.
Edwin Eaton, Tyler.

BOSTON GR'ND LODGE OF PERFECTION.

Enoch Hobart, Th. Ill. Sub. Gr. Master.
Chas. W. Moore, Sub. S. G. Warden.
F. C. Raymond, Sub. J. G. Warden.
Gardner Greenleaf, G. Treas.
John McClellan, G. Sec.
George Leighton, M. of Ceremonies.
William W. Baker, Capt. of the Guns.
Wm. C. Martin, Tyler.

ST. ANDREW'S CHAPTER, BOSTON.

Peter C. Jones, High Priest.
Smith W. Nichols, King.
Jonathan Emerson, Scribe.
William Eaton, Treas.
Thomas Waterman, Secretary.
John McClellan, R. A. Capt.
Albert H. Kelsey, Capt. of the Host.
Wm. W. Baker, Prin. Soj.
Rev. Thomas F. Norris, Chaplain.
Levi Bates, M. of 3d Veil.
Amos Bates, M. of 2d "
Henry Davis, M. of 1st "
James Perkins, Sen. Steward.
Wm. B. Hawes, Jun. "
Wm. C. Martin, Tyler.

COLUMBIAN LODGE, BOSTON.

Peter C. Jones, W. Master.
William W. Baker, S. W.
Nahum Ball, J. W.
John Bigelow, Treasurer.
John McClellan, Secretary.
Levi Bates, S. D.
James A. Dupee, J. D.
Henry Blaney, S. S.
George Stimpson, Jr., J. S.
Rev. E. T. Taylor, Chaplain.
Joseph L. Ross, Marshal.
William W. Wood, Inside Sentinel.
William C. Martin, Tyler.

MASONIC CHIT CHAT.

"The Analogy of Ancient Craft Masonry to Natural and Revealed Religion." By CHARLES SCOTT, A. M., Grand Master of the Grand Lodge of the State of Mississippi. Philadelphia: Grigg, Elliot & Co. 8vo. pp. 396.

The above is the title of a new work on the subject of Masonry, soon to be presented to the Masonic public. We have been courteously furnished with an unbound copy, in advance of its publication; and though we have not found leisure, since its receipt, to examine with the care requisite to enable us to speak of its contents with much preciseness, the cursory reading we have been able to give it, authorizes us in speaking of it as a work of rare merit and singular interest. It is manifestly the production of a good scholar—one who loves Masonry for its great moral excellencies, and has studied it to a useful purpose.

The following short extract, (being all we have room for at present,) will give the reader a tolerably correct idea of the views of the author and the character of the work:—

"The true philosophy of masonic work, when properly understood, will be found to consist in the grand design to teach those doctrines which essentially relate to the temporal and eternal destinies of our race. The cardinal elements of divine truth are sublimely evolved in our lodges by the means or use of certain allegorical rites and ceremonies. The thoughtful Mason, when he surveys the moral machinery and its beautiful operations, becomes seriously impressed with the truth embraced in the doctrines of the immortality of the soul, the resurrection of the body, and the mystery of the eternal Godhead. Our system comprises the whole history of man, from the moment of his creation to the consummation of all things—from the beginning of time to the final judgment; and, therefore, must necessarily refer to the purity of our first estate,—our lost innocence,—and the only means of its restoration. Herein, consists, it is believed, the chief value and dignity of speculative masonry, which is justly entitled to occupy an elevated ground, and command the enlightened consideration of the world."

To illustrate the positions here assumed, and to establish their truth, is the purpose for which the work has been written; and in both these respects the author has been eminently successful. He has presented the symbols and ceremonies of the Institution in a light that will be new to a vast majority of the Brethren. He has, nevertheless, pre-

sented them in their true light; and in so doing, has entitled himself to the thanks, and his work to the patronage, of the 'Masonic Fraternity.' We shall refer to it again.

✍ We are under the necessity of saying to the committee on foreign correspondence in the Grand Lodge of Texas, that the history of the Grand Lodge of Massachusetts furnishes no precedent for the course of the Grand Lodge of Louisiana, in relation to the accumulation of rites; and that no Masonic rite was ever practised, under any Grand Lodge in this State, other than that which is now practised. The committee were misinformed. They however are not singular in this respect, for it is very rarely that the history of Masonry in this State is correctly quoted. We have not now room for particulars, but may refer to the subject again.

✍ We acknowledge the receipt of a copy of an Address, or "Lecture delivered by Br. A. C. CALDWELL, on St. John's day, December 27, 1848, to the Fraternity, Shawneetown, Ill.," for which we return our thanks. It is the production of a ripe scholar and a fine writer, and we should take pleasure in transferring it entire to our pages, could we conveniently spare the room it would occupy. This at present we cannot do. We have, however, marked one or two extracts, which we may hereafter publish.

CERTIFICATES.—The Grand Lodge of Alabama, at its last meeting, adopted the following resolution:—

"Resolved, That Masons hailing from the State of New York, shall not be permitted to visit any of the subordinate Lodges under the jurisdiction of this Grand Lodge, without a Certificate from the Grand Lodge of that State."

✍ Br. Wm. H. Fairchild, of Connecticut, is an authorized Agent for this work.

✍ Br. Thomas H. Dixon, of Macon, Miss. is an authorized Agent for the Magazine and Treatise Board at that place.

✍ Brs. Stephen A. Hurlbut, of Danbury, Conn., and J. B. P. Poole, of Clinton, Lou., are our authorized Agents for the Magazine at those places.

THE
FREEMASONS'
MONTHLY MAGAZINE.

Vol. VIII.]

BOSTON, JUNE 1, 1849.

[No. 8.]

FILLING VACANCIES IN THE OFFICES OF A
LODGE.

—, May 2, 1849.

DEAR SIR AND BR.:—Impressed with the idea, that after the installation of the three principal officers of a Subordinate Lodge, no vacancies could occur in any of said offices, which the Lodge would be authorized to fill in the interim, by a new election, I embraced this as a principle, in a report and resolutions made to the Grand Lodge on yesterday, as chairman of a Committee to whom certain By-laws of our Subordinate Lodges had been referred. Doubts were entertained by some members of the Grand Lodge as to the validity of the principle in respect to *any* of the said offices; others contended that it was supported by the ancient rules and regulations so far as the *office of Master* was concerned, but not as to the Wardens, and the subject was referred back to the Committee for further consideration, the object being to consult authorities on the subject and arrive at the true ground.

I am induced, under the above circumstances, to ask your opinion on the matter, and to request a reference to authorities on the subject, hoping that your interest in the Order, may so far outweigh the trouble imposed on you by this request, as to induce you to grant the benefit of your well known knowledge and experience in such matters.

The Grand Lodge was called off yesterday until the fourth Wednesday of this month, and I should be pleased to have your reply as early as practicable, so as to enable the Committee to avail themselves thereof in due time.

With much respect, fraternally yours,

C. S. F., G. Secretary.

To Br. C. W. Moore, Boston, Mass.

Dr. Dalcho lays it down as a constitutional rule, founded on the ancient landmarks of the Fraternity, that "no officer can resign his office after he is installed, nor can any *election* be held, but at the *constitutional meeting* for that purpose;" that is, at the meeting fixed by the by-laws of the Lodge, under the sanction of the Grand Lodge, for the election of officers.* If this be a sound rule, and is sustained by the ancient landmarks of the Institution, it covers the whole ground, and settles the inquiry of our correspondent. But is it so?

*Ahiman Rezon, p. 137.

The earliest written regulation, bearing upon the subject, given in the books, was adopted by the Grand Lodge of England, on the 25th of Nov. 1723, "when it was agreed, that if a *Master* of a particular Lodge is deposed, or demits, the Senior Warden shall forthwith fill the Master's chair, *till the next time of choosing.*" This may, therefore, be regarded as the ancient usage, in respect to vacancies in the Mastership of the Lodge; and to this extent, answers the inquiry of our correspondent. It recognizes the principle, that if a vacancy occur in the office of Master, it cannot be filled until "the next time of choosing;" that is, the next regular meeting for the choice of officers.

The regulation on this subject, in the present Constitutions of the Grand Lodge of England, is as follows:

"If the Master should die, be removed, or be incapable of discharging the duties of his office, the Senior Warden, and in the absence of the Senior Warden, the Junior Warden, and in the absence of both Wardens, then the immediate Past Master, or in his absence, the senior Past Master, shall act as Master, in summoning the Lodge, until the next election of officers."

This, like the preceding regulation, is restricted in its application, to vacancies in the office of Master. Neither provides for the filling of vacancies in the Wardenships. Under the English Constitutions, the Wardens are appointed by the Master, not by election. And they may be removed by him, with the consent of the Lodge, if he shall be dissatisfied with their conduct. In which case, he is authorized to nominate others to fill their places.

This regulation is based on ancient usage, and is consistent with the earliest practice among the Lodges. The principle established by it, or on which it is predicated, would seem to be, that a vacancy, in an *elective* office, can be filled only at the constitutional meeting for the choice of officers. Or, in other words, no election of officers can take place at any other time than that prescribed by the Grand Constitutions, or by the By-Laws of the Lodge, adopted under the sanction and approbation of the Grand Lodge. But vacancies, in all other than elective offices, may be filled by the Master, as occasion may require. Such are the principle and the practice at present recognized by the Grand Lodge of England, and both are consistent with ancient Masonic usage.

The same rule of succession, in the case of the Master, and the same principle of election, are laid down in all the old Masonic Constitutions. The Ahiman Rezon, of 1764, has the following:

"The Senior Warden succeeds to all the duties of the Master, and fills the Chair in his absence. Or if the Master goes abroad on business, re-

signs, demits, or is deposed, the Senior Warden shall forthwith fill his place *till the next stated time of election.*"*

This principle does not obtain in the event of a vacancy in the office of Grand Master. The Deputy succeeds to the Chair. But if there be no Deputy, then the Senior Warden calls the Grand Lodge together, and a Past Grand Master presides. A new Grand Master cannot be elected until the ensuing annual communication. The article on this subject in the Constitution of the Grand Lodge of Scotland, is as follows :

"Upon the death of any of the office-bearers, the *Grand Lodge* shall appoint a Brother to act till the first annual election ; excepting the offices of Grand Master and Deputy, which shall remain vacant until that period."

The Wardens in the Grand Lodge of Scotland, are elected by the body, not appointed by the Grand Master. And, as appears from the above regulation, the Grand Lodge has reserved to itself the right to fill vacancies, by appointment, as they may occur. The difference between this rule and that of the Grand Lodge of England is, that in the one, the vacancies are filled by the Grand Master, and in the other, by the Grand Lodge.

Thus far the ancient and present foreign practice. The corollary of which is, that a vacancy in the office of Master cannot be filled except at the regular meeting for the choice of officers. And if we carry out the principle, the same will hold true in respect to the Wardens, (where they are chosen by the Lodge,) and the filling of all other *elective* offices.

The Grand Lodge of Scotland has changed the ancient practice, and assumed the election of its own Wardens, and the filling of vacancies in those and the subordinate offices, as they may occur,—both of which powers are in England invested in the Grand Master. Whether this practice of the Grand Lodge extends to its subordinate Lodges, or otherwise, we are not informed. The Constitution is silent upon the subject. We presume, however, that it does. The Grand Lodge, in a matter of this nature, would not, probably, adopt one rule of action for itself and another for its subordinates. If this be so, then the Lodges, under this, as the Master under the ancient rule, may fill vacancies in the Wardenships, as they occur. This practice seems not to have been changed, except in form.

In America, all the principal officers of a Lodge are elected by ballot : a practice which we presume has been adopted as being more agreeable to the genius of the country and the character of its institutions. But it is manifestly a departure from the ancient usage.

The succession of the Wardens to the Chair, in the absence of the Mas-

*It was formerly held that the Master's authority reverted to the last Past Master, but this rule was departed from in 1723.

ter, is generally recognized as correct practice. But in the matter of filling vacancies, there is much less uniformity. The Constitutions of the Grand Lodges of the several States are, with one or two exceptions, wholly silent on the subject. They provide amply enough perhaps for their own bodies, but make no provision, in this particular, for their subordinate Lodges. Among the exceptions, is the Grand Lodge of South Carolina, which has the following regulation :

“ No officer can resign his office after he is installed, nor can any election be held, but at the constitutional meeting for that purpose. But if the Master and both Wardens should die, be expelled, or leave the city or State, not to return, a new election can be held under a Dispensation from the presiding Grand Officer. But if either of them remains, no election can be had.”

The principle embodied in this regulation is, that a Lodge cannot fill vacancies by election at any other time than that fixed for the annual choice of officers. The provision for a Dispensation in extreme cases, rather confirms, than changes the principle.

The Constitution of the Grand Lodge of New York, provides, that “ whenever by death or otherwise, a vacancy occurs in the office of Secretary or Treasurer, the Lodge may at any regular meeting choose some suitable person, being a member of the Lodge, to discharge the duties of the office till the vacancy shall be filled at the next annual election.” But it makes no provision in case of vacancies occurring in the office of Master or Warden. They cannot, therefore, be filled, except at the annual election ; at least, this is the logical inference.

The Grand Lodge of Maryland has a different rule, as follows :

“ No Lodge shall elect its officers for more than one year, nor less than six months, except to fill offices rendered vacant by death, removal, &c.”

This authorizes the Lodges under the jurisdiction of the Grand Lodge of Maryland, to fill vacancies as they occur, whether by appointment or election. And here ends the authorities, ancient and modern, as far as we have had opportunity to consult them.

From the foregoing, we think the following conclusions are deducible :

1. That, by the ancient written regulations, and established usages of Masonry, a vacancy in the office of Master of a Lodge, occasioned by death or other cause, cannot be filled except at the prescribed time for the election of officers ; and that, on the occurrence of such vacancy, the Senior Warden succeeds to the Chair. It is proper, however, here to remark, that another practice has, for the last hundred years, extensively prevailed, and is considered by well informed Masons, to be the most legitimate and consistent. It is this : On the occurrence of a vacancy in the

Chair, the Senior Warden convenes the Lodge, when the last surviving Past Master is invited to assume the duties of Master, until the ensuing election ; or, in the absence of the last P. Master, the Senior P. Master takes the Chair. One reason for this practice is, that none other than a regularly installed Master can, with propriety, preside over the Lodge, and discharge the necessary duties of Master. Another is, that the organization of the Lodge is not disturbed by the promotion of its officers. This, in spirit, is the present practice under the Grand Lodge of England. "In the Master's absence," say the Constitutions of that body, "the immediate Past Master, or if he be absent, the Senior Past Master of the Lodge present, shall take the chair. If neither the Past Master, nor any Past Master of the Lodge be present, then the Senior Warden, or in his absence, the Junior Warden, shall rule the Lodge." The Lodge, however, in case of vacancy in the Chair, must be summoned by the Senior Warden, under whose authority the Past Master officiates.

2. The Wardens were anciently appointed by the Master, and vacancies in those offices, could, at any time, be filled by the appointing power : this is the present English practice. In Scotland, and in this country, the Wardens are elected. The question is, whether the change in the practice, authorizes a corresponding change in the principle. If the affirmative of this be conceded, then such vacancies cannot be filled except at the annual election. The practice, in this respect, is not uniform. Under the Scotch Constitution, they could be filled by election, at the convenience of the Lodge ; and this is also authorized by the Constitution of Maryland. The Constitutions of other Grand Lodges, so far as we have been able to consult them, are silent on the subject. Our own opinion is, that the practice which prevailed in the Grand Lodges, prior to the publication of the first edition of the Constitutions, is not only most consistent with ancient usage, but will be found to be the most convenient, if adopted for the regulation of the subordinate Lodges. It is embodied in the following extract from the Constitutions of 1764 : "Soon after the first edition of the Book of Constitutions, the Grand Lodge, finding it *was always the ancient usage*, that the oldest *former* Grand Wardens supplied the places of those of the year when absent, the Grand Master ever since has ordered them to take place immediately, and act as Grand Wardens, *pro tempore*." This practice, as in the case of the Master, would prevent any further change in the officers of the Lodge, and would not, therefore, disturb the organization for the year.

So far in answer to the inquiry of our correspondent.* And, in conclusion, we take the liberty to submit a suggestion, which may or may not be worthy of further consideration.

The Master and Wardens are the responsible officers of the Lodge. They are its representatives in the Grand Lodge, and are more directly amenable to that body, than the other officers associated with them. It is important to the Grand Lodge, and to the Lodge itself, that the means of communication between the responsible officers of both, should at all times be easily available and certain. The Grand Master, or the Grand Secretary, should be always able to communicate directly with the Master and Wardens of every Lodge within the jurisdiction. This is not, under the existing arrangement, always practicable. It may, however, be easily rendered so, as follows :—

1. Require all the Lodges, in conformity with ancient practice, to elect, on or near a given day, their officers for one year.

2. Let the Secretary of the Lodge, immediately after their installation, forward to the Grand Secretary, the names of the Master and Wardens, with the date of their election.

3. Let the Grand Secretary, immediately on receiving the returns so made, enter the names in a book prepared for the purpose—specifying the office, date of election, and residence. And when so received, an officer should not be allowed to resign within the year for which he has been elected. If an office become vacant, by reason of death or removal, it should be immediately filled by the Master, by the appointment of a Past officer of corresponding rank; and the change communicated to the Grand Secretary, to be entered in his register.

Such a register would soon become of great value and interest as a matter of reference and history. Every Brother would naturally feel a just pride in having his name so recorded, and thus transmitted to future times, as one who was found worthy to be enrolled among the “rulers of the Craft.” And if necessary, he would willingly pay a small fee for the privilege. It would not interfere with the present annual returns; nor impose any very onerous additional duty upon the Grand Secretary.

NOTE. A private answer to this inquiry was probably expected by our correspondent. But the question involved, not having been before presented for consideration, nor, to our knowledge, made the subject of special discussion by any Masonic authority, we have been induced to submit it to the readers of this Magazine, in the belief that it will be acceptable to them, and perhaps more extensively useful in the adjustment of similar questions, should any such hereafter arise in other Grand Lodges. Besides, such inquiries impose a greater amount of labor, and consume more time in their investigation, than we can afford to give to private correspondence.

INITIATION OF SOJOURNERS.

Meridian Sun Lodge, Griffin, Geo., March 24, 5849.

THE resolutions introduced by Brother D. A. Johnson, and made the special order for this evening, were called up—to wit:

Whereas there is reason to believe that there are Masonic Lodges in the city of New York, that make no hesitation to confer the several degrees of Masonry upon individuals visiting the city, to transact business, and to remain only for a definite time, and that the candidates are Initiated into the mysteries of the Order by these Lodges, knowing at the time that the applicants are not residents of the State or county of New York, and that they are permanent citizens of other States. Therefore,

Resolved, That we repudiate such a course of conduct as pursued by these Lodges, and pronounce it illegal and unmasonic, a grievous outrage, and too intolerable for the Masonic Fraternity South to bear with impunity.

Resolved, That those who are Initiated by these Lodges, (when they are only sojourners of the city for a short period,) are not legally entitled to wear the badge of a Mason, and that we withhold from them the right hand of fellowship, and treat them as clandestine Masons.

Resolved, That all Masons who hail from New York, shall produce the Grand Lodge Certificate of that State, to entitle them to a seat in our Lodge.

Resolved, that these Resolutions be published in the Masonic Journal, published at Marietta, in this State, and the Freemasons' Magazine, published at Boston.

I hereby certify, that the foregoing is a true copy, extracted from the minutes of Meridian Sun Lodge. In testimony whereof, I have affixed my official signature, this 14th day of April, A. L. 5849.

WILLIAM CLINE, *Sec'y. M. S. Lodge.*

[We publish the above in compliance with the request of the Lodge. We do not however, subscribe to the principle embodied in the second resolution. We are opposed to the Initiation of sojourners, on the general grounds—1st, that it is against usage; 2d, that every person, wishing to become a Mason, should be initiated in the Lodge nearest his residence, where he is best known; and 3d, because foreign Lodges, in admitting strangers, are liable to be imposed upon by the unworthy. But we do not readily perceive how a Brother, who has received the degrees in a regular Lodge and in a proper manner, can be regarded as a clandestine Mason. The cause of complaint would lie with much greater force against the Lodge that received him.]—EDITOR.

RULES AND REGULATIONS.

THE "ancient rules and regulations," as given in the books, are not always sufficiently comprehensive to enable us to arrive at satisfactory results. They embrace certain fundamental principles, which are general in their nature and application, and which all Lodges and Brethren are bound to respect and observe. These may be termed the statute or written laws of the Fraternity. There is also another class of "rules and

regulations," which are more practical in their character and operation ; but which are much less generally understood, and far more difficult of interpretation. These may be denominated the unwritten or common law of the Craft. In the discussion and settlement of questions in discipline or practice, it is important that both these classes of laws should be consulted ; for it is not unfrequently the case that the aids necessary to enable us to determine the true interpretation of the one, are to be derived from the other.

PRINCIPLES AND PRACTICE.

[From the proceedings of the Grand Lodge of Alabama]

Resolved, That it is Anti-Masonic to require any religious test, other than that the candidate should believe in a God, the Creator and Governor of the Universe.

Resolved, That in no event ought the Grand Lodge to initiate, pass or raise a candidate, their powers being more of an appellate, and legislative order than otherwise.

Resolved, That the Grand Lodge has exclusive jurisdiction throughout the State in which it is located, and concurrent jurisdiction with other Grand Lodges over States or Territories where there is no Grand Lodge.

Resolved, That each Grand Lodge is sovereign and independent.

Resolved, That a subordinate Lodge under the jurisdiction of this Grand Lodge, cannot reinstate a Mason to membership who has been suspended or expelled by another jurisdiction, without first obtaining the consent of that jurisdiction.

Resolved, That it is contrary to Masonic regulation to suffer any Mason to vote except the members of the Lodge where application is made.

Resolved, That the mere refusal to re-admit a Mason to membership does not inhibit him the right and privileges to which he is entitled as a Mason.

Resolved, That the expulsion or suspension from an Encampment, Chapter or Council, does not necessarily suspend or expel from subordinate Lodges.

UNIFORMITY OF WORK.

THE following plan, designed to produce a uniformity of work in the Lodges, was submitted to the Grand Lodge of Alabama, at the last meeting, by a Committee, and lies over, as an amendment to the Constitution, until the next annual communication. It strikes us as being well adapted to the purpose intended :

Resolved, That a Committee of seven, one from each of the Congressional Districts of Alabama, all of whom shall be members of subordinate Lodges under this Grand Lodge, be appointed annually, whose duty it shall be to assemble in the city of Montgomery on the first Monday in February in each year, and under the supervision of the M. W. Grand Master of this Grand Lodge, (and in his absence the R. W. Deputy Grand Master,) proceed to open a " Master Mason's Lodge," and continue to work in the three first degrees of Masonry until they may have assimilated their work as near as may be, *having a strict regard to the ancient landmarks of the Order* ; provided, that this convocation shall not continue in session more than five days in each year.

Resolved, That each member of said Committee, after he shall have attended the convocation as above named, and received the certificate of the M. W. Grand Master (or in his absence that of the R. W. Grand Master) to that effect, shall, upon request, visit the various subordinate Lodges within his district and instruct them in the work, for such compensation, and at such times as he and the subordinate Lodges may agree upon.

Resolved, That the members of the said Committee, together with the M. W. Grand Master, (or in his absence the R. W. Deputy Grand Master,) shall be paid each out of this Grand Lodge five cents per mile for each mile in going to and returning from the said convocation, and five dollars per day for each day he is in attendance on the same, which shall be paid to them by the Treasurer on the certificate of the M. W. Grand Master, (or in his absence that of the R. W. D. Grand Master.)

Resolved, That if the M. W. Grand Master should be prevented by sickness or other cause from meeting with the said Committee, that it shall be his duty to notify the R. W. Deputy Grand Master of the same, whose duty it shall be, in such an event, to meet with the said Committee.

Resolved, That the above Committee, with the M. W. Grand Master, shall constitute the Standing Committee on Work, and it shall be their duty to attend the Grand Lodge at its next annual Communication, and exemplify it at such time during the session as may best suit the convenience of the Grand Lodge.

Resolved, That in case of any vacancy by death or otherwise, or in case of the non-attendance of any member of the Committee, the M. W. G. Master may supply his place, and in case of non-attendance, in the absence of the M. W. Grand Master, the R. W. D. Grand Master may fill the vacancy.

Resolved, That a Committee of seven, one from each Congressional District, be raised annually, to propose suitable Brothers to fill the first mentioned Committee.

Resolved, That every Lodge at each annual Communication, report to this Lodge the intent and nature of the charity thus disposed.

THE MASONIC SCHOOL AT SELMA, ALA.

THE Grand Master of the Grand Lodge of Alabama, in his opening address before that body at its last session, pays the following deserved compliment to the Brethren at Selma, for their efforts in providing for the education of the orphan and indigent children of the deceased members of the Fraternity.

"Permit me to call your attention to what has already been accomplished by our Brethren of Selma Fraternal Lodge. While others have been waiting and hesitating, yet desiring to see something done, in this matter, they have entered into the work with a zeal and liberality worthy of all commendation. With such aid as has been generously contributed by a few of their sister Lodges, but chiefly by their own means and on their sole responsibility, they have gone forward and erected a large and splendid building, and have established a Literary Institution, embracing distinct male and female departments, now in successful operation, with a faculty fully equal, it is believed, in point of ability, to that of any other institution in this State. On a recent visit to this institution, I found there were over one hundred and twenty pupils already entered, and the number almost daily increasing. In establishing this institution, our Brethren of Selma have gone to the full extent of, nay beyond, their means, and there yet remains much to be done, before their liberal and enlightened plans will be fully accomplished. I am not advised, but presume that, during the present communication, this matter will be brought before you in another form. In the mean time, permit me to bespeak in favor of those Brethren, who have done so much for the honor and credit of our Order, the hearty and cordial co-operation of this Grand Lodge, and of the Fraternity throughout the State. I doubt not that in view of their efforts every Brother's heart will prompt the expression, "well done;" but I would submit to your consideration, whether it would not be well to manifest, in a more substantial manner, our approbation of their noble work. The credit of this enterprise will attach, in a great degree, to this Fraternity at large. It is a monument of *Masonic* liberality and zeal. And since the *honor* will be shared, in a measure, by all, and the *benefits* extended to all, is it not right that the *burden* should be likewise distributed?"

FREEMASONRY IN TURKEY, PERSIA, AND JAPAN.*

FROM the date that our ancient and honorable society was instituted until its present arranged form in 1717, and from thence to the time we are writing, brotherly love has been the foundation upon which the superstructure has been erected, although a portion of the Lodges in our Fatherland, and in Sweden, have sought to establish the correctness of the sentence—"that Freemasonry is a Christian society"—"a Christian Order."

That indefatigable, and fundamental investigator, Brother G. Kloss, in his recently published work "Freemasonry in its true meaning," &c., from authentic and indisputable records, has proved beyond all contradiction, that such assertions are errors; and we recal that subject only inasmuch as the intelligence that has reached us from non-Christian countries shows that Freemasonry has been implanted, grown, and flourished there; affording additional proofs, if such were desired, that it is not necessary that the members of our Fraternity must be of a particular faith, which would have the effect of limiting the great and important character of our first laws, and prevent the spread of universal charity over the inhabited globe. We condense our preliminary observations to these few words as we do not intend to enter into a controversy upon the subject, and will give the fragment of Freemasonry in Turkey, &c., as it has reached us.

Shortly after the battle of Shumla, in the year 1829, when the Russians crossed the Balkan, under Diebitsch Sabalkansy, a paragraph appeared in a German newspaper stating that the Russian officers had discovered some appearances of Freemasonry among the Moslems in Adrianople; nothing more was said, and few believed the extraordinary intelligence. A few years since one of our college friends, after leaving the university, settled as a medical practitioner in Jassy, having become a Freemason previously to his departure. He informed us that Masonry certainly existed in Turkey; in proof of which he related as follows:—During the first year of his residence at Jassy, in 1827, he frequently saw a dirty Dervish begging at a corner of a street, who was very liberally relieved; the alms he received were deposited in a bag carried for the purpose, and, as our friend learned, were distributed fairly and conscientiously by this Turkish monk among the poor of the town, without reserving any portion for himself, although his dress and appearance betokened the greatest poverty, misery, and distress. Our friend being one day summoned to attend the highest Turkish official in the city, for a disease of the eyes, was not a little astonished to find in the apartment of this dignitary, and distant from him only a few paces, the begging Dervish. The Regent of Moldavia, and the loathsome Dervish were sitting on the same ottoman, a very few feet apart, separated only by a small table, evidently confidentially known to each other. On our friend entering, the Dervish at once saluted him as a Mason; the correctness and distinctness of the signs were so apparent that he acknowledged and replied to them. When the professional part of the visit had ended, the questions and replies of which had been conducted through an interpreter, the begging Dervish joined in the conversation, and requested the interpreter to say that he was acquainted with our friend, and if he ever visited Constantinople he should call at the Turkish monastery near the Sophia Mosque, where he would find several other acquaintances.

As our friend at that time did not speak the Turkish language, and the other persons present were not Masons, the conversation was obliged to be discontinued; our friend, thanking his informant, determined in his own mind to follow up the inquiry, but was not successful in finding a Freemason to act as interpreter. He ascertained that the Dervish shortly afterwards left Jassy, and our friend had no opportunity of gaining any information, although he subsequently visited Constantinople and the greater part of the Turkish dominions, in the suit of a

*Translated from Latomia, for the London Freemasons Quarterly Review.

countess whose physician he became. The altered position of Moldavia compelled the governor to leave, and we have forgotten his title. The annexation of the province to Russia has, no doubt, put an end to all display of Freemasonry, its Lodges being strictly prohibited from meeting by the emperor. The accounts of the monastery before mentioned, show that it is one of the most celebrated, and situated as described; the monks belong to the Order called *Maulavis* (Tourneurs,) a portion of their religious ceremony being rapid turning of the whole body in one spot, sometimes for a very long period, at others, only several minutes, to the sound of a pipe. The name by which the monastery is known is *Sirkedachi-Teckar* (the Vinegar Merchants').

The foregoing would scarcely have been worth remembering, and certainly not worth making public, although our informant is an authority of undoubted veracity, if the Masonic public were not interested in a letter received by us from a Hungarian Brother, dated the 6th of August this year, confirming the information of Freemasonry existing in Turkey, and that a Lodge is actually at work in Belgrade; the details of this are so peculiar and authenticated, that we give the extract in full.

"A few days since, Br. Schultze, a member of the Lodge Baldwin, at Leipsic, paid me a visit, passing through here on his return from Belgrade, where a Brother of his resides, and who introduced him into a Turkish Freemason's Lodge, in which he is the *only Christian* member. The Master of the Lodge, which consists of fifty members, has also the honor to be 'Grand Master for European Turkey.' The ceremonies, signs, tokens, words, &c., are the same as our own; and the Turkish Masons seem far advanced in what we should term civilization.

"Their religious ideas seem to be considerably extended; they do not practise polygamy, each of the members has but one wife, and at the banquet of which Br. Schultze partook, the ladies appeared unveiled; wine was served during the repast—they have carpets to walk upon, and use the steps like ourselves. These Masons are in direct communication with those of Persia, the number of whom exceeds fifty thousand. Brother Schultze was made an honorary member of the Belgrade Lodge, and was requested to present to the Master of the Lodge of which he is a subscribing member, W. Br. Gretscher, a certificate of honorary membership, and a communication in the Arabic language from the Grand Master, Br. Ismael, which no doubt Br. Gretscher will make public. I intend writing this day to the corresponding secretary to the Lodge at Belgrade, to solicit information respecting a few of the particulars of their Fraternity and organization, which when received shall be forwarded to you. In this way it appears possible to obtain a knowledge of our Brethren, not only in Turkey but in Persia, as we can put ourselves in correspondence direct with the Grand Master of the Craft in Turkey."

In another part of the letter it is stated that C. M. Ismael is much pleased at the thought of shortly seeing the consecration of one of our Lodges, to which he expects to be invited, and which invitation he will accept, although several days journey distant, he being very desirous to become better and nearer acquainted with Christian Freemasons, and wishes to have personal intercourse with them.

About twenty years since we remember a distinguished Mahommedan Brother visiting the Lodge *Einigkeit*, in Frankfort on the Maine, although it happened that he was not present at any work; he was introduced to several of the Brethren, attended the Masonic club, and the ceremonies were explained to him. Many of the senior members of the Lodges at Frankfort will recollect him; his name, if we remember correctly, was Ismael Gibraltar; he was conspicuously engaged at the time of Napoleon's invasion, and was, at the period to which we have alluded, employed by the Viceroy of Egypt to purchase metal in Sweden for casting cannon.

The present professor at Leyden, Br. F. Von Sybold, who had made a long stay at Japan, whither he had gone as medical attendant to the Dutch embassy, but remained several years after its return, for the purpose of measuring the country

and investigation, addressed the Lodge Socrates, in Frankfort, upon the subject of Lodges in Japan, and among other matters, mentioned that at Initiations the candidate's eyes were released from a bandage in front of a looking glass amid the cry of "know yourself."

When we compare these different reports we must come to the conclusion that Freemasonry not only exists in the East, but is spread over a large portion of Persia, Japan, Egypt, and European Turkey, and that a very considerable number of our Brethren have seen the light who are not professing Christians.

[The translator hastens over the writer's arguments, as not being immediately connected with the subject of inquiry, but admits the correctness of his doctrines, and soundness of the position he takes to prove Freemasonry universal, not confined to any religious sect or particular purpose. Any one wishing to read the article will find it at pages 258-9, in the tenth volume of the *Latonia*. The writer then proceeds]—

A question forces itself upon our attention—how did Freemasonry come to the East? Did it commence, and was it cultivated there, as are shown in the words, "where the sun rises," or was it transplanted from Europe, or still more, was it sought and found in the East but nourished in the West, and returned to them enriched and honored by European experience? A slight clue may be found in the Masonic histories of France and England; the latter allowed Lodges to be established, and granted warrants for the purpose, in various eastern cities, during the former century; while in the early part of this we have the publication of, "Verbal de la Reception dans l'Ordre du Fr. Askery Khan, oncle de l'Empereur regent en Perse, son Ambassadeur pres de la cour de France; Paris 1809," a notification that his Excellency the Persian Ambassador at the court of Napoleon, became a Freemason on the 24th of September, 1808, in "la Loge du Contrat Social et de St. Alexandre," in Paris. He likewise undertook to forward the interest of Freemasonry in Persia, and to found as many Lodges therein as possible; he received powers for the purpose of doing so, after repeated applications, and in the following year he requested to have sent to him Masonic emblems, and books, which request was complied with; among other works sent to him was a new one by the late Br. Desetury, which requires especial notice; its title was "le Veritable Lieu de Peuples, ou la Franc Maconnerie rendue a ses Vrais Principes," and the motto—"build temples, and spread the knowledge of Freemasonry," with you will effect more real good than all the makers of laws and legislatures, put together.

We fear we have already tired the patience of our readers enough, and shall postpone to some future opportunity the more important continuation of this subject, and perhaps may give the instructions forwarded to Br. Askery Khan, in the above work, for founding Lodges in Persia, and on initiations, and shew that it is one of the roads Freemasonry has taken to assimilate all men in the understanding of our Order, and that it is based on knowledge and Brotherly love, to endure for all time. But to give an idea of the spirit in which the above instructions were issued, we make a short extract of a calculation and result, which are given in the shape of questions and answers in the original:

"How many inhabitants has the earth? About a milliard, and may be apportioned for Europe 170,000,000; Asia and New Holland, 550,000,000; Africa, 130,000,000; America, 150,000,000; total 1,000,000,000. What are these milliard of people doing; What do they think of? What is their destiny? What is the state of their enlightenment or ignorance? What of their fortunes or misfortunes?—One portion are Jews, and number about 9,000,000; another Christians, and number 170,000,000; another again is Mahomedan, 155,000,000; a fourth division is neither Mahomedan, Christian, nor Jew, but consists of Chinese, Indians, New Hollanders, and others, 666,000,000; total 1,000,000,000.

"We find here 845,000,000 men* who are not Mahomedans, yet they are men*—830,000,000 are not Christians but not the less men*—991,000,000 are not Jews

*but they are men**—666,000,000 are found to be neither Mahomedans, Christians, nor Jews, but men nevertheless. Thus 1,000,000,000 of people are divided by their different beliefs; the Christians, Jews, and Mahomedans despise, hate, and fight each other, and have done so as long as their faiths have existed; each strives to exterminate the other, and says that he does it in the name of heaven. The 666,000,000 agree better among themselves, but in a religious view are despised by the other three sorts, whom they despise in return.

"The inhabitants of the earth continue to live thus in a state of doubt and misunderstandings, which is opposed to common sense, to the best wishes of the heart, to nature, and to the design of the Almighty Ruler and Disposer of all.

"The Great Architect of the Universe has not created man from dust to calumniate and murder his fellow.

"He has given man understanding to enlighten his fellow man; a heart to love him; else would be a contradiction, a folly, and misfortune.

"But who has misled these milliard men? Who gave them different and opposing creeds? different worship? and different gods? Who has made them villains? Who has driven them to such madness, to such wicked and malicious acts? to become revengeful and unhappy beings?

"This is a secret, which the history of every people explains to him who knows how to read and understand it.

"But who can reconcile and appease them; bring them back to tolerate and love, to support and maintain each other, to form a column of mutual defence?

"That is the direct (precisely), *the great secret of Freemasonry*,—that is the OBLIGATION, the DUTY, the SECRET, the INSTRUCTION of every properly Initiated Brother."

(To be continued.)

THE SECRET OF THE POWER OF MASONRY.

[From an address delivered before Olive Lodge, at Clinton, La., Jan. 8th, 1849.]

I HAVE spoken of the blessings which Freemasonry has conferred on mankind, yet I am aware that there are those, who not only *deny this*, but denounce our Order as *evil*, in all its tendencies. One of the most frequent objections urged against the Fraternity, is, that we have *secrets*. In reply to this charge, it might justly be deemed a sufficient answer to say, that we never refuse to reveal those secrets, whatever their nature may be, to any worthy man who makes a request to know them, in a proper manner. But, instead of making that reply, I will take upon myself the responsibility of *removing that objection*, by revealing to this audience one of the most important secrets of our Order; a secret that will lay bare the very *corner stone* upon which Freemasonry rests.

You all will recollect that many years ago, a man in the State of New York, published a book which he had the unblushing effrontery to pretend, disclosed the secrets of Masonry. Astounding as it may seem, that a single being endowed with common sense, could for a moment, give the least credit to such a tissue of gross absurdities, especially when the author, at the very commencement, declared himself guilty of perjury, still his book was believed. Soon after its publication the writer disappeared. I mention not his name, for if he is still living, his own heart must inflict upon him all the punishment he is capable of enduring. If dead, a higher than human tribunal has already pronounced its verdict. This book, and the disappearance of its author, raised such a storm against Freemasonry as the world never witnessed. Every class of society was convulsed, as if with the throes of an earthquake. The newspaper press, that powerful engine, poured upon us from its batteries an incessant storm. Every

*Men means here human beings, or mankind; the German word *menschen*, the French *genre humain*.

where, and under every possible circumstance, Masonry was assailed with remorseless violence. The cry of its enemies was like the watchwords of Palafox on the walls of Saragossa, "*War! war to the knife!*" Books, pamphlets, tracts, and handbills, couched in language best calculated to inflame the public mind to the highest pitch, flooded the country. They were found in taverns, in the hands of people on the highway, in the cottage, in the drawing-room, in the public school, in the church pew, and sometimes on the seat of the judge.

Even-handed justice could no more be expected by a Freemason, under many circumstances, than if the ban of outlawry had been published against him. As if it were not enough to banish him from the pale of civil society, the Mason was not unfrequently driven to the alternative of renouncing Freemasonry, or be expelled from the church of Christ.

The ballot-box, that tremendous power, the ballot-box, with all its crushing weight, was brought to bear upon us. Not a man who *dared* raise his voice in our favor, or even invoke the general virtue of compassion for the persecuted Order, had the slightest chance of obtaining the smallest office in the gift of the people.

Never before, in the annals of the civilized world, were such fearful efforts put forth to crush any institution whatever. This is no exaggeration, no over-drawn picture, but, sober *facts*. Society, through all its depths, roared, and heaved, and tossed like the ocean when it feels the wrath of the hurricane.

Not a throne in Europe but would have fallen before a tithe of the power arrayed against the Order. Our own government, though the strongest in the world, could not have witnessed such an assault, headed by overwhelming majorities of the people, aided as was this, by the pulpit, the press, and the ballot-box. Any of the numerous self-constituted societies of the day, whose existence depends upon the momentary breath of popular opinion, would have *vanished* as suddenly as did the ghost of Hector.

Through all this scene, Freemasonry stood calm and undismayed, yet putting forth no effort for self-protection, employing no weapon of defence. The snowy peak of Chimborazo looks not down from the clouds upon the puny storm that rages at its base, with a calmer eye than Freemasonry cast upon the seemingly fearful odds arrayed against her. I need not say that she came out of this fiery furnace unscathed. Like the heaven-protected Hebrews, even the *smell of fire* was not found upon her garments.

Now, by what means was she enabled to withstand this tremendous effort to crush her? In what consisted her power? Thousands of deeply reflecting minds have sought in vain for a clue to this mystery. It is one of the *secrets of Masonry*, and a most important one, for it is the secret of our power, and that secret I am about to disclose to this audience.

But, first, let me conduct you to the outskirts of one of our large towns, where stands, at a distance from any other building, a miserable and dilapidated tenement. It is the depth of winter, and the cold winds whistle through a thousand crevices, and through the paneless windows, yet only a few chips smoulder on that cheerless hearth, scarcely affording sufficient heat to warm even the fingers of the three little children that bend cowering over it. Look at the pale, anxious face of the still youthful mother, who sits farther back, that her loved ones may enjoy all the benefits of that fire, while her shivering hands are attempting, in vain, to sew. She is a widow, and has lately risen from a bed of sickness. All this you may read in her pale, expressive feature. She is a stranger, her husband, an excellent mechanic, having died soon after their arrival in town from a far distant State. She knows no one upon whom she can call for aid, but the widow's friend and the orphan's father.

In her unprotected condition, she shrinks from the very thought of asking favors from a stranger.

Nearly every article of furniture and of clothing, which she can possibly spare, has already been sold at half its value, for bread, in the hope that she would soon be able by her work, to supply their pressing wants. She looks at her children,

and the thoughts of the work-house, and of the separation which must inevitably follow any successful application for public aid, nerves her heart to suffer still longer. She knows that her children are famishing, though they *pretend* to her that they are not hungry. It is *false*, for famine is written in haggard lines upon their features.

The mother rises and goes once more to her chest, to see if there is yet a single thing remaining that she can sell for bread. She again takes up an article which she had often seen her husband wear with pride in happier days, when he walked in Masonic procession.

She had often before been tempted to pawn it for bread, but the fond recollection of her husband, and perhaps a twinge of conscience as she remembered her thoughtless opposition to his attending the Lodge, restrained her. Now that her children have reached the verge of extreme want, she hesitates no longer. Taking up the badge and breathing a silent prayer that her melancholy errand may not be fruitless, she sets forth.

With hesitating steps she enters a store, and offers it for sale. The merchant examines it, and makes many inquiries. To her astonishment, he writes her name and place of residence in his memorandum book. He lays the badge carefully away, and giving her money, far more than enough to supply all her present wants, in a kind, sympathising tone, earnestly requests her to call upon him early on the morrow.

And now, the widow, who for months had not shed a tear, but had borne up under all her sorrows, as if the fountain of her tears had been frozen up, now weeps aloud, and for a long time is unable to restrain herself.

Ah! widow! widow! little did you think, when you set out on your mournful errand, to what a fountain of charity the God of the fatherless was directing your footsteps.

She has returned home, but several times during that day you might have seen groups of gentlemen talking with each other, in a low but earnest tone of voice. Had you listened, it is quite possible you might have discovered that the widow was the subject of their consultations.

A week has passed by. Will you take *another visit* with me to the residence of this little family? Not to the wretched tenement where we found them shivering with cold, but to a neat and comfortable dwelling in a different part of the city. It is night, and we can look into that well furnished room, through the opening folds of the neat and tasteful window curtains, without disturbing the little household. A warm carpet is on the floor, and what a cheerful fire blazes on that hearth; but its blaze is not half so bright as the happy faces there, that beam with love upon each other. And that mother—she is not pale and haggard now. How neat she and her children look in their new clothes. The two boys attend school, and both are fondly engaged in teaching their little sister, who is too young to quit the side of their mother. Ah! it is worth “a monarch’s ransom,” to see the happy smile which this fond mother casts upon her little group, from time to time, as she raises her eyes from the work. How merrily she plies her needle now, for she is happy. But *stop! stop!* “Take your shoes off your feet; you stand on holy ground,” for this little family are kneeling in prayer. It is the hour of their evening devotion. Hark! Do you hear the voice of the widow! With tears of gratitude, they are invoking the blessings of the Most High upon the Freemasons, for it is to *them* they owe this happy change.

No need of a “Recording Angel,” to carry up the prayer of this little household to the portals of heaven, for it has *already gone*, swifter than a seraph’s wing, right up into the ear of the Ever-living God; and that hand which moves the world is already stretched over us, for our protection.

Do you *now* ask the secret of our power? Do you now ask me why our Institution stood calm, undismayed, immovable as the Andes, while every element of society was warring against it? *It was shielded by the widow’s blessing and the orphan’s prayer.*

THE KNIGHT'S REQUIEM.

BY MOTHERWELL.

THEY have waked the knight so meikle of might,
 They have cased his corpse in oak ;
 There was not an eye that then was dry,
 There was not a tongue that spoke.
 The stout and the true lay stretched in view,
 Pale and cold as the marble stone ;
 And the voice was still that like trumpet shrill
 Had to glory led them on ;
 And the deadly hand, whose battle brand
 Mowed down the reeling foe,
 Was laid at rest on the manly breast
 That never more mought glow.

With book, and bell, and waxen light,
 The mass for the dead is sung ;
 Throughout the night in the turret's height,
 The great church bells are rung.
 Oh wo !—oh wo !—for those that go
 From light of life away,
 Whose limbs may rest with worms unblest
 In the damp and silent clay !

With a heavy cheer they upraised his bier,
 Naker and drum did roll ;
 The trumpets blew a last adieu
 To the good knight's martial soul.
 With measured tread through the aisle they sped,
 Bearing the Templar on,
 And before the shrine of St. James the divine
 They covered his corps with stone :
 'Twas fearful to see the strong agony
 Of men who had seldom wept,
 And to hear the deep groan of each mail-clad one
 As the lid on the coffin swept.

With many a groan, they placed that stone
 O'er the heart of the good and brave.
 And many a look the tall knights took
 Of their Brother soldier's grave.
 Where batmers stream and corslets gleam
 In fields bespread with gore,
 That Brother's hand the shearing brand
 In the van shall wave no more ;
 The clarions call on one and all
 To arm the fight amain,
 Would never see, in chivalry,
 Their Brother's mate again !

USE OF MASONIC FUNDS.

[From an address delivered before the "Louisiana Grand Lodge of Ancient York Masons," at New Orleans, in February last, by M. W. JOHN GEDEN, G. M.]

Be it your task, my Brethren of this Grand Lodge, the youngest member of the great Masonic family, to take the lead, and show, that though last in age, you are anxious and ready to be the first in good works; and to enable you to do so with effect, permit me to submit for your consideration the following plan.

Let three-fourths of all the funds received by the Lodges for Degrees, be placed in the hands of trustees or administrators, who shall be required to furnish ample security.

The other fourth to be retained by each Lodge.

Two-thirds of the funds in the hands of the trustees to be invested safely, so as to produce a good interest, and form a permanent fund; the other third, with the accruing interest, to constitute a movable and contingent fund.

The fund retained by the Lodges to be applied to the especial relief of their own members, their widows and orphans, and for no other purpose whatever.

The movable and contingent fund to furnish relief to all sojourners, and those not entitled to the special Lodge fund.

At the end of each year, whatever may remain from the movable and contingent fund, and from the special Lodge funds, to be carried into and invested with the permanent fund.

So soon as the permanent fund shall be sufficiently large, let it be gradually invested in the erection of an asylum for aged and destitute Masons, their widows and orphans, care being taken not to withdraw too much for that purpose, so that what remains may be sufficient for the purpose of supporting the Institution so created. Time will enable us to increase it, so as to meet all demands; and also to add to it an hospital and cemetery, and make provision within its walls for primary education. The admirable Institutions of our State for public education, relieve us from anxiety on this head, and will enable us to apply the means we ought otherwise to direct to that object, to other purposes.

These objects effected on a liberal scale, we should next set aside a part of the permanent fund for the purpose of making loans to such of our Brethren, their widows, and children, as with good characters, ability, industry, and energy, may stand in need of the *first helping hand*, to make a start in life or business. These loans should be made with due circumspection, under good recommendation, in moderate sums, and for terms limited, according to circumstances; with such limitation we may safely anticipate that little or no loss will ever be sustained by the fund; it may even be augmented, for we may safely conclude, that each one who receives its benefits, and is thereby enabled to achieve prosperity, will not only faithfully restore the principal, but also add interest to it as a mark of gratitude, and to increase its utility.

The next object should be the appropriation of a part of the fund to the advancement of the Arts and Sciences, by the fostering and cultivation of conspicuous talent and ability in any of our Brethren or their children, and in the encouragement of scientific pursuits, and the creation of good taste by lectures, exhibitions, and discussions, and the establishment of libraries. Here we may safely stop for the present, and these things fulfilled, leave to our children the completion of the system.

The Board of Administrators ought to be elected annually at each grand communication, from among the Brethren at large, to administer the fund, which ought to be deposited in Bank until permanently invested; and the contingent fund should be constantly kept in Bank, and checked for as required by the administrators.

All applications for relief from the contingent fund should be made to the Board; and whenever an application is made to a Lodge in a place where the Board is not located, for relief that ought to be furnished from the contingent fund,

the Lodge should refer the applicant to the Board ; or if the case be urgent, give an order upon the Board for the amount necessary ; or supply the amount itself and obtain reimbursement from the Board, or be allowed credit for the amount in the settlement of its accounts for the funds it receives. Should the special funds of any Lodge be inadequate to meet the demand upon it from its members and those having a special claim upon it, the Lodge shall in like manner be entitled to draw upon the Board for such sums as may be needed, or credited with the same in settlement.

The Administrators shall be required to keep correct books, and present to the Grand Lodge at each grand communication, a detailed statement of the condition of the fund, with their proceedings and accounts with the vouchers, and also such suggestions as their experience may dictate. And each Lodge should furnish them with a full account of the state of its special fund, and a general statement of the whole amount received for Degrees.

The Lodges should make their returns and payments to the Administrators every three months.

The Grand Officers and each Lodge by Delegates, should have the right to inspect the Administrators' accounts whenever required. Should this or any similar plan meet your approbation, the details for carrying it out can easily be supplied, the one suggested pretends to be nothing more than a basis on which to erect a perfect superstructure.

Let us for a moment consider what would be the result of such a system during a couple of years.

We may, from past experience, calculate that during that period one thousand Master Masons would be made, which would give a sum of fifty thousand dollars, of this twentyfive thousand would be permanently invested, producing a revenue of at least two thousand dollars. The fund at the disposal of the Lodges would be twelve thousand five hundred dollars, and a similar sum would form the contingent fund, with the addition of the interest accruing from the invested permanent fund.

It is highly probable that neither the Lodge or contingent funds would be exhausted, and that there would be a surplus from those sources to carry into the permanent fund. At any rate, we might in all human probability, have a sum of twenty thousand dollars at the end of two years, with which to commence our operations ; this would amply suffice for a beginning, and would rapidly increase to an amount that would enable us to carry out our views to the fullest extent.

With such a beginning and such objects in actual execution, the fund would be augmented from other sources. Many of our Brethren, possessed of fortune, and animated with the desire to aid their fellow men, would make voluntary donations, or testamentary bequests in behalf of an establishment of a permanent character, which they are now deterred from doing for want of a specific object to which to direct their bounty.

Many philanthropic individuals not Masons, would also doubtlessly make similar contributions.

We must remember that men are often prevented from doing good, from fear that their bounties may be misapplied, and that so soon as a proper object presents itself they cheerfully support it.

No great undertaking for the good of our race, that is founded upon proper principles and conducted with order and system, can fail to insure the respect and command the support of the generous and enlightened ; and we may safely rely upon both to carry out such a project.

The question may be asked, if these funds are taken from the Lodges, how are they to be supported ? To this I reply, firstly, that they have no right to make use of them for that purpose, and ought therefore never to rely upon them for it : and next, that they levy dues or monthly contributions upon their members, which are evidently intended for that purpose, and if used with economy, will be found sufficient.

THE FREEMASONS AS ARCHITECTS.

"We work in speculative Masonry, but our ancient Brethren worked both in operative and speculative. — *Ritual of the Fellow Craft.*

"I do not wish to pry into the mysteries of the Craft, but it would be interesting to know more of their history during the period in which they were literally architects. — *Hallam's Middle Ages.*

It might be supposed from the operative character of our Institution at its origin, that there would be some important relations between it and the science as well as the practice of architecture. I do not, however, propose in this place, and at this time, to allude to the operative labors of the founders of Freemasonry in the erection of that vast fabric at Jerusalem, which David desired to begin, and which divine wisdom permitted his son Solomon to erect for the worship of the Lord. I rather desire to invite the reader's attention to the architectural labors of the Craft at a later period of history, and to claim some credit to the Order for the efforts made by our ancestors, in the middle ages of the world, in ornamenting the cities of Europe with religious edifices, many of which still remain as the enduring monuments of their skill and taste.

From the 10th to the 16th century, the continent of Europe was traversed from the southern extremity of Italy to the Abbey of Kilwinning, in Scotland, by a society of travelling architects, who were called by the writers of those and subsequent times, "Freemasons." The origin of this society, and its connexion with the body now known under the same name, I do not here propose to trace.* It is sufficient to say, that their connection with and descent from the Masons of Solomon's Temple, through the "Collegia artificum" or colleges of artificers, has been firmly established by a continuous chain of testimony, and that there is still less reason to doubt that they are the progenitors of the speculative Freemasons of the present day.

These bodies of travelling artisans were almost exclusively engaged in the construction of religious edifices, and all the great cathedrals of that age were the work of their hands. They were encouraged by the Popes who granted them charters of monopoly as ecclesiastical architects, and conferred on them many privileges of an extensive character. They were declared to be independent of the sovereigns in whose dominions they might be sojourning, and were permitted to govern themselves by laws of their own creation; they regulated their own wages and were entirely exempt from all taxation; and it is worthy of notice, that in one of the papal bulls published in their favor, it is stated that these regulations have been made "after the example of Hiram, King of Tyre, when he sent artisans to King Solomon for the purpose of building the Temple of Jerusalem."

Dr. Henry, the historian, speaking of them, says that "the Popes, for very obvious reasons, favored the erection of churches and convents, and granted many indulgencies, by their bulls, to the society of Masons, in order to increase their numbers. These indulgencies produced their full effect, in those superstitious times; and that society became very numerous, and raised a prodigious multitude of magnificent churches, about this time, in several countries."†

Wren describes these associations in the following language:

For, (as we are told by one who was well acquainted with their history and constitutions,) the Italians, with some Greek refugees, and with them French, Germans, and Flemings, joined into a Fraternity of Architects, procuring papal bulls for their encouragement, and their particular privileges; they styled themselves Freemasons, and ranged from one nation to another, as they found churches to be built—for very many, in those days, were every day building, through piety or emulation:—their government was regular; and where they fixed, near the

*The whole subject has been fully treated by the author in his *Lexicon of Freemasonry*, at the article "*Travelling Freemasons.*"

†History of Great Britain, vol. viii. p. 275.

building in hand, they made a camp of huts. A surveyor governed in chief; every tenth man was called a warden, and overlooked each nine. The gentlemen in the neighborhood, either out of charity or commutation of penance, gave the materials and carriage. Those who have seen the accounts in records, of the charge of the fabrics of some of our cathedrals near four hundred years old, cannot but have a great esteem for their economy, and admire how soon they erected such lofty structures.*

The Messrs. Chalmers, speaking of the structures that were "executed by a class of skilled artisans, who wandered from country to country," say: "We here allude to the Order or craft of Freemasons, the origin of whose associations may be dated from the ninth or tenth centuries, and who attained their greatest numerical strength and importance at the introduction of the gothic, or pointed style of architecture.†

Sydney Smith, Esq., in a paper on the origin of the pointed arch, published in the *Archæologia*, says, "It is highly probable that the Freemasons, whose importance, as a corporate body, seems to have been established by a papal bull in the early part of the thirteenth century, counted many eastern workmen among their number. Thus associated, and exclusively devoted to the practice of Masonry, it is easy to infer that a rapid improvement, both in the style and execution of their work, would result. Forming a connected and corresponding society, and roving over the different countries of Europe, wherever the munificent piety of those ages promised employment to their skill, it is a probable, and even a necessary consequence, that improvements, by whomsoever introduced, would quickly become common to all; and to this cause we may refer the simultaneous progress of one style throughout Europe, which forms so singular a phenomenon in the history of architecture.‡

On this uniformity of style among these Freemason architects, to which Mr. Smith here alludes, Mr. Hope, in his "History of Architecture," makes the following remarks.

"The architects of all the sacred edifices of the Latin church, wherever such arose—north, south, east, or west—thus derived their science from the same central school; obeyed, in their designs, the same hierarchy; were directed, in their construction, by the same principles of propriety and taste; kept up with each other, in the most distant parts to which they might be sent, the most constant correspondence; and rendered every minute improvement the property of the whole body, and a new conquest of the art. The result of this unanimity was, that at each successive period of the monastic dynasty, on whatever point a new church, or new monastery might be erected, it resembled all those raised at the same period in every other place, however distant from it, as if both had been built in the same place, by the same artist. For instance, we find at particular epochs, churches as far distant from each other as the North of Scotland and the South of Italy, to be minutely similar in all the essential characteristics."

Mr. Godwin, in a communication made to the Society of Antiquaries of England, speaking of the marks of the workmen found upon the stones in various ancient buildings, which he had examined, supposes that "these marks, if collected and compared, might assist in connecting the various bands of operatives, who, under the projection of the church—mystically united—spread themselves over Europe during the middle ages, and are known as Freemasons." Subsequently, in the same paper, he says that the identity of these marks, in different countries, notwithstanding their great variety, "seems to show, that the men who employed them did so by system; and that the system, if not the same in England, Germany, and France, was closely analogous in one country to that of the others.

*Parentalia, p. 306. †Information for the People, vol. ii. p. 679.

‡Vol. xxi. p. 521. Knapp, in his *Essay on the Secret Discipline of the primitive Christian Church*, mentions several other authorities on this subject, to which I am not, at this time, able to refer.

Moreover," he continues, "many of the signs are evidently religious and symbolical, and agree fully with our notions of the men known as Freemasons."

These Masonic marks have been found by M. Didron, of Paris, at Strasburg, Spire, Worms, Rheims, Basle, and other places; and in a series of observations, communicated by him to the *Comite Historique des Arts et Monumens*, he states, that he can discover in them reference to distinct schools, or Lodges of Masons.

It would be impossible, even in an abridged form, to record all the architectural labors of this association, during the period of its activity; to mention only a few, will be sufficient to show, that the science of ecclesiastical architecture has been deeply indebted to the Freemasons for the perfection of beauty and skill which it has reached.

In the 13th and 14th centuries, they erected the cathedrals of Cologne and Meissen; in 1440, that of Valenciennes; and that of Berne in 1421. Besides these, they constructed monasteries, abbeys, cathedrals, and other ecclesiastical edifices, in all parts of the continent, as well as in England and Scotland. Westminster Abbey, and the ruins of that of Melrose, are magnificent examples in these last mentioned countries.†

The Abbe Grandidier has collected, from an old register at Strasburg, very minute particulars of the labors of the association of Freemasons, who erected the magnificent cathedral of that city. It was commenced in the year 1277, but not finished until 1739.

The Masons who were engaged in this chef d'œuvre of Gothic architecture, were divided into the ranks of Masters, Craftsmen and Apprentices. The place in which they assembled were called a "hutte" or Lodge. They made use of the implements of their profession for purposes of symbolical instruction, principally employing for this purpose, the level, square and compass. They had modes of secret recognition, and a system of mystical initiation, and presented in all their other customs the evidences of their being the progenitors of the Fraternity as it now exists.

The European correspondent of the Boston Atlas, makes the following remarks in relation to these workmen at Cologne, another of the labors of these travelling Freemasons.

"There stood the huge mass, a proud monument to Gerhard, Master of the Cologne Lodge of Freemasons, and resisting, as it does, the attacks of nature and the labor of man, a symbol of that mystic Brotherhood, which, to use the words of Lafayette, 'owes a double lustre to those who have cherished and to those who have persecuted it.' . . . During the interval between 1248 and 1323, there were not only fifty Masters and three times as many Fellow Crafts daily employed, but a large number of Entered Apprentices from all parts of Christendom, who had come to study both the operative and speculative branches of the art, and carried home, with the principles which directed the erection of almost every Gothic monument of the age, others which prepared the way for the light of the Reformation."

In 1323, the Church withdrawing its patronage from the Freemasons, the labors of the Craft were suspended, and the cathedral remained in an unfinished state until 1842, when by direction of the King of Prussia, an association was formed, which took charge of its completion, and the original plans which had been taken from the Lodge by the French in 1794, having been recovered, have been strictly adhered to by the architect, who has also adopted the ancient divisions of the workmen.

*Archæologia, vol. xxx. pp 116, 117.

†Dugdale, (in his *Monasticon*, vol. iii. p. 162,) gives the contract between the commissioners of the Duke of York and "William Harwood, Freemason," for the rebuilding of the chapel in the college of Fotheringhay, Northamptonshire; and Ashmole's History of the Order of the Garter, (p. 126,) contains the agreement with "Hylmer and Vertue, Freemasons," for the building of the choir of St. George's Chapel, Windsor. See Knapp's *Secret Discipline*, in the supplement, on the "Secret of the Royal Arch."

References to the works of these travelling Freemasons, who were occupied in building the magnificent religious houses of Europe, will be found in the pages of many antiquarian writers, in addition to those which I have already cited, all of whom unhesitatingly give them the praise of being in possession of an admirable system in the distribution of their labors, and in the government of their workmen—a system precisely similar to that which our traditions inform us, existed at the construction of Solomon's Temple—and no one who reads the proofs on this subject can for a moment doubt, that as classical learning was preserved and perpetuated by the Monks of the middle ages, so was the science of architecture by the travelling Freemasons of the same period. To them is the world indebted for the invention of that style in architecture, known as the pointed Gothic, in which beauty and grandeur, simplicity and elegance are so skilfully blended, as to have extorted the admiration of all who have beheld the splendid edifices erected by those artists. In the reign of Edward III. of England, and the contemporaneous sovereigns of the continent, this style had reached its utmost point of perfection, and though, after the fourteenth century it rapidly declined, it has again been revived by the taste and genius of the present age. Let it be remembered by its admirers, when viewing the varied and graceful tracery of which it is composed, that its invention and its most beautiful examples are to be attributed to the Fraternity of Freemasons.—*Mackey's Mystic Tie.*

FREEMASONRY EXTRAORDINARY—AN ANECDOTE

DURING the past summer a certain countryman, who had never seen Paris, came up to one of the Republican *fetes*, and wandered about at an early hour, gazing at all he could see. Many things seemed to puzzle him, and seeing a respectable young man by him on one occasion, he asked him several questions. The young man responded politely, "You are a stranger, I observe; allow me to do the hospitality of my native city." The old gentleman from the country accepted heartily, and was delighted beyond measure when his new acquaintance offered to take him to a somnambulist *seance* at Alexander Dumas's house. They started at once, and soon reached a magnificent mansion on the Boulevards. The young man entered, and went into the Porter's Lodge. He immediately returned with the information that Dumas had put off the *seance* until next day, because of the *fete*. "It is only adjourned for a day," remarked the young man, "let us dine in the Palais Royal, and go to the play afterwards." The old gentleman agreed, and they took a walk round Paris by way of getting an appetite. At five they turned to the Palais National, and entered one of the celebrated restaurateurs of that luxurious locality. They asked for a private room, where the young man ordered a most expensive and splendid dinner to be served up. The old gentleman protested against such expense; but the young man politely insisted, saying that it was his daily dinner, and the countryman gave way. The dinner was served, eaten, and the wines paid somewhat deep attention to—so much so, that the intellects of the old gentleman were slightly obfuscated. Dessert was brought, and the two sat down coolly to luxurate over another bottle. Suddenly the old gentleman stared in astonishment. The young man was performing a certain series of cabalistic signs with his fingers, and nose, somewhat of the same character which Mr. Denison so elegantly offered to the appreciation of the Yorkshire electors. The *campagnard* was indignant. "Oh," cried the young man, "I see you are not a Freemason!" "Is that the sign of Freemasonry?" cried the old gentleman. "The first sign," replied the young man. "Ah, I wish I were one," sighed the countryman. "Do you wish to join?" said the Parisian. "I shall be delighted." "Then, I'm your man. In this house the Grand Orient is now sitting. If you will accept, I will go up and have you

elected at once." "You are too kind; but what is the ceremony?" "Very simple. Take off your coat and waistcoat; let me bind your eyes with the handkerchief; and then wait until I return." The delighted countryman accepted gladly, and hurried to comply. Coat and waistcoat were off in an instant, and his eyes bandaged. The young man in a few minutes left him. An hour passed in anxious expectation. Nothing occurred until the old man felt himself violently seized by the arm, and his bandage taken off the eyes. The furious landlord and three waiters stood before him. "My silver spoons, my silver forks, my clock, my silver candlesticks," cried the landlord. The terrified old gentleman answered, "My coat, my waistcoat, my watch, my money." The landlord stood petrified. "Explain." The old gentleman told his story. The landlord, despite his rage, roared with laughter, sent for a hackney coach, and drove with his fellow-victim to the Prefecture of Police. The story was told, and the secret agents set to work. Before morning, the clever youth and all his booty were captured. The countryman appeared as evidence, and then returned to his native village, a wiser if not a better man."—*North British Daily Mail*.

CORRESPONDENCE.

New Orleans, May 10, 1849.

CHARLES W. MOORE, Esq.,

Editor of the Freemasons' Monthly Magazine, Boston, Mass.,

DEAR SIR AND BROTHER:—

* * *

The Louisiana Grand Lodge of Ancient York Masons met in grand annual communication on the 8th of January. It has not yet closed its meetings; for the prevailing sickness has been a great draw-back, and there was much and most important business to be transacted. We have adjourned from time to time, and at long intervals, to enable the various Committees to complete their labors; and in the hope that we might effect a reconciliation with the Old Grand Lodge, on a proper Masonic basis. We have twice tendered the olive branch, which has as often been rejected. We first offered to dissolve our Lodge and unite with them—giving up all the papers, property, &c., of our Grand Lodge, if they would abolish the *distinction of Rites*, and authorize no other Masonry but *Ancient Freemasonry*. We then proposed to submit the question to a Convention of all the Masons of the State—or to the General Grand Lodge, when formed—or to the arbitration of three sister Grand Lodges. They would not even permit our resolutions to be read in their Grand Lodge, although the first was presented by one of their members, and Past Grand Warden, who stated that it met his approval, and it was handed to him at his own request. We have, therefore, determined to let matters take their course, and in the mean time have been preparing a report of the whole question at issue, which we trust will be acceptable to the Fraternity; for much ignorance and misapprehension are exhibited upon the subject in the notices which have been taken off it by several of the Grand Lodges.

We flourish abundantly at home,—having now twentythree Lodges actively at work,—which is unprecedented in Masonic annals; when it is considered, that it is but *two years* since our first Lodge was established; and but little more than *one* since we founded our Grand Lodge, with only seven subordinates. I give you a list of them, with the names of the officers of the Grand Lodge. The old Grand Lodge has not more, if as many, in actual and active existence, notwithstanding she has been organized some thirtyseven years! This must prove that we have not injured the Institution, but in reality given

new life to it; and that there must have been great dissatisfaction with the old Grand Lodge; or, else, why should not the same Lodges have been organized before, and under her?

The following are the names of the officers of the Louisiana Grand Lodge of A. Y. Masons, and a list of Lodges under her jurisdiction:—

John Gedge, G. M.; John W. Crockett, D. G. M.; Wm. W. Perkins, S. G. W.; J. W. McNamar, J. G. W.; D. Blair, G. Treas.; Wm. H. Howard, G. Sec.; Rev. Chas. P. Clarke, G. Chap.; James Farely, G. S. D.; Chas. B. Clapp, G. J. D.; John Claiborne, G. Marshal; D. S. Dewees, G. S. B.; J. O. Harris and L. E. Reynolds, G. Stew.; John W. Bates, G. Tyler.

No. 1, George Washington,	New Orleans	No. 13, Mount Moriah,	Port Hudson.
2, Dudley,	Lafayette	14, Orleans,	New Orleans.
3, Warren,	New Orleans.	15, St. Josephs,	town of St. Josephs.
4, Marion,	New Orleans.	16, De Witt Clinton,	Farmerville.
5, Crescent City,	New Orleans.	17, Ilerville,	town of Plaquemines.
6, Hiram,	New Orleans.	18, Mount Vernon,	Logansport.
7, Eureka,	Lafayette.	19, Pleasant Hill,	Bayou Wallace.
8, Alpha,	New Orleans.	20, El Dorado,	Travelling Lodge.
9, St John's,	New Orleans.	21, Lafayette,	town of St. Johns.
10, Joppa,	Shreveport.	22, Hammill,	town of Mary.
11, Sabine,	Fort Jessup.	23, Cypress,	parish of Bossiere.
12, Quitman,	New Orleans.		

Pleasant Hill, De Soto Parish, La., April 28, 1849.

BR. MOORE: *Dear Sir*—Let me take the liberty to transmit to you a brief account of the Masonic proceedings at Fort Jessup on the 21st inst. And in as much as the whole affair passed off with excellent order and decorum, marred by no intemperance or excess, it is no inconsiderable satisfaction in being able to impart the pleasing intelligence. By the authority of the M. W. Grand Master of the Louisiana Grand Lodge of A. Y. Masons, your correspondent was duly commissioned and empowered to constitute and install the officers of the Sabine Lodge at the place above mentioned. The ceremonies of constitution, consecration and installation, were gone through with, as nearly as possible, as laid down in the Trestle Board. A large concourse of people were in attendance, and between sixty and seventy Masons. A procession was formed at the Lodge from whence it moved to the building where the public ceremonies took place. It then reformed, the ladies uniting and proceeded to the banqueting hall where a plenty of nice eatables had been prepared. Master Masons wives, their daughters, sisters, mothers and widows, were distinguished by wearing a blue ribbon on their left breast or left arm. After refreshment, the Masons retired to the Hall, when the ceremonies of the day were closed in due form. The ladies were then invited to visit the Lodge room, which had recently been carpeted and nicely fitted up for the interesting scenes which appertain to our beautiful and sublime mysteries. They manifested by their approving smiles that they were delighted with what they saw, and with the kind attention shown them by the Fraternity. It was not a little pleasing to observe the taste exhibited in the regalia room on the occasion—with few exceptions it was all beautiful, and much of it splendid. Officers of the Lodge:—K. J. McLemore, W. M.; J. R. Stoddard, S. W.; R. W. Peck, J. W.; J. Harris, Treasurer; C. Chaplain, Secretary; C.

Beck, S. D. ; N. B. Alford, J. D. ; N. J. Alford, Chaplain ; D. Richey, Tyler. At night there was a Masonic Ball. It being Saturday, precisely at 12 o'clock, a Brother announced to the company that any further dancing would be a violation of Masonic principles,—and instantly the curtain fell, the scene closed.

Yours, Fraternally,

ANDREW S. FLOWER.

MASONIC INTELLIGENCE.

FRANCE.

Paris.—The M. W. G. M., Br. Las Cases, has resigned his office. Bros. Bertrand and Des Aulis are fulfilling the duties until a successor shall have been installed. The proceedings of the Grand Orient are now published every two months, and sent by circular to all the Lodges, they are superintended and signed by Br. Pilot, Grand Secretary, who is responsible for the contents. The subscribing Masons in France number 60,000, in 391 Lodges. The Masonic subscription to the fund for the sufferers by the inundation of the Loire, amounts to 10,000 francs. The various systems of Freemasonry practised in France, under the Grand Orient, Conseil, &c., are about to be amalgamated, the higher grades abolished, and a *Grand Loge Nationale* established.

Feb. 22. The *Credit* having announced that M. Pierre Buonaparte had been lately Initiated in the Grand Orient of Paris, he has addressed the following letter to the editor:—"You were misinformed in stating that it was only lately that I was received a Freemason. It is now nineteen years since I was admitted a member of the French Lodge of New York. I have also the honor to belong to the Philanthropists of Brussels."

DENMARK.

Altona. A Lodge of mourning was held at Charles of the Rock, on the 16th February, 1848, to commemorate the death of the King (Christian VIII.) of Denmark, one of the few monarchs who did not disdain to wear the badge of Brotherly love with regal robes. The particulars have been written by Worshipful Master Callisen, and published in the Hamburg Archives for Freemasons, by Messrs. Horstmaun and Strauss.

SWITZERLAND.

Basel. A circular has been issued from here, informing the Fraternity that the Masonic Congress, or public gathering of Freemasons, would be held there this year; that, at the same time, the Grand Lodge of Switzerland (Alpina) would be opened at Basel on the occasion. A very neat address accompanies the circular, and gives, in the shortest possible space, the history of the two preceding gatherings. The first was held at Stratsburg, and the second at Stuttgart. The official opening of the congress was to take place on Sunday, the 24th September, 1848, at two o'clock, and would then adjourn till the following day.

GERMANY.

Darmstadt. The admission of non christian Brethren is to be tolerated at the Grand Lodge of Unity, on certain conditions, the said Grand Lodge having some two or three subordinate Lodges, "which are to make what local decrees they think proper on the subject."

Elberfeld. Herman near the Mountain, a Lodge under the constitution of the Three Globes of Berlin, has requested the Grand Lodge from which it is constituted to pay particular attention on the revision of its laws this year, that no ex-

cluding clauses may be allowed to remain in their constitution. We suppose the political disturbances in Prussia have seriously interfered with Masonic doings.

Glauhaus. The eyes of a considerable number of the German Brethren are turned to the proceedings of the Lodge Unity of Mankind, in consequence of the great liberality and enlightened spirit in which its career has commenced. It was founded in December, 1846, and has already funds set apart respectively for widows' and orphans' pensions, for Christmas gifts to aged and distressed men and women, and outfits for helpless children. It has also contributed to the fund for relieving the sufferers by the inundation of the Loire, and many other subscriptions. It has become celebrated for its charitable acts, and is an example to much older Lodges. It holds its warrant from the Grand Lodge of Saxony.

Leipnic. The Lodge of Apollo has initiated during the two years ending 1848, seventy-six members, besides a large number declined. The result of so numerous a Lodge has been the formation of a Masonic club, in which, once a week, a Masonic subject is submitted for discussion, and the debate entered in a book. Considerable advantages have already arisen from the instruction given to the junior Brethren by the more experienced, and very expert (speculative) working Masons will be trained. Members of the other Lodges are admissible on payment of a small sum, part of which it is intended to devote to charity.

Meiningen. The Queen of England has presented to the fund Bernhards Help five hundred thaler, (65*l*.) This fund was commenced at the (twenty-fifth year) jubilee of the Lodge Charlotte of the Three Carnations, by the Prince of Saxe-Meiningen.

CANADA WEST.

✓ We acknowledge the receipt of a copy of the proceedings of the Provincial Grand Lodge of Canada West, for the past year, from which we make the following extracts:

June 16, 1848.—Resolved, That in the opinion of this Provincial Grand Lodge, a Brother of a Private Lodge cannot be allowed to resign membership, he being previously to the date of his resignation under charges of unmasonic conduct, notwithstanding such Brother may have paid all dues in terms of By-laws of such Lodge.

Resolved, That the R. W. Provincial Grand Master, do select some well-skilled Master or Past-master of a Lodge, from time to time, who shall have power and authority as a District Lecturer, (with power to summon Masters and Wardens of Lodges in his District) to proceed to, and visit Lodges in the District in which he may reside, and instruct them accordingly; such appointment to remain valid until a Grand Lecturer be appointed; the said District Lecturer to receive no salary from the funds of the Provincial Grand Lodge.

The special Committee appointed to investigate the charges of unmasonic conduct preferred against Brother S. W. Barnes, presented their report as follows:—

The Committee appointed to investigate the case of Brother S. W. Barnes, late of the Niagara Lodge, beg leave to report—that the Niagara Lodge, No. 2, had, in the opinion of this Committee, the letter of Brother H. M. Mason, S. D. of the said Lodge, in its possession prior to the date of the resignation of Brother S. W. Barnes of membership of the said Lodge.

That your Committee consider the charges against Brother S. W. Barnes, in Brother Mason's letter of the 29th March, fully substantiated.

That your Committee have, in their opinion, full evidence before them of Br. Barnes' guilt, coupled with evidence of his own confession thereof.

That under such circumstances they do recommend that Br. S. W. Barnes be forthwith expelled from all further participation in Masonic Privileges.

An Especial meeting of the P. Grand Lodge, was holden at St. Catharines, on Monday, the 30th day of October, 1848, for the purpose of laying the Foundation Stone of a Town Hall, in the course of erection in that place.

The Right Worshipful Provincial Grand Master having stated the purpose for which the Provincial Grand Lodge had been assembled, directed the Provincial Grand Director of Ceremonies to form the procession. The Brethren then proceeded to the cite of the intended building, and the Band having played "Rule Britannia," the Right Worshipful Deputy Provincial Grand Master delivered to the people the following address :—

"Men, women, and children, here assembled to-day, to behold this ceremony, know all of you, that we be lawful Masons, true to the laws of our country, and established of old, with peace and honor, in most countries, to do good to our Brethren, to build great buildings and to fear God, who is the great Architect of all things. We have among us, concealed from the eyes of all men, secrets which may not be revealed, and which no man has discovered ; but these secrets are lawful and honorable to know by Masons, who only have the keeping of them to the end of time. Unless our Craft were good and our calling honorable, we should not have lasted so many centuries, nor should we have had so many illustrious Brothers in our Order, ready to promote our laws and further our interests. To day we are here assembled in the presence of you all, to build a Hall for the public use of this Town, which we pray God may prosper, if it seem good to Him, that it may become a building for good men and good deeds, and promote harmony and Brotherly love, till the world itself shall end"—so mote it be.

The Provincial Grand Chaplain offered up prayer, invoking the protection of the Great Architect of the Universe to the building; after which, the Provincial Grand Secretary read the inscription engraved on the Plate. The Provincial Grand Treasurer deposited a bottle containing coins, papers, &c., in the cavity. The P. Grand Secretary placed the inscription plate on it, and cement was placed on the lower stone.

The Trowel (of silver) was then presented to the R. W. Provincial Grand Master, by the President of the Board of Police, who in presenting it read the following inscription :

Presented to Sir A. N. MACNAB, M. P. P., Provisional Grand Master of Free and Accepted Masons for Canada West, by the President and Members of the Board of Police, on the occasion of laying the Corner Stone of a Town Hall and Market House, at St. Catharines, on the 30th October, 1848.

To which the R. W. Provincial Grand Master made a suitable reply.

The R. W. Provincial Grand Master then proceeded to spread the cement, and the stone was lowered to its place, the Band playing the National Anthem ; after which, he was pleased to prove that the stone was truly adjusted, by the Plumb Rule, Level and Square, which were successively handed to him by the Senior Grand Wardens, and Deputy Provincial Grand Master; when the Mall being also presented to him by the R. W. Deputy Provincial Grand Master, he gave the stone three distinct knocks, and said—

"May the Great Architect of the universe grant a blessing on this foundation stone which we have now laid, and by His Providence enable us to finish every other work which may be undertaken for the benefit and advantage of this town."

The Cornucopia, containing corn, and two Ewers, containing wine and oil, were then successively presented by the Deputy Provincial Grand Master to the Provincial Grand Master, who scattered the corn, and poured out the oil and wine upon the stone, saying :

"May the all-bounteous Author of nature grant an abundance of corn, wine and oil, with all other necessities, conveniences and comforts to this town, and may the same Providence preside over and preserve it from ruin and decay to the latest posterity."

The Provincial Grand Superintendent of Works then presented the plans of the Building to the Provincial Grand Master, who inspected and returned them to him, together with the several working implements, and thus addressed him:

"Mr. Architect, the Foundation Stone of this town Hall, planned in much wisdom by you, being now laid, and these implements having been applied to it by me, and approved of, I now return them to you, in full confidence that as a skilful and faithful workman you will cause them to be used in such a manner that the building may rise in order, harmony and beauty, and being perfected in strength, will answer every purpose for which it is intended, to your credit and to the honor of those who have selected you."

The above ceremonies being completed, an address was delivered by W. Br. W. M. Willson, P. Grand Sword Bearer, and P. M. St. John's Lodge, Simcoe, who had been appointed to perform the duties of Grand Orator for the occasion; after which, an address was presented by the President of the Board of Police to the Provincial Grand Master, who made a suitable reply thereto.

The Procession was then re-formed and returned to the Lodge Room in the usual manner; after which,

The Provincial Grand Lodge was closed in *due form* at half-past six o'clock, P. M., with solemn prayer.

(Signed)

FRANCIS RICHARDSON, Pro. G. Secretary.

UNITED STATES.

MISSISSIPPI.

THE Grand Lodge of Mississippi held its annual communication, at Natchez, in January last. We present such extracts from the proceedings as we can spare room for. The following is from the report of the Grand Secretary:

Believing that the means of the Grand Lodge, without increasing the tax upon the subordinate Lodges, to be insufficient for the permanent success of any great scheme of benevolence which would diffuse its life-giving rays *equally* throughout our jurisdiction, and such an one only would be worthy, or, in justice, ought to receive the favorable consideration of the Grand Lodge; and, believing that the ordinary *alms-giving* belongs more properly to, and can be best dispensed at the doors of the subordinate Lodges, and being of the opinion that any considerable amount of surplus revenue annually received into the treasury, would be a fruitful source of contention and waste of time, and that the appropriations to any local objects, however worthy, would be productive of dissatisfaction, the undersigned respectfully suggests the propriety of reducing the annual dues of *members* of the subordinate Lodges to the Grand Lodge, from *one dollar to fifty cents* each.

Basing the calculation upon the Returns last year, excluding the Louisiana Lodges at Vera Cruz (Quitman Lodge) and the Army Lodge (St. John's,) there would be an abundance to meet all expences, and then leave a small balance for extraordinary purposes.

ESTIMATED RECEIPTS—

Rents,	144 00	
Charters and Dispensations,	240 00	
Degrees at \$1 each,	1900 00	
2417 members at 50c. each,	1208 00	Gross Receipts, \$3492 00

ESTIMATED EXPENSES—

Mileage and per diem,	1813 00	
G. Secretary's office and incidentals,	600 00	
Printing,	320 00	
Chairs and tables, and enlarging		
Grand Hall, &c.	500 00—	3233 00

Surplus Balance, - - - - - \$259 00

The last item is an extraordinary one, and for this year only—that deducted, would leave a surplus of \$759.

THE LOUISIANA GRAND LODGE.

To the *M. W. Grand Master, Grand Wardens, and Members of the M. W. Grand Lodge of the State of Mississippi* :

The undersigned have the honor of transmitting to your Most Worshipful and Honorable Body, a copy of the Constitution and of the proceedings of the "Louisiana Grand Lodge of Ancient York Masons," showing the manner in which said body has been organized, by virtue of regular charters heretofore granted to the seven different Lodges therein mentioned, by your Most Worshipful Body.

Having, as we conceive, pursued the rules and regulations sanctioned by the ancient Constitution and usages of our time-honored Order, we henceforth assume exclusive jurisdiction over all the regular Ancient York Freemasons within the limits of the State of Louisiana, and as the only legitimate Grand Lodge within said State, we tender to your Most Worshipful Body, our grateful acknowledgments for the aid by which you have enabled us to restore our ancient Order to a due observance of its ancient landmarks; and ask to be received and acknowledged as a regular constituted and legal Grand Lodge, on terms of equality and brotherly love with the other Grand Lodges within the limits of the United States of America.

Accept, dear Brethren, we pray you, the assurances of the Fraternal regard entertained for the sons of light, over whose labors of love it is your good fortune to preside, by the officers and members of the Louisiana Grand Lodge of Ancient York Masons, thus feebly expressed by

THOS. H. LEWIS, *Grand Master*.

[SEAL]

W. H. HOWARD, *Grand Secretary*.

New Orleans, June 29, A. L., 5848.

Report of the Select Committee on Louisiana Grand Lodge.

The Special Committee, to which was referred "matters relating to the Louisiana Grand Lodge," have had the same under consideration, and after a careful examination of the proceedings of the regular Lodges of Ancient York Masons in Louisiana, and of the Constitution of the "Louisiana Grand Lodge of Ancient York Masons," offer for adoption by the Grand Lodge of the State of Mississippi, the following Resolutions :

Resolved, That we hail with pleasure the revival of pure and genuine Ancient York Freemasonry in our sister State of Louisiana, in the formation in that State of a Grand Lodge of Ancient York Masons.

Resolved, That this Grand Lodge Fraternally recognizes the body of Masons styled the "Louisiana Grand Lodge of Ancient York Masons," as a regularly constituted Grand Lodge, and as the only legitimate Grand Lodge of Masons in Louisiana.

Resolved, That the R. W. Grand Secretary be, and he is hereby directed to transmit a copy of these resolutions, and a copy of the printed proceedings of this Grand Lodge to the M. W. Louisiana Grand Lodge of Ancient York Masons.

On motion of R. W. Br. Kiger,

Resolved, That Masonic intercourse between Lodges and Masons within this jurisdiction and the old Grand Lodge of Louisiana and the Subordinate Lodges and Masons in that State, acknowledging allegiance to said old Grand Lodge, be, and the same is hereby forbidden.

[Further extracts hereafter.]

Obituary.

Among the victims to the distressing and fatal epidemic which has prevailed in Millbury, the past season, was Mr. TIMOTHY H. LONGLEY, who was prostrated by the disease, and survived the attack but twentyfour hours. Br. Longley was highly respected in the community in which he lived, and, by the Masonic Fraternity of which he was a worthy member. The following resolutions were adopted at a meeting of Olive Branch Lodge, in which he held the office of Senior Warden.

Whereas, it has pleased Almighty God to remove from among us our much beloved friend and Brother, Timothy H. Longley; therefore,

Resolved, That by the death of our lamented Brother, the Order of Freema-

sonry, and Olive Branch Lodge in particular, is bereft of one of its brightest ornaments and most useful members.

Resolved, That his honesty, uprightness, firmness and fidelity to the Institution, were alike honorable to himself and the Fraternity.

Resolved, That we deeply sympathize with his family and friends in this sudden and afflictive bereavement.

Voted, That a copy of these resolutions be sent to the family of our deceased Brother, and to the Freemasons' Magazine, for publication.

At the regular communication of St. John's Lodge, No. 1, held at Masonic Hall, Portsmouth, N. H., April 4, A. L. 5849, the following resolutions were unanimously adopted, and ordered to be published under the direction of the undersigned as a Committee of the Lodge.

Resolved, That the decease of our venerable Most Worshipful Brother, SAMUEL LARKIN, (who departed this life on the 10th ult. at the age of 76 years,) is an event, which imperatively demands the special notice of the Brethren of this Lodge.

Resolved, That his connexion with us as a Brother and member of this Lodge, for a period of more than fifty years, (in which time he presided over this Lodge nine years, and was elevated to the station of Grand Master of Masons in New Hampshire;) his steady adhesion to the Fraternity; and his attachment to our principles and Institution; as well as his upright, but affectionate discharge of his duties as a Mason and as a man;—had entitled him to our respect and esteem, and will cause his memory to be held in lasting remembrance among us.

Resolved, That his unwavering attachment and fidelity to our venerable Institution, will ever be to us, an incentive to a more faithful and zealous performance of the various duties incumbent on us as Masons.

JOHN CHRISTIE, }
ALBERT R. HATCH, } *Committee.*

Died Dec. 28, 1848, Sir AUGUSTUS FREDERIC D'ESTE, son of the late Royal Highness the Duke of Sussex, by Lady Augusta Murray, daughter of the Earl of Dunmore, to whom his royal highness was married at Rome, 1793. Upon the death of the duke, in 1843, Sir Augustus Frederic preferred his claim to succeed to the titles and honors of his father, and the claim was heard by the House of Lords in that year, when, after proof was given of the marriage of his father and mother, and of the birth of Sir Augustus Frederic in 1794, a question was submitted to the judges upon the effect of the Royal Marriage Act, 12-George III. The judges pronounced their opinion that that statute had incapacitated the descendants of George II. from contracting a legal marriage without the consent of the crown, either within the British dominions or elsewhere, whereupon the House of Lords resolved that Sir Augustus Frederic had not established his claim. The deceased held the rank of Past Senior Grand Warden in the United Grand Lodge of England.

At the Hague, March 17, of inflammation of the lungs, the KING OF HOLLAND, aged 57. He was educated in England under the Archbishop of Canterbury. He served in the British army, under the Duke of Wellington, from 1811 to 1814, and commanded the Dutch troops at the battle of Waterloo. The Prince of Orange, now King of Holland, was in London when the melancholy tidings reached him. The late King was Grand Protector of the Freemasons of Holland.

REGISTER OF OFFICERS.

GRAND LODGE OF WISCONSIN.

M. W. William R. Smith, G. Master.
 R. W. Rev. F. Whitaker, D. G. M.
 " A. Hyatt Smith, G. S. W.
 " O. Foster, G. J. W.
 " John H. Roundtree, G. Treas.
 " M. M. Cothren, G. Sec.
 " John Waters, G. L.
 " Reuben R. Bourn, G. L.
 W. Rev. Ebenezer Williams, G. Chap.
 " James McKinsey, G. Marshal.
 " John F. Rague, G. S. B.
 " Henry M. Billings, G. P.
 " E. F. Ogden, G. S. D.
 " Orlando Alexander, G. J. D.
 " Orrin J. Minor, } G. Stewards.
 " C. S. Hurley, }
 Br. Ebenezer Clewett, G. Tyler.

GRAND LODGE OF N. CAROLINA.

M. W. William F. Collins, G. M.
 R. W. Dr. Clement H. Jordan, D. G. M.
 " Dr. John H. Drake, S. G. W.
 " Josh Hyatt, J. G. W.
 " C. W. D. Hutchings, G. Treas.
 " William T. Bain, G. Sec.
 W. Joseph S. Hunter, G. S. D.
 " N. F. Reip, G. J. D.
 " Rev. J. F. Speight, G. Chaplain.
 " Joseph A. Whitaker, G. Marshal.
 " Thomas B. Nichols, G. S. Bearer.
 " Joseph Green, G. Pursuivant.
 Br. Richard W. Ashton, G. Tyler.

SUTTON CHAPTER, SUTTON, MS.

Jotham Gale, High Priest.
 Arnold P. Benchley, King.
 John W. Whipple, Scribe.
 Ithran Harris, Treas.
 Timothy H. Longley, Secretary.
 Elam W. Ainsworth, R. A. Capt.
 William B. Noland, Capt. Host.
 Daniel G. Livermore, P. Soj.
 Josiah G. Hall,
 Richard Robinson, } M. of Veils.
 Simon Bancroft, }
 D. L. B. Goodwin, Chaplain.
 Calvin Hall, Tyler.

KING SOLOMON'S LODGE, CHARLES-
TOWN, MASS.

George P. Kettell, W. Master.
 George H. Marden, S. W.
 Edward C. Tillson, J. W.
 Noah Butts, Treasurer.
 John M. Robertson, Secretary.
 Isaac Wilson, S. D.
 Francis Stowell, J. D.
 Joseph Ellis, S. S.
 John Mitchell, J. S.
 James A. D. Worcester, Marshal.
 Richard Follins, Inside Sentinel.
 Aaron H. Gardner, Tyler,
 Meets on the 2d Tuesday of each month.

GRAND LODGE OF MISSISSIPPI.

M. W. Charles A. Lacoste, G. Master.
 R. W. Benj Springer, S. G. W.
 " John A. Wilcox, J. G. W.
 " Robert Morris, Chaplain.
 " J. S. B. Thacher, G. O.
 " George J. Dix, G. Treas.
 " William P. Mellen, G. Sec.
 " George R. Kiger, G. S. D.
 " Charles Tullis, G. J. D.
 " P. B. Massey, G. Marshal.
 " Charles Gouvenaux, G. S. B.
 " Richard A. Inge, G. Pursuivant.
 Br. H. S. Kelley, G. S. and Tyler.

GRAND LODGE OF FLORIDA.

M. W. Tomas Brown, G. Master.
 R. W. Thomas Douglas, D. G. M.
 " Thomas J. Heir, S. G. W.
 " Samuel Benezet, J. G. W.
 " Richard A. Shine, G. Treas.
 " John P. Taylor, G. Sec.
 " Rev. Charles E. Dyke, G. Chap.
 " J. Chain, D. D. G. M. Western Dist.
 " D. S. Graham, do. Middle do.
 " George W. Macrae, Southern do.
 " D. R. Denham, do. Eastern do.
 " Samuel B. Stevens, G. Lect.
 " Isaac W. Bowen, G. S. D.
 " J. M. Landrum, G. J. D.
 " A. A. Fisher, G. Marshal.
 " George W. Call, G. S. B.
 " J. P. Fontane, G. Pursuivant.
 Br. John W. Edge, G. Tyler.

GASTON CHAPTER, ROXBOROUGH, N. C.

D. C. H. Jordan, M. E. H. Priest.
 B. M. Williams, King.
 J. Barnet, Scribe.
 Jones Doumright, Treas.
 C. Hamblin, Sec.
 L. C. Edwards, R. A. C.
 William R. Webb, Capt. Host.
 Dr. Pride Jones, P. S.
 Joseph Woods, M. 3d V.
 Joseph Drumright, M. 2d V.
 William O. Boler, M. 1st V.
 J. P. Moore, Tyler.

LIBANUS LODGE, GREAT FALLS, N. H.

Ichabod G. Jordan, W. M.
 Jacob C. Hanson, S. W.
 Dearborn Lougee, J. W.
 William Bedel, Treas.
 Samuel D. Whittemore, Sec.
 Oliver Chick, S. D.
 Shubael B. Cole, J. D.
 Jesse H. Lamos, Marshal.
 Jeremy W. Orange, Chaplain.
 Joshua Edwards, Rep. to the Grand Lodge.
 Samuel D. Whitehouse, }
 Daniel T. Watson, } Stewards.
 John Whitaker, Tyler.

MASONIC CHIT CHAT.

☞ We understand that Ancient Landmark Lodge, at Portland, Me., will celebrate the approaching anniversary of St. John, on Tuesday the 26th June. The Brethren at Newburyport will also celebrate on the same day. The Fraternity generally are invited to unite with them.

☞ A correspondent writing from Jackson, Michigan, says: "I have been officially engaged with the Lodge at Lansing, (the seat of government,) some five weeks passed. It is new, as is the place. During my stay I Initiated 15—passed 14—raised 12—having Initiated the *first* Mason ever made in the place. The candidates were all highly respectable men."

☞ The Brethren of Covington, Ohio, will dedicate their new Hall on the 24th of June, inst. Ex-Gov. Morehead will deliver the oration on the occasion.

☞ A correspondent, writing from Indianapolis, Ind., April 4, says:—"We are growing, healthily and steadily, increasing with our growing country. We have 77 chartered Lodges, and about 20 under dispensation—about 14 of which have been started since our last grand annual communication."

☞ The Grand Lodge of England has expelled Dr. George Cooke, of Albany, N. Y., from Masonry. He was sometime since appointed by the Earl of Zetland his representative in the Grand Lodge of New York. The appointment is alleged to have been obtained through deception. Hence the expulsion. Our readers will recollect him as "Maj. Gen. Cooke," of whom we have before spoken.

☞ We acknowledge the receipt of a copy of the printed proceedings of the Grand Chapter of Missouri, had at its annual communication, at St. Louis, in October last. There is nothing, however, in them of general interest, except the indications they afford of the rapid increase of this branch of the Order in the State.

☞ A correspondent writing from Lafayette, Ala., under date of April 19, says:—"The cause of Masonry is in a flourishing condition with us. We are about establishing a Council in this place, under very favorable auspices. Our Chapter is doing considerable work. It was organized on the 18th July last, since which time we have elected twenty."

THE YEAR 1849.—THE 1849TH YEAR OF CHRIST.

5849 Anno Lucis et Latomiae.
5798 after the Creation of the World, according to Scaliger's computation; but the 5363rd year, according to Usserius.

IT IS THE
6562nd of the Julian period.
2625th year of the Olympiad.
2502nd year of the building of Rome.
5610th year of the Jewish computation, which begins with the 17th of September.
1265th year after the Hegira.
7357th year according to the modern Greek Calendar.
783rd year of the Norman line in England.
695th year of the conquest of Ireland by England.
685th year of the Plantagenet line.
450th year of the line of Lancaster.
389th year of the line of York.
364th year of the line of Tudor.
322nd year since the Reformation of Luther.
224th year of the Stuart line.
135th since the accession of the House of Brunswick.

☞ Our correspondent at Great Falls, N. H., writes as follows:—"We have Initiated within the last 18 months 36, all of them men of the best standing in society—some of them of the most influence in this community."

☞ Our readers will perceive, by a notice on the Cover, that Br. Tuttle has Br. Scott's new work, "*The Analogy of Ancient Craft Masonry to Natural and Revealed Religion*," for sale, at No. 21 School street.

☞ Br. J. M. Hall, of Crockett, Texas, is our authorized agent for the Magazine, at that place and vicinity.

☞ Br. J. H. Medairy, of Baltimore, Md. is an authorized agent for the Magazine and Treble Board, at the above place.

THE
FREEMASONS'
MONTHLY MAGAZINE.

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BOSTON, JULY 1, 1849.

[No. 9.]

MASONRY IN INDIA—RIGHTS OF JURISDICTION—SCISM IN CALCUTTA.

AN unfortunate controversy has arisen among the Brethren in Calcutta, which will probably affect, for a season at least, the prosperity of the Institution throughout the Presidency of Bengal, if not throughout the whole of India. The immediate parties to the controversy are the Prov. Grand Master, (Dr. Grant,) and certain R. A. Masons, members of the "Kilwinning in the East," and three other Lodges, located at Calcutta. We have been furnished with copies of the voluminous correspondence* between the parties, and our opinion is asked upon its merits.

There are in the United Kingdom of Great Britain, three distinct and independent Grand Lodges, viz : the Grand Lodge of England, the Grand Lodge of Ireland, and the Grand Lodge of Scotland. These several bodies are respectively governed by their own Constitutions, except so far as each is amenable to the general Constitutions of Masonry. They are as distinct, and hold no nearer relation to each other, than the Grand Lodge of France to the Grand Lodge of Prussia ; or, in America, the Grand Lodge of Maine to that of Texas. There are, also, three distinct and independent Grand Chapters, corresponding in their locations to those of the Grand Lodges. Such, to the extent indicated, is the Masonic organization of the United Kingdom of England. There are other governing bodies in the kingdom ; but they are not essential to our present purpose.

But England is in possession of numerous, extensive and populous Provinces ; in all of which Masonry has an organized existence. These Provinces have, from the earliest times, been Masonically regarded as unstricted territory ; and have been conjointly occupied by the supreme bodies of the three divisions of the kingdom, each acting irrespectively of

*Covering some sixty or seventy manuscript pages.

the others. They hold to the three Grand Lodges of England, Ireland and Scotland, the same relative position that the territories of California and Oregon, hold to the several Grand Lodges in the United States. Either or all may occupy them. They are common ground.

There are fifty Lodges in Bengal, eight of which are in Calcutta ; where there is also one Chapter. In Madras, there are thirteen Lodges and two Chapters. In Bombay, there are two Lodges and one Chapter, under the *English* jurisdiction ; and three Lodges under the jurisdiction of the Grand Lodge of *Scotland* ;—the parties occupying the common ground, as of common right. And if we turn to Canada, New Brunswick and Nova Scotia, or to the English West India and other Islands, we shall find the same principle of mutual occupation recognized, and practically the same result. We shall also find the Grand Lodge of Ireland reaping her share of the harvest “in these fresh fields and pastures new.” If we turn over the leaves of our history, we shall have no difficulty in fixing the time when England and Scotland and Ireland were exercising a coördinate and common Masonic jurisdiction over all the American colonies,—when each was here represented by its Lodges, and two of them at least by their Provincial Grand Masters. But, to return to India. The R. W. Br. John Grant is the English Prov. Grand Master for Bengal, and resides at Calcutta. The R. W. Br. James Burnes is the Scotch Prov. Grand Master for Bombay and Western India, with his representative (or deputy) at Calcutta. Such is the Masonic government in India.

We have considered these explanations essential to a proper understanding of the case before us ; which may be briefly stated as follows :

There are eight Lodges and one Chapter at Calcutta, under the English jurisdiction. Dr. Grant, the Prov. Grand Master for the Presidency, is likewise the “Grand Superintendent” of R. A. Masonry, under the Constitution of the Supreme Grand Chapter of England. In September, 1847, certain members of Kilwinning and three other Lodges, believing that the interests of the Order in Bengal, and particularly in Calcutta, would be promoted by the establishment of another Chapter in that city, decided to petition the Grand Chapter of England, through its “Prov. Grand Superintendent,”* for a Charter of Constitution for a new Chapter, to be attached to the Lodge Kilwinning ; and praying that, in the mean time, a

*The English R. A. Constitution provides, that, “in a Province for which a Superintendent is appointed, the petition must first be transmitted to him, either for his recommendation or opinion, and the fees—five guineas—be sent with the application.” The Superintendent may issue Dispensations.

Dispensation might issue, authorizing them to form and work the proposed new Chapter, until an answer to their petition was received from England. The petition (with the required fee) was accordingly presented on the 11th September. On the 20th, the Grand Superintendent, through the Grand Secretary, returned for answer, that he "did not deem it expedient to attach another Chapter to any Lodge in Calcutta whatever, one Chapter being quite sufficient for all the legitimate requirements of the Craft." The documents which accompanied the petition were therefore returned to the petitioners.

"On receiving this reply," says Comp. Townsend, (one of the petitioners,) "I waited upon the Prov. Grand Superintendent and made him acquainted with our reasons for wishing to obtain a Charter; which were, that the fees of the only Chapter in Calcutta, were too high (seventy rupees)—that the Masons in middling circumstances were virtually excluded from it—that it was the opinion of many who were candidates, that none but a certain class would be admitted, if they applied; and, moreover, that they preferred entering a Chapter where they could feel themselves more upon an equality than in Chapter "Hope"—(the only existing Chapter). The Prov. Grand Superintendent informed me, in reply, that he still considered the one Chapter sufficient; and, besides, *that he did not approve of the extension of R. A. Masonry.*"

Thus far, the proceedings, though not altogether so courteous as they might have been, furnished no specific cause of complaint. The petitioners had a right to ask for a new Chapter, and the Grand Superintendent was undoubtedly at liberty to refuse his recommendation, and to withhold his Dispensation. It was also his privilege to give his opinion, frankly and without reserve, on the expediency of establishing another Chapter in Calcutta. We can but think, however, that it would have been more courteous to the petitioners, if not more consonant with the spirit of the regulation under which he acted, had he returned for answer, that, though personally adverse to the object contemplated, he would, if his Companions desired it, submit their petition, with his objections, to the decision of the Sup. Grand Chapter of England. This would have transferred the responsibility of the rejection to the body where it most properly belonged; and, by thus removing all reasonable cause of complaint against himself, have probably preserved the harmony of his Province. This should have been his first care. Besides, we are not sure that the strict line of his duty did not lie in this direction; but not having the Constitution of the Grand Chapter before us, we waive the consideration of the question. There is another point, in which we think the Grand Superintendent travelled out of the record. It is this: He gives as a final

reason for declining to grant the prayer of the petitioners, that "he does not approve of the extension of R. A. Masonry." His reasons for this are not given. It might be difficult for him to assign any that would be satisfactory. If the objection have any force, it bears as strongly in favor of a dissolution of all the existing Chapters in India, as against the establishment of a new one in Calcutta. But, independently of this consideration, the decision of such a question does not come within the proper sphere of his official duties. And if he believes what his words imply, he should forthwith resign his office of "Prov. Grand Superintendent of Royal Arch Masonry," and dissolve his connection with this branch of the Masonic Institution. Or, otherwise, he should be candid enough to submit his objections to the body he has the honor to represent, before he presumes to use the influence of his high position, in a matter so essentially affecting the interests, not to say the existence, of his constituent.

To resume the narrative. The petitioners were dissatisfied with the result of their application to the Grand Superintendent. They believed that his objections were prompted by other considerations than those which appear on the face of them; and, being urged thereto by "a number of Master Masons," (a majority of whom were Scotchmen,) they petitioned the Supreme Grand Chapter of Scotland for a Charter, empowering them to open a Chapter in Calcutta. This application was successful; and on the 8th June, 1848,—the Charter having been received,—the parties petitioned the Grand Superintendent, for permission to meet at Freemasons' Hall, for the purpose of organizing. To this application the Grand Superintendent replied on the 10th, directing the Grand Secretary to intimate to the applicants, that the Province of Bengal was under the *exclusive* control of the Grand Lodge and Grand Chapter of England; that he viewed their proceedings as "entirely out of order and disrespectful"—and that he should consider it his duty "to forbid all (Masons) under his authority as Prov. Grand Master and Grand Superintendent of Bengal, from attending the Chapter, or entering it as office bearers." In a second note of the same date, he declines to grant the use of the hall for the purpose mentioned. And on the 15th, he caused a circular to be addressed to the *Lodges*, denying the right of the Grand Chapter of Scotland to grant Charters within the Province, and interdicting all communication with the new Chapter. The petitioners however proceeded with their organization, holding their meeting in the Esplanade Row. On learning this fact, the Grand Superintendent, on the 17th, directed a note to the first Principal of the Chapter, requiring him, "by virtue of the authority invested in him, as *Grand Inspector General* of the Supreme Grand Chapter of Rites for Scotland," and also in his "capacity as

Grand Superintendent for Bengal, under the Supreme Grand Chapter of England, to "forward without delay for his information," the names of the Companions who attended the above meeting, together with a statement of the ceremonies that took place thereat, and at the same time imposing his "veto" on all future meetings to be held under the authority of the Scotch Charter. No notice being taken of this communication, he caused another to be directed to the Companion referred to, again demanding the information previously required, and declaring, that "if it is not submitted within three days," it will be his "painful duty to adopt such other measures for enforcing obedience to his commands, as to him shall appear necessary." This had the effect to elicit an answer, in which the writer avows his readiness to submit to the commands of the Grand Superintendent, and to withdraw from the new Chapter. He also intimates the intention of the Chapter to suspend its proceedings until instructions can be received from the Grand Chapter of Scotland. For the information demanded, he refers the Superintendent to the Chapter; not conceiving himself authorized to give it. These concessions did not, however, answer the purpose contemplated by them; and on the 5th of July, the writer was suspended "from his Arch Masonic functions," during the will and pleasure of the Grand Superintendent; and on the same day he was further suspended "from his Masonic privileges," and directed to vacate his office as Master of a Lodge. He was likewise deposed as a Past Officer of the Prov. Grand Lodge. The Prov. Grand Tyler, being one of the petitioners, was also removed from his office.

At this stage of the proceedings, the correspondence between the petitioners and the Grand Superintendent terminates; but the difficulty progresses. The suspended Companion very properly takes an appeal to the Grand Lodge and Grand Chapter of England: the Grand Superintendent forwards a protest to the Grand Chapter of Scotland; and the members of the new Chapter appeal to the same body for its protection against what they denominate the arbitrary and illegal acts of the G. Superintendent.

And here we will leave the parties. They are in proper hands; and we do not entertain any doubt that the questions at issue will be properly settled. Unfortunately, the seeds of dissension have been sown in a soil too well adapted to their propagation, and from which it may be difficult to eradicate them. But time and the kindly influences of the mollifying principles of the Institution to which the parties are mutually attached, and in the harmony and prosperity of which they have a common interest, may accomplish this desirable end before any serious detriment can result from them.

On the legality of these proceedings, our opinion is requested. In complying with this request, we shall speak with all the frankness which the

importance of the subject demands. With the Companions of the new Chapter we have no acquaintance. For the character and Masonic attainments of the Grand Superintendent we entertain the highest respect. We assume that both parties are highly respectable ; that the entire correspondence between them has been submitted to us ; and that we are therefore in full possession of all the facts in the case. On this assumption, our opinion is, that the proceedings of the Grand Superintendent, subsequently to refusing to grant his Dispensation, are arbitrary and unauthorized. They are wholly predicated on the assumption that, as the representative of the Grand Lodge and Grand Chapter of England, he is invested with *exclusive* jurisdiction over the Province of Bengal. We have already shown that this assumption is untenable,—that all the English colonial possessions have been, from the earliest period of the written history of the Institution, open and free to the conjoint occupancy of the Masonic authorities of England, Ireland and Scotland. It is true that at the precise moment when the transaction under consideration took place, the Masonic bodies in Calcutta were all subject to the English Constitutions ; but it is not less true that the Grand Lodge of Scotland had its Prov. Grand Master for *Western India*, then in the country, with his representative at Calcutta. Of these facts, Dr. Grant was well informed ; and, it does not appear that he had ever previously called in question the right of the G. Lodge of Scotland to establish Lodges within the Presidency of Bengal. Indeed, but a few years since, there were at Calcutta, in active operation, and at the same time, Lodges under the English, Scotch and *French* authorities ; to which no objections were raised, either by the Prov. Grand Master or his constituent.* And there are now few English Provinces in which there are not Lodges working under Warrants emanating from different Grand Lodges. Of this, no English Mason is better informed than Dr. Grant. His pretensions, therefore, to exclusive jurisdiction over the Province of Bengal, are not admissible. Nor is it probable that any such claim would have been advanced, had not his self-esteem been wounded through the ineffectualness of his measures for the suppression of the new Chapter. That he placed no confidence in the propriety of this claim, is manifest from his subsequent attempt to strengthen his position by assuming authority as a “Grand Inspector General of the Supreme Grand Chapter of Rites for Scotland,”—a body that has no legal authority to create such an officer. “Grand Inspectors General” emanate from Supreme

*The register of the Grand Lodge of Holland contains the names of two Lodges in Bengal, and one at Surat, holding under Warrants from that body. To these Dr. Grant makes no objections. His right to exclusive jurisdiction exists only as against the new Scotch Chapter !

Councils of the 33d degree. There is no such authorized Council in Scotland. And if there were, its officers would not presume, nor would their constituent justify them in any interference with the concerns or the prerogatives of the Grand Chapter of Scotland, or of any other independent governing body of Masons. This is an unfortunate feature in the case. But it is not the only mistake.

The suspension of Comp. Townsend, (the first Principal, or High Priest, of the new Chapter,) from his Masonic privileges and rank as a Past Grand Officer of the Prov. Grand Lodge, was an act of arbitrary rule, that cannot be justified on any admissible principle in Masonic jurisprudence. If the Companion had committed any offence,—and of this we have no sufficient evidence,—it was against the authority of the Grand Superintendent,—not the Prov. Grand Master. He had violated no provision of the Constitutions of the Grand Lodge of England, nor regulation of ancient Craft Masonry; and had not, therefore, rendered himself amenable to the discipline of the Provincial Grand Lodge of Bengal, or its Grand Master. His alleged offence consisted in having contributed to the establishment of a new Chapter in Calcutta. If this were an offence, it was committed against the Prov. Grand Superintendent, who, *alone*, could primarily take cognizance of it. It does not affect the principle for which we here contend, that the two offices of Prov. Grand Master and Grand Superintendent were vested in the same person. He represented two distinct and independent bodies, with separate organizations and Constitutions. Had the two offices been otherwise filled, is it probable that the Prov. Grand Master would have interposed his authority and suspended one of his Past Officers, for an alleged disrespect of the authority of the Grand Superintendent of an order of Masonry, the existence of which is not even recognized by the Constitutions under which he acts? Most certainly not. But no offence had been committed. Comp. Townsend was clearly within the exercise of his lawful rights. If he could not obtain a Charter from the Grand Chapter of England, he was at liberty to apply to the Grand Chapter of Scotland, as possessing conjoint jurisdiction over the Province. The Grand Superintendent, however, assumed to think otherwise, and manifested his displeasure in discourteous threats. Comp. Townsend became intimidated, and signified his intention to withdraw from the new Chapter. But this did not satisfy the Grand Superintendent. He must have the names of all the parties associated with him: Companion Townsend must turn traitor and denounce his friends at the “holy office.” Nothing short of this would satisfy the demands of the G. Superintendent. But he properly declined to comply with a requirement so unreasonable and unjust. And for this—for declining to do that which to have done, would have been a reproach on his character—he

was suspended from his "Arch Masonic functions!" But this was not enough. The authority of the Prov. Grand Master was now called into requisition. And without summons or trial, Brother Townsend was suspended from "all his Masonic privileges," deposed from his office as Master of a Lodge, and deprived of his rank as a Past Provincial Grand Officer! An equally arbitrary, illegal and oppressive proceeding, is not to be found in the annals of Masonry. It cannot stand for one moment before the Grand Lodge of England. There is no justice in it. It is a dark stain on the hitherto fair Masonic fame of its author.

The suspension from his "Arch Masonic functions," was not less oppressive and unjust to Companion Townsend. It was an assumption of power, on which the Grand Chapter of England will place its stern seal of reprobation, whenever the subject shall be submitted to that intelligent body.

"The greatest opposition I can throw in your way, I will do, and prevent you from working your Chapter," said the Grand Superintendent to Comp. Davidson. And in pursuance of this determination, and in the temper indicated by the remark, the circulars to the Lodges, "warning" them against the new Chapter, as an illegal body, were issued by the Prov. Grand Master. As before intimated, the interference of the Prov. Grand Master, in a question not affecting him in his official relations to the Prov. Grand Lodge; but a mere matter of difference between the Grand Superintendent and the parties interested in the organization of the new Chapter; was uncalled for and unauthorized. In this, he exceeded the line of his duty and transcended his authority. He voluntarily assumed the championship of another, and has unnecessarily and improperly involved his Grand Lodge, and the Fraternity in India, in a controversy, the results of which he can neither foresee nor control.

We will not pursue the subject further. It is not sufficiently inviting. The whole proceedings are characterized by an improper and unmasonic spirit. The case will be submitted to the competent authorities; and we shall wait with much interest for their decisions. We cannot doubt, however, that the Grand Chapter of Scotland, will insist on its right to a joint occupancy of the Province of Bengal; and this right will be readily conceded by the Grand Chapter of England. The appeal of Comp. Townsend will doubtlessly be sustained in the latter body, if presented, and by the Grand Lodge of England; and he will be restored to his "Arch Masonic functions," to "all his Masonic privileges," and to his rank as a Past Prov. Grand Officer. The Prov. Grand Master is in the hands of his superiors.

THE ENCAMPMENT AT CHARLSTON, S. C.

WE are pleased to learn from an esteemed correspondent at Charleston S. C., that the Encampment of Knights Templars in that city, which, for a few years past, has been in a languishing condition, has recently taken a "fresh start" under auspicious and highly encouraging circumstances. The meetings, which until recently have been held but two or three times a year, are in future to be held monthly; and from the character of its present organization, there can be no doubt that the *esprit* of the body will be well sustained. Our correspondent adds, that within the last four months, six petitions have been presented, and four Knights created. The officers of the body are as follows:

Sir F. C. Barber, Grand Commander.

" C. M. Furman, Generalissimo.

" A. G. Mackey, Captain General.

" and Rev. J. H. Honor, Prelate.

" J. H. Ferguson, Senior Warden.

" Z. B. Oakes, Junior Warden.

" W. L. Cleveland, Treasurer.

" Samuel J. Hull, Recorder.

We learn also that this branch of our Order is flourishing in Georgia, where there are three Encampments, viz: at Savannah, Augusta, and Macon. The latter was established the last winter, and like its elders is doing well.

MASONIC UNIVERSITY OF TENNESSEE.

THIS Institution is pleasantly located in the town of Clarksville, and is under the immediate control of the Grand Lodge of Tennessee. We are happy to learn that the prospects of its entire success are eminently encouraging. It has a competent faculty and an average proportion of students. Its principal object is the gratuitous education of the indigent sons of deceased Masons; but other youths are admitted upon the usual terms. The following extracts are from the regulations:

Section 1. The Masonic University of Tennessee shall consist of two departments, viz: the *Preparatory* and the *Collegiate*.

Section 2. The PREPARATORY DEPARTMENT, shall be the Clarksville Male Academy, which shall be divided into two schools, the *Primary School* and the *Grammar school*. But both of these schools shall be subject to the supervision and direction of the Principal of the Preparatory Department, who shall be responsible to the President and Trustees, for their good government and instruction.

Section 3. The PRIMARY SCHOOL shall be kept in a separate room, and if practicable, in a separate building from the other schools and departments. It

shall be devoted to the instruction of small boys, in the rudiments of English education, and shall have its own teacher, who shall be directly responsible to the Principal of the Preparatory Department.

Section 4. The GRAMMAR SCHOOL shall, also, if practicable, be kept in a separate house, or at least, in different rooms, from those occupied by the Collegiate Department. It shall be devoted to the completion of the ordinary English studies, and to the preparation of students for admission into the Collegiate Department. It shall be under the management and instruction of the Principal of the Preparatory Department, who shall be aided by as many Assistant Teachers, as Ushers, as it may, from time to time, be found necessary and expedient to employ.

Section 5. The COLLEGIATE DEPARTMENT shall be composed of schools in such of the higher branches of learning, as the Trustees and Faculty shall, from time to time, see fit to introduce; each school being under the charge of its Professor, assisted by as many Adjunct Professors and Tutors, as may be necessary, for effective instruction.

The studies pursued correspond with those of Colleges in other parts of the country, while the expenses are much lower.

Such Institutions are highly honorable to the Masonic Fraternity in this country, and are eminently deserving of the encouragement and support of the Brotherhood. The danger however is, that we may attempt too much. We should greatly regret a failure in any one instance.

RATES OF TUITION AND OTHER CHARGES.

Primary School.

For a term of Twentyone weeks,	Tuition Fee	\$8 00
	Fuel and Contingencies,	1 00
		<hr/> \$9 00

Grammar School.

For a term of Twentyone weeks,			
Tuition Fee, for English Branches only,	-	-	\$10 00
" for the same, with Languages,		\$12 50	
Fuel, Janitor's Fee, and Contingencies		1 50	
		<hr/> \$14 00	or 11 50

For a copy of the Statutes and Regulations, 25 cents, *payable only once.*

Collegiate Department.

For a Session of Fortytwo weeks,	-	-	\$40 00
		Library Fee,	1 00
		Janitor's "	1 00
		Fuel and Contingencies	2 00
			<hr/> \$44 00

Charges payable only Once.

Copy of the Statutes and Regulations,	-	-	0 25
Matriculation Fee, on admission,	-	-	5 00
For a Diploma, on Graduation,	-	-	5 00

For each modern language exceeding one, per session of Fortytwo weeks, \$20 00

COUNCILS OF R. AND S. MASTERS.

THE Grand Council of Georgia, at its annual convention on the 8th May last, on motion of Comp. Russell, adopted the following resolutions :

Resolved, That a Committee of three be appointed to open a correspondence with the proper authorities in every State in the Union, where the Council Degrees are cultivated, for the purpose of creating, if possible, an uniform jurisdiction over the said degrees throughout the United States, and an uniform method of conferring the same.

Resolved, That for the purpose of obtaining an uniform system of authority and work, this Grand Council will surrender all jurisdiction over the said degrees, either to the General Grand Chapter of the United States, or place them under the exclusive control of State Grand Councils, in which latter bodies, this Grand Council believes should be vested the sole authority for controlling the same.

Companions Schley, Russell and Dwelle, were appointed the committee under the first resolution.

The plan here proposed is entirely practicable, and if met by other Grand and subordinate Councils, in the same spirit of compromise and concession, can hardly fail to result in the establishment of uniformity in the government and order of conferring the degrees. We have heretofore expressed a preference in favor of leaving them in charge of the Grand Councils already or hereafter to be formed ; and to that preference we adhere ; but shall cheerfully yield it, if any other disposition of them shall be thought to be wiser and better ; or will give more general satisfaction. It is to be hoped that the committee will immediately enter upon the duty assigned them, and publish their report, including the whole correspondence, at as early a day as possible, that the subject may be brought before the General Grand Chapter at its session in September, 1850, in a form proper for the action of that body.

BROTHER SCOTT'S NEW MASONIC WORK.

WE had intended, the present month, to speak more fully than we have heretofore done, of the new Masonic work by R. W. Br. CHARLES SCOTT, Esq., of Mississippi, entitled the "Analogy of Ancient Craft Masonry to Natural and Revealed Religion;" and at the same time to have given such extracts as would have illustrated the character and style of the work, better than any words of our own. But we have been prevented in carrying this intention into effect, partly by other engagements and partly by a pressure of other matter, which could not with propriety be deferred.

The work is beautifully written in an easy, flowing style of composition, that can hardly fail to commend itself to the good taste of the reader. If there be any fault in this respect, it is *redundancy* of language ; for

which, perhaps, the nature of the subject affords a sufficient apology. The work is a credit to the literature of our Institution, and will occupy a desirable place among the general literature of the country. As a purely *Masonic* work, it ought to be extensively circulated among the Brethren. It is well adapted to enlighten, improve and strengthen them in the great and fundamental principles of their professions, as Masons and as Christian men.

MASONIC EMBLEMS.

[From an address by Br. ALFRED CREEGH, P. M. of Washington Lodge, Washington, Penn. The Lodge had presented him with an emblematical Medal, in compliment for his efficient services.]

It will be fit and proper on the present occasion that I should explain the emblems you have had engraved upon this medal, because they will recal to each of us the recollection of that eventful period in our *Masonic* lives, when we were duly and truly prepared, by being *entered, passed and raised* to the sublime degree of a Master Mason.

You have placed the *all seeing eye* on the vertex of this medal, which is indicative of the watchful care of the Supreme Architect of the Universe over the events and vicissitudes in the life of man. It teaches us that we are indebted to him for all those blessings which he is continually bestowing upon us and by which we are daily surrounded. Hence, as Masons, we are required to place a firm and steadfast belief upon Him, who thus careth for us, and without which no man can enter into the *Masonic* Institution.

In the centre of the medal, and immediately under the care and supervision of the *All-seeing eye*, you have placed the ALTAR, erected to God, and upon it the BIBLE, the SQUARE and the COMPASSES, surrounded by the three burning tapers. As Masons we are taught to receive the BIBLE as the first great light of *Masonry*, and to honor it as the gift of God to man. It is laid before a candidate for our solemn mysteries so that he may not say that he erred through ignorance—nor is it ever closed in any Lodge, but remains open to the inspection of every eye. We receive it, therefore, as the Book of the Law of *Masonry*, as being perfect in all its parts, because it is a book of morals, such as human wisdom never framed for the perfection of human happiness. We abide by its precepts, admire its beauties and revere its mysteries. Let the world (if it were possible) take from our Institution the BIBLE, and the *wisdom* which contrived, the *strength* which supports, and the *beauty* which adorns every *Masonic* temple, and which is written upon the heart of every Mason, would be buried in the tomb of oblivion—"not another *Apprentice* would enter into the portals of our mystic edifice, and craftsmen would wander in sullen darkness, *unrecognized*, and in awful desolation, through its middle chamber." Believe me, my Brethren, it is the very bond of our fraternal union,"—the bond that doth bind us sincerest—to our Brethren of the Ancient house of Israel it is the pillar of cloud by day and the pillar of fire by night, to guide their journeyings over the Jordan of time to the Canaan of a blissful immortality. To those who are followers of the lowly Nazarine, it is the *star* of Bethlehem, directing their course over the turbid ocean of mortality, to that undiscovered country from whose bourne no traveller returns—that haven of peaceful rest, "whose maker and whose builder is God."

The SQUARE instructs us in our duties not only as neighbors and citizens, but more particularly as Masons, enjoining us at all times and under every circumstance to practice the golden rule of "doing unto others, as we would that they should do unto us." A distinguished Mason, however, in writing upon this emblem, (the very appropriate badge of a Worshipful Master) defines the Square to

be an emblem of those two inestimable gifts, *the Law of Moses* and *the Gospel of Christ*, meeting in the *angle*, at the point of *Brotherly Love*, and teaching us to square all our actions thereby.

The COMPASSES instructs us to regulate and govern our passions, so that, in the excellent language of the Ahiman Rezon we may rise to eminence by merit—live respected and die regretted. They are also emblematical of HUMAN REASON, for by placing one foot of the compasses on the angle of the square, at the point of *Brotherly Love*, with the other every Mason can describe the boundary line of Masonic and Christian duty.

These emblems, thus explained, are called the *furniture* of a Lodge—and without which no Lodge can exist. You have deemed proper to have placed around this *furniture*, the working tools of the *Entered Apprentice*, *Fellow Craft* and *Master Mason's* degrees, and the Past Master's Emblem of his office—together with the devices of a Charter by which he is empowered to hold his office and convene his Lodge—and the By-Laws and Constitution, a due observance of which he is required to enforce upon his Brethren.

As *Apprentices* you were taught to divide your time into three equal parts, requiring of you to devote one part to the service of God and a distressed Brother—another part for pursuing your usual avocations in life, while the third part remained for refreshment and sleep—hence the use of the 24 INCH RULE among *Masons*. By the use of the GAVEL you were required to destroy those vices and superlatives of life, whereby your minds could be the more easily prepared to be made, as living stones, for that spiritual building, that house not made with hands, eternal in the heavens.

As *Fellow Crafts*, by the union of the PLUMB, SQUARE and LEVEL you were taught to regard them as emblematical of that conduct which you should pursue in society—bearing in mind to be punctual in all your engagements—upright in all your dealings—squaring your actions with the Bible—faithful to your God and your neighbor—curbing every passion that degrades the man or debases the intellect—and viewing the whole family of man as on a *level*—for the time will come when death, the grand leveler, will rob us of our distinctions, and reduce us to a level with the dust.

As *Master Masons*, the Trowel reminds each of you to spread the cement of *Brotherly love* and affection, so that the component parts of the Masonic edifice, can be united by those affections of the heart and mind which will secure permanency and perpetuity to the Masonic building. It also encourages a laudable ambition of who can best work and who can best agree—hence no confusion can possibly exist, where the heart is right, and under the culture of true Masonic teachings. Upon this medal, the emblem of a *star with five points*, must necessarily attract your attention. Brethren, bear in mind that it is your especial duty to sustain and support your Brother, when his calamities call for your aid, and when his situation requires your services. That *star* is also emblematical of the virtues of *Brotherly Love—Relief* and *Truth* combined with *Temperance* and *Charity*—that charity which “claims for its objects *MERIT* and *VIRTUE*, in distress, among which are to be classed persons who are incapable of extricating themselves from misfortunes which have overtaken them in old age—industrious men, from inevitable accidents and acts of Providence, rushed into ruin—widows left survivors of their husbands, by whose labors they subsisted—and orphans, in tender years, left to depend upon the cold charities of an unfeeling world”—

“These are thy works, sweet charity,
Revealed to us from Heaven.”

Time would fail me to speak of all the Masonic Emblems; suffice it to say, however, that we have not *one emblem*, in any of the degrees of Freemasonry, which does not require our entire membership to conform to the strictest standard of morality, and if they fail to let them be “the rule and guide of their conduct in life,” their characters cannot and will not stand the test of the Grand Overseer's Square.

HISTORY OF THE REVIVAL OF MASONRY IN WASHINGTON, PA.

[We make the following interesting extract from an address by Br. ALFRED CARRION, delivered on 27th Dec last, on the occasion of the presentation of a Medal, by Washington Lodge, over which he had presided for three years.]

Your speaker, Worshipful Master, has referred to the resuscitation of the Lodge, and the inscription upon the medal, as commemorative of that event. I need scarcely inform you that this Lodge was instituted in 1819, and continued in successful operation, disseminating those principles which promote the happiness of man—elevating the standard of morals—giving tone to society and doing much good by dispensing charities to the needy and the afflicted. In May, 1832, the Lodge suspended operations, because the spirit of Anti-Masonry was rife in the land, and a most wicked and unholy crusade was waged against this moral Institution, based as it is upon the principles of the Bible, by men of all creeds and all parties. The most unhallowed attempts were made to alienate the respect, esteem and affections of every man from the members of the Masonic Fraternity both in their social and business intercourse. It was then that to be a *Mason* was a term of obloquy and reproach. It was then that politicians banded together to destroy our time honored Institution—because, the ancient constitutions of Masonry, in every age of the world, required her membership not to bring political or religious disputes within the Lodge, for these things have thrown the seeds of discord among the nearest relatives and most intimate friends, and hence, as Masons, we have been enjoined never to speak of them. But these politicians finding we were the *only* Institution that extended itself from the East to the West, and from the North to the South of the habitable globe, determined to make this the pretext to ride into office and called from the vasty deep, spirits of all colors, of all shades and of all complexions, to accomplish their nefarious purpose.

The church, too, travelling beyond the record which God has given them to guide man *safe o'er the tempestuous sea of life* into the haven of eternal rest, adopting the principles of the notorious infidel, Tom Paine, who was the first Anti-Mason in America, who wrote against the Masonic Institution, because Masonry was based upon the Bible—forgetting her high and holy principles, as taught in the Book of Life, forgetting that they are required "not to be conformed to the things of this world" and forgetting that the Redeemer of mankind instituted the Holy Eucharist, or last Supper, not by assembling ALL who believed in his name, but AT EVEN HE SAT DOWN WITH HIS TWELVE DISCIPLES, in private, the whole world shut out from that meeting, and there established the new covenant by which man was to be reconciled to his God. The church casting aside the example thus set by God manifest in the flesh, for the last 1800 years has neglected her duty, succumbed to the world and truckled to the politician, and the unholy persecution of the church against the Masonic Institution will forever remain as a dark spot upon her history. Could you expect it to be otherwise when they would warmly solicit our Masonic Brethren to renounce their principles, abjure their obligations and come out from the unholy thing, and although *PERJURY* would be stamped upon their forehead, and their souls corrupted and polluted—although their bodies should be covered with the *leprosy* of their treason, yet they would receive them with open arms—as if that God who requires purity of heart, of life and of thought, would smile upon a church who would receive such vile recreants

—————"Into the sacramental host
Of God's elect."

Thus it was for twelve long years that church and politics became united, and darkness, infinitely worse than that of an Egyptian darkness, covered the land. It was then that their enemies believed that our triumph was fairly, fully and forever effective, and in this season of joy, firmly believed that Masonry would never again rear her standard in our midst. The music of triumph had lulled them into for-

getfulness on account of their supposed victory. Unexpectedly to them a meeting of the Masonic Brethren of Washington is convened by Brother Alfred Galt, and myself, who had petitioned Waynesburg Lodge, 153, to be received into her mysteries; and after having been regularly *entered, passed and raised* to the sublime degree of Master Masons, we received our diplomas, for the purpose of resuscitating this Lodge. At that meeting it was unanimously resolved to petition the Grand Lodge of Pennsylvania to resume our labors, which was granted, upon the recommendation of Waynesburg Lodge, 153. Our first meeting was composed of our fathers in Masonry, of three score years and ten, to give counsel and advice—active, energetic business men were there to carry into execution the counsels and advice of their fathers. A deep solemnity pervades that assembly; and that solemnity is increased at the sound of the *Gavel*, when all the officers from Worshipful Master to Tyler, resume their respective seats. During all this crusade against Masonry, death had not robbed the Masonic temple of one of its jewels, and each Brother believed in his heart that the *All seeing eye*, which had watched over the Lodge during its suspension, had given us this as a *token* of the bright prospects which were to succeed our efforts. With these impressions we commenced the rebuilding of the temple, and resolved to adhere to its principles through evil as well as good report.

In resuscitating the Lodge we had no human being to defend our cause but our Brethren. We encountered the hostility of every rank and condition in life. Ruin was prophesied as the inevitable consequence of its revival, as a rash and inconsiderate step. The shafts of malice and ridicule, with the keenness of sarcasm, were hurled against us, and the press, also, poured out its bitter invectives. But this night, as the representative of my Masonic Brethren of Washington county, I am proud to say, that the power of the *church* has been exerted against us in vain—that the cunning of the *politician* has been most signally defeated—that all prophecies have failed—that the shafts of malice and ignorance have fallen at our feet harmless, and that the invectives of the press never disturbed our peace or impeded our progress, but that Masonry is flourishing beyond our most sanguine expectations, having in this place a *Lodge, a Chapter and a Council*. Surely, my Brethren, such a signal interposition of Divine Providence, on our behalf, should teach us to be grateful for the blessing and mercies which have been extended to this Lodge.

ON MASONIC LANGUAGE.

THE habits of order in the Masonic Institution, are as distinguishable in words as in things; indeed, with us, in many particulars, words are things; and in all our proceedings it is of great importance that the words used should be exact; synonyms are inadmissible; and though the sense may be inferred from the order of words or the selections of phrases, yet if these are not conformable to the standard of the Institution, they are inadmissible. In our records of proceedings, and all that concerns ourselves alone, the prescribed language of the Craft must be used, and no variation be tolerated. Every term peculiar to our Order, or every collocation of words that is distinctly Masonic, has with us a use; is peculiarly expressive; it marks some shade of meaning in our proceedings, or in our symbols; and should be precious to us for its distinctive quality. As men of the world, mingling in various occupations and professions, we habitually adopt the terms and phrases of our respective callings, and convey with precision our meaning to those who comprehend their import. We see, by mingling with men of other pursuits, that they have a different vocabulary and different phrases. The same words with them have different imports; and difference of use give different sense to phrases. They facilitate intercourse by adhering to the technicalities of their art or science; and we sustain our dignity, and promote the objects of our Association, by a scrupulous adherence to the language of our Order.

The long continuance of our Institution has preserved the primitive signification of a vast many words for our use ; while the mutations of the world at large have but a few things more manifest than in the various degrees of valuation which certain words have from time to time had attached to them. Political changes have wrought much of this: by destroying in places certain distinctions of society, they have rendered obsolete the terms by which these distinctions were designated, and they gave a different signification to words expressive of the relations to which others stood towards these privileged classes. Religion, too, has submitted to important changes in her vocabulary, and has appropriated to herself, in consequence of mutations and other instabilities, terms that were once wholly secular.

Masonry selected her terms and formed her vocabulary with a distinct reference to the exact value of words ; and as none of her internal relations are altered, none of her ritual changed, none of her essentials new-modelled, she retains her language in its primitive simplicity and appropriateness of expression, and asks of her children that, in their *home* intercourse, they shall speak their mother tongue—that at the family altar the family language shall be employed. It is of little consequence to her in what dialect the general intercourse is held—the particular and essentially Masonic proceedings must be in Masonic language, conforming to the vocabulary of the Craft, and distinguishable by its peculiarities through all the veils of secular dialects.—CHANDLER.

MASONRY IN GERMANY.

[We make the following elegant extract from an address delivered before the German Lodge in Philadelphia, by R. W. Br. JOSEPH R. CHANDLER, Esq.]

You derive your birth or parentage, Brethren, from a country in which Masonry is no new principle ; in which it has flourished amid the scowl and the smiles of power ; and has maintained its high character and sterling integrity amid the inducements which persecutions held out on one hand, and prosperity or unrequired political favors present on the other ; and you evidently bring with you the same love of the Order, the same attachment to its principles, and the same deference to its rules and requirements that distinguished the Brethren in your fatherland.

Masonry has flourished in Germany, in some form, for a time whereof the memory of man runneth not to the contrary ; but it revived in its present form of government about the year 1738, under a Charter which brought in the members of independent Lodges, or those transient Brethren which seemed to be without rule, and were liable to mistake the landmarks ; and they made there submission to those rules that are so wholesome for government and so preservative of order.

There is something in Freemasonry that seems admirably adapted to what I understand to be the proclivity of the German mind. Its deep mysteries would awaken the natural keenness of interest—the thirst for the marvellous that distinguish the German ; and the constant pursuit of the objects thus concealed by the veil of mystery would be most consistent with the unbending energy of the German character. The science hidden beneath its forms would find willing students among a people with whom the arts and sciences of old are common themes, and who have redeemed, from the darkness and waste of past centuries, the glories and triumph of the best days of Egypt and of Greece.

The principle of special regard, which binds the Masonic Fraternity, suits the high sense of honor that chivalric Germany entertained ; and it was consistent with the sense of vested rights, that there should be a ready acknowledgment of an unknown claim upon his sympathies, which should make his enlarged charity a matter of astonishment to the uninitiated. Feudal power, too, seemed to create

the convenience of Masonic forms for others than Masons; but we may suppose that, though Masonry was shared by others than the architects and their assistants, yet its principles were never prostituted to political purposes, or its mysteries used to clothe the language or veil the conduct of traitors to a government.

Freemasonry, in its primary uses, must have found a genial home and profitable exercise in Germany, where gigantic architecture was imposed by the warlike necessities of the country, and where every mountain and elevated point—every river's bend, and every naked rock—was crowned with impregnable castles, which only genius of extraordinary kind could have planned, and only combined talents and united force could have accomplished. Peak answers to peak along the bold profile of interior Germany; and castle to castle forms a baronial grandeur; and, though the archer which drew his bow from the battlement has mouldered into indiscriminate dust on the waste of the rocky floor, and the later cannon that breathed its thunders from the embrasures of the fortresses has lost its voice, yet the spirit of Freemasonry is there; it has set its marks on every rock that looks grey in its *Ehrenbrettlein*, and its record will be found when time shall expose the corner-stone on which the Craft poured their libation and set their seal.

Yes, Brethren; you, who may have stood in the shadow of these remnants of other days, these defences against foreign aggression or domestic revenge, can tell what was the organization of the Brethren when such things rose by their united force. You, who in crowded cities on the continent have seen the solemn cathedral rear its lofty towers, and its thick walls grown grey with the rust of ages; you, who have seen the chiselled forms of saints, or the nicely sculptured pillars that decorate the lofty interior of these sanctuaries, have stood in the influence of that Masonic power which, though exercised for building thousands of years before, has never been withdrawn from its favorite haunts, and has mingled with the genius of the place, until religious impressions have been united with that, and the heart has bowed down to the union of Masonry and Religion.

Masonry, then, in its practical form, found a home, an active home, and a rich harvest of labor in Germany; and she set her seal upon every hill and mountain throughout the length and breadth of that land of science and of song—and when laying aside the gavel and the trowel she assumed her speculative shape, she had a home in the breast of the chivalry of that land, and multiplied her abiding places by warming the hearts of the great and good of every class.

The progress of Freemasonry was so rapid, and the society was so inclusive in Germany, that government became jealous of its operation; not the less, perhaps, as certain political demagogues conspired, under the name of Lodges, to do mischief to the rulers, and thence to bring discredit on our Craft; and hence the Emperor, in December, 1785, put forth an imperial edict, allowing all privileges to Freemasons, provided they would make known the existence of their Lodges, and the name of the officers and members of the same. This edict, while it gave security to the government against the machinations of designing men, served much to aid the true intentions of the worthy of our Craft, separating them from the spurious and the hypocritical, and throwing around the good, the protecting shield of a powerful and a jealous government.

It is not strange, therefore, that the Brethren readily accepted the conditions of the edict, and placed themselves on good terms with the powers with whom they were bound to serve.

It is true, that, on examining the edict, the Brethren found occasion to remonstrate against two words, which the author had used to express our truly Masonic terms of ART and MYSTERY. These most expressive words were rendered by the offensive epithets of *Gaukelei* and *Geldschneiderci*,—words, which, I need not tell this audience, were any thing but agreeable to the German brotherhood, who scorned *Gaukelei*, as unworthy the sacred mysteries of this admirable Order, and who, by their bonds of obligation, were above the *Geldschneiderci*, which the Emperor wrongly imputed.

The Order of Freemasonry has lived down these imputations in Germany

and by its excellent arrangements and abundant philanthropy, has shown that the toleration granted by the Emperor was eminently deserved.

The history of Freemasonry in Germany since that period is more familiar to you than to me. I have not seen it in its exercise there; but, if we may judge by the fruit which we gather hence, it is worthy of all the sympathy of the American branch, and the respect of the Order throughout the world.

LECTURE

Delivered ST. JOHN'S DAY, Dec. 27, 1846, to the Masonic Fraternity, Shawmeettown. Ills., by A. G. CALDWELL, Esq.

Ladies and Gentlemen: We are informed by authentic history, that many of the early Christians assembled together in secret societies, under Masonic emblems, and in secure places, thus in the privacy of such secluded retreats, to pursue their devotions, and to elude the persecutions of the first Emperors of Rome.

We should not therefore be surprised when we learn that after the introduction of Christianity, *Christian Masons* dedicated their Lodges to St. John the Baptist, and St. John the Evangelist, as the peculiar patrons of the Order: the one was the last messenger of the old Dispensation, proclaiming its end and the opening of a new era; "The voice of one crying in the wilderness, "Repent ye for the kingdom of heaven is at hand." The other was the last herald of a new mission—the beloved of Christ—who, having survived his master and co-laborers in the work of love, saw in the resplendent visions of prophecy, the consummation of that great plan—all mankind embraced in the circle of *Peace, Union and Brotherly love*.

To-day is the anniversary of St. John the Evangelist, and in obedience to an old custom, the Masonic Fraternity assemble to commemorate his birth, life and services. They also order as a part of the ceremonies a lecture upon some topic illustrative of the nature, design, and utility of Masonry. By a partiality unmerited, this duty has been assigned to me, and although I feel inadequate to its performance, to the Fraternity no apology is necessary, assured as I am in advance of their charitable forbearance. It is due however to them and to myself to say, that professional engagements, exposure to the late inclement weather, and consequent indisposition, render me unfit to discharge this duty in a suitable manner. How far these causes will disqualify me from doing justice to my theme, and contributing to the interest of this great occasion, will be too apparent in the course of my remarks. I would not make these allusions to considerations merely personal were I not apprehensive that the cause of Masonry may suffer from my feeble effort to promote it.

You have honored us with your presence, and it is hoped that in the ceremonies of the day you will find nothing to shock your prejudices or alarm your fears; and that if you derive no instruction from the address you may hear, you will at least be entertained by the novelty of the scene and the solemnities of the occasion.

My Brethren—Any Institution which traces its origin to a remote antiquity, and which has preserved its existence amid the conflicts of systems, and the convulsions of Empires, *must* have some elements in harmony with the nature of man, and *must* have exerted some influence upon the civilization of mankind.

Such were many of the philosophic schools, civil institutions, and religious systems of antiquity, the influence and effects of which are traceable in the progress of the past, and discernable in the social, political and religious condition of the present.

Such was the Jewish Polity, which with its theocratic authority, inflexible laws and exclusive customs, rendered the children of Israel a peculiar people, preserved the memorials of primitive man, and illustrated to all nations and times

the elements of civil government, the duties of life, and the precepts of a divine law.

Such too was the divine Plan of love and good will to all men, which, emanating from the humble men of Gallilee, expanded its humanizing influence over the rude barbarians of the middle ages, and now pervades the Institutions of the civilized world.

Such too, may we not also add, is the humble hand-maid of these great systems—the time-worn Institution of Masonry, so intimately connected with the ministrations of the wilderness, and the Apostolic mission, that the “burning bush” and the “Star of the East” equally illuminate its mystic rites.

While the occasion which calls us together might lead us to recur to the antiquity of Masonry, may it not be more instructive to enquire into the influence which it may have exerted upon human progress. So far from such an inquiry being inappropriate, it is one which inspires a *due* appreciation of our Order, and exalts it above a mere selfish examination to its true position—a dispensation of Providence for the benefit of man.

In such an inquiry however, we can have but little aid from general history other than such facts as are incidentally connected with national events. The very nature and organization of Masonry forbid any outward effort, such as would fall within the chronicles of Empires. Its operations are obscure. No combinations of force struggling for place or power; but the silent operation of an expanding thought, and the energy of a vigorous will, employed in the intellectual and moral improvement of man, alone marks its progress. It is true there are many remains of the past embraced in the collections of spurious Masonry, which have lent great interest to the antiquities of history, and enlisted the devoted labors of the learned.

The dim mysteries of India—shrouded in the fabled history of the past and slightly seen by the penetrating glance of modern research; the Egyptian mysteries—traced only in the hieroglyphic symbols engraven on their amazing remains; the Elusinian mysteries of Greece—instituted for scientific improvement, and furnishing a national festival commemorative of the introduction of the arts; the Pythagorean mysteries—and the civil, philosophic and religious doctrines taught in that ancient school—these and their mystic progeny have excited in the learned the deepest interest by their points of resemblance, and their wonderful influence upon the philosophy, the arts, and the religion of the ancients.

While we might bring to our aid from these sources much that would illustrate to the *initiated* the presence of Masonry in the travels of the Pelasgic architects from the East, to their final dispersion in the West, and the many monuments of their Art, their Wisdom, and their Piety, seen in the ruins of the mighty temples of antiquity; still such an examination would neither be allowed by the purpose, nor the time before us.

It is not to the antiquities of Masonry, but to its nature and its operation in the advancement of individual and social progress, to which I would invite your attention.

The primary characteristic of Masonry is its universality. None of the narrow limits of a selfish individuality confine its energies to a special purpose, but its orbit is as boundless as the circle. Unrestrained it ranges the endless round of the *celestial sphere* in speculative thought, or traces the *terrestrial Globe* in the exercise of universal charity.

In this attribute Masonry is peculiar. No Institution of ancient (and I might say of modern) times possessed this element in the same degree. Associations have existed in every age, but they have been formed under the influence of some *single* sentiment or for some *special* purpose. Philosophic Schools, Public Games and Mystic Societies have been instituted in all ages, but in each there was a *unity* of principle and *speciality* of object: the Institution of Masonry, on the contrary, embraces the whole man; his sociality—his morality—his rever-

once, all are united in one common principle of universality and one common object of brotherly union.

Man is constituted for society, and when moved by some controlling impulse, seeks sympathy in the society of his fellow man.

In other Institutions and in the world this sympathy is denied by the cold restrictions of selfishness, but under the *Broad Canopy* of Masonry he can meet his Brethren upon the *level*, where conduct is regulated by the *square*, and where passion is circumscribed by the *compass* of Brotherly love; he can there find some tie to bind him in close communion with his fellow man.

Is it *sociality* impels him?—there, freed from the restraints of custom, he finds fellowship with generous and confiding friends;—is it *safety* from the snares of the insidious!—there he receives the protecting vigilance of Brotherly caution and advice;—is it *reverence*?—there he can prostrate himself at the altar of Masonry in adoration of the holy and good;—is it *penitence* for wrong done or thought?—there he can make the atonement of remorse without the humiliation of his pride;—is it *pity* for the poor and oppressed—there he may pour out his benevolence and receive the grateful tribute, “I was hungered and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in: naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me.”

While Masonry thus affords a fellowship freed from the restraints of society and cemented by the closest ties, it also has the charm of moral and intellectual instruction.

We are informed that the ancient Brethren were taught both *operative* and *speculative* Masonry, and the internal evidences of the Order aside from any historic aid, give sanction to this tradition. The forms—ceremonies—emblems are all practical—Masonic.

The Freemasons of modern Europe—the artificers of the Augustan era—the architects of Greece—the itinerating colleges of Craftsmen from the East—the builders of the Temple,—have left too many memorials of their skill—too many *marks* of their Order—and too many evidences of their genius, to doubt *their identity* or the *operative* character of the Order in ancient times.

Nor is it less obvious that concurrent with the operative, there existed a speculative Masonry in which the elements of science—the precepts of morality—and the doctrines of a philosophy, were taught on the seventh day of the week.

History well attests that the most learned and cultivated bodies of men in the remotest ages were the travelling architects, whose imperishable relics, to the wonder and admiration of the world, still remain in the ruins of Memphis and Thebes—Luxor and Carnea—Balbec and Palmyra.

It is equally well attested that the Priests of Egypt, and many of the Philosophic Schools of Antiquity were alike devoted to the investigations of science, the inculcation of morality, and the study of the religious mysteries. Knowledge was limited to the few and Initiation was the only avenue to its attainment.

So with Masonry;—in its initiatory exercises, its lessons were imparted after a long probation, and by a series of degrees from the common elements of knowledge to the highest mysteries of a speculative philosophy. While the useful and practical principles of Physics, of Grammar, of Rhetoric, of Logic, of Arithmetic, of Geometry, of Music and of Astronomy were taught in their application to the *business* of life, there were also *speculative* truths derived from each, inculcated in the *esoteric* exercises: the hieroglyphics of language—the rhapsodies of oratory—the immutable essences of mind—the affinities of numbers—the diagraphic symbols—the divine harmonies and the celestial spheres—enriched the day of meditation, drew forth the inspiration of prayer, and exalted the soul to a communion with God.

Thus in the motives of Masonry, which harmonize all men—in its probation, which inculcates a beautiful system of morality—and in its initiation, which illustrates the elements of science and of mystic truth, we see a pervading univer-

ality adapting it to all times, to all men, and to all countries. It is to this element that Masonry is indebted for its antiquity. Based upon the whole nature of man, it is as applicable in one age as in another. Other Institutions have sunk and risen with the ebb and flow of the passions from which they spring; while Masonry has endured through the turbulence of ages, and finds as deep a response now in the heart as when it turned from the labors of the operative art to speculate upon the mysteries of science, and muse upon the ways of God to man.

To this element we may also refer the remarkable union of apparently conflicting forces. Other institutions have been exclusive, sectional, or national—limiting by impassable bars their association to men of a particular creed, kind, class or country; but in Masonry there are no restrictions to exclude a worthy and qualified candidate from a participation in the Order, no matter from what country—heretic or orthodox—chieftain or follower—high or low, rich or poor—all are embraced in our ample folds of universal love.

This universality in the principles and objects of Masonry, is sustained and preserved without modification, by another element equally energetic and conservative. I mean its inviolability. Truth may be invaded by the insidious assaults of error, and the fairest conceptions of genius, or the profoundest systems of philosophy may yield to the gradual approaches of change; but *Masonic truth* rests securely upon a bright and sunny rock, far above the rude waves which lash its base. No deviations from the ancient constitutions of Masonry are tolerated. Indeed by its very organization these cannot occur. While other institutions may shift and vary to adapt themselves to the evolutions of time—while systems and creeds may modify in obedience to surrounding influences—while opinions may advance or retrograde—Masonry, secure in its absolute forms, holds on its course in the paths of wisdom, love and peace.

This element cannot be duly appreciated. It is not the inviolability which has been assumed for other Institutions, that of mere authority—which may be profaned at pleasure, or broken by contending opinion; but a self-preserving inviolability existing in its organization—in its absolute forms, so complex, interwoven and dependent, that a single change would destroy the whole system. For Masonry is an edifice of such peculiar structure and delicate complexities that all may dwell in it secured from the vicissitudes of ages, but which if touched by the rude hand of innovation, would tumble into ruins.

With such an inherent principle of vitality we may readily conceive how it has sustained itself through the progress of ages, and now flourishes in its pristine purity; and how it may yet continue to distant times—the same in the beginning and in the end.

Secondary to a view of the nature of the Masonic Institution, is that of its practical operation, and when we consider that its characteristic element is that of its easy adaptation to man in every condition, we cannot be at a loss in such an enquiry. For whether we contemplate Masonry as a Brotherhood or as a mystic school, we see in every ceremony a converging tie, which unites all in a sympathetic union. Recognizing no authority but the moral convictions of man, aiming at no object but moral union, and inculcating no exclusive doctrines, that Masonic Institution becomes a fit platform, where all can meet upon a common level to interchange the emotions of humanity, unrestrained by the invidious distinctions of society, or the harsh bars of custom. And such it must have been at all times. Secured from ruthless innovation by a sacred inviolability, and always forming a safe retreat for the out-pourings of the higher emotions of man's nature—when the strong arm of power struck at liberty—when oppression extorted a moan from suffering man—when persecution sought to rivet its fetters upon human thought—Masonry became a check upon power, an asylum for the oppressed, and a retreat for the artist, the enquirer, and the sage.

We cannot omit to observe also, the probable influence of Masonry in that first and highest effort of mind—when it examines the operations of nature and seeks to trace them to the secret springs of motion;—contemplates the universe and strives to master its mysteries—surveys the world and attempts to reduce it to

some formula. As the child in its simplicity looks in amazement upon all it beholds—so the human mind in its first effort is wrapt in wonder at the contemplation of the many beings, sounds and motions of the vast circle of things around it.

This green and flowery Earth—its vast forests of waving trees—its towering mountains—its heaving seas, and mighty streams—the storm and tempest—the genial sun and the pale moon—the bright glancing stars—the deep azure above—all are and ever have been full of wonder, mystery and force.

Whether we look to the earliest ages when philosophy was the pursuit of the speculative, or to modern times when it is aided by the demonstrations of positive science, we find it vainly striving to reduce the universe and its amazing phenomena to arbitrary formulas. The Academies of Greece and Rome, the mystics of Egypt and India, and the metaphysician of a later day, vainly attempted to divine the aim and final cause of man. But amid all the errors emanating from their efforts to grasp the ways of God, there was some near approach to truth, feeble gleamings of a divine philosophy of faith; faith in a pervading providence and mysterious power. Is it too much to assume that Masonry in its *esoteric* mysteries has caught in its passage down the great stream of time some of these divine truths, and preserves them freed from superstitious follies? On the contrary, the imputed origin of the Institution, its great antiquity—its symbolic forms, eminently qualified it as a fit depository of such treasures, amid the crumbling of systems apparently more secure.

From the first step in Masonry, on which the unity, the presence and power of God are inculcated, to the last which leads to the mystic chamber, a system of philosophy, corrected by the accumulated reason and wisdom of ages, is disclosed to the wondering novice.

It is perhaps in this development of the human mind that Masonry may lay its greatest claim to the gratitude of mankind.

We commend the physical theory of Pythagoras as demonstrated by Sir Isaac Newton, and the precepts of Socrates and Confucius as sanctified in applied Christianity—and shall we not award some meed of praise to an Institution coeval with these great instructors upon whom the Masonic sun may have shone?

The founder of a sect may achieve a name on the page of history and transmit some precepts to devoted followers, but surely an Institution with the attributes and antiquity we have ascribed to Masonry, must afford a more permanent and continuous aid to philosophy and the interests of mankind.

[To be continued.]

CORRESPONDENCE.

Lawrenceville, Brunswick Co. Va., June 11, 1843

BR. C. W. MOORE: *Dear Sir*—As we read with pleasure in your Magazine, any communications which chronicle the increase or revival of our “glorious Art,” I have ventured to offer a slight notice of the new life which now pervades the Masonic body in our immediate neighborhood. Some twelve years ago, no Lodge or Chapter in our “old dominion” numbered more or better men, than did our own: but indifference to the principles of Masonry, and the mistaken compassion which led them to overlook or conceal faults which called loudly for reproof and exposure, gradually undermined the splendid fabric and brought it to the dust. The “loyal” brethren—of whom there were many left—deplored this fatal result of error; but removals and deaths thinned their numbers, and they had not strength to “clear away the rubbish and build the Temple anew.” Time rolled on, and the rising generation, with freer zeal, and youthful energies,

engaged in the work of restoration: animated with love for our Institution and its beautiful precepts—emulous only in zeal and diligence, they have labored to build up Masonry and to build it upon a rock. And they have succeeded nobly; well; eighteen months or two years ago, it was only with great exertion that three Master Masons could be collected—our commodious Hall was closed, and only the silent *work* of the spider went on within its walls: now its renovated exterior, and the busy tread of feet so often heard, give evidence to the “outer world” that some mighty change has occurred. Once in every month, our stated communications are held, and harmony reigns undisturbed. Our present materials are excellent, and increasing vigilance is exercised to exclude all who offer, save those who bring good characters and qualifications to increase our moral force. We have been grounded in the true work by our able and excellent Grand Lecturer—we meet frequently for instruction—and *we read Moore's Magazine!*

Such is the present condition of Brunswick Lodge, No. 52. I feel assured of your Brotherly sympathy and interest in our struggles to uphold Masonry. Many Masons, (made, in days of yore, in our Lodge,) have left their native State, and are now citizens of younger and growing Commonwealths in the South and Southwest: by such, the tidings of the renovation of their parent Lodge, will be gladly welcomed, and it is for their sakes principally that I give this sketch.

What has been said of the Lodge, applies with equal force to the Chapter held in this village: after having been dormant for years, it was fully reorganized in March last, and is now in the full tide of successful operation.

Fully appreciating the worth and usefulness of your Magazine, its subscribers among us take advantage of every opportunity to present its merits to the notice of the Craft generally. We find the selections contained in it excellent and instructive; while your discussions of important questions, and your decisions thereon, have their due weight with us. That your good work may prosper, and redound to the benefit of the Institution which it so ably advocates, is the sincere wish of your subscribers in this Section.

With sentiments of high respect, I am yours fraternally, B.

Br. C. W. Moore, editor of *Freemason's Magazine*.

Indianapolis, June 13, 1849.

COMP. C. W. MOORE:—The Grand Chapter of Royal Arch Masons of Indiana, convened on the 23d of May at this place, and after an interesting and agreeable session of four days, adjourned. The M. E. Abel C. Pepper, G. H. P. presided. The address of G. H. P. though short was full of instruction and was highly approved; his recommendations were all practical, and were fully sustained by the Grand Chapter in their subsequent action. Among other subjects alluded to in the address, is, that of the high prerogative claimed for high priests of Chapters, which place them above the jurisdiction of the bodies over which they preside, either in regard to their official or moral conduct. Upon this subject a Committee made an interesting report, which you will see in our printed proceedings, and you can then judge as to the correctness of our views of the law in the case.

In May, 1848, we had but six Chapters. We now number 13, with a prospect of several during the year.

The Grand Lodge of Indiana met on Monday the 25th—about one hundred and fifty delegates in attendance, every Lodge represented except 3. All paid their annual dues. The increase during the year is 27 Lodges—the annual receipts over \$5000. M. W. G. M. Eleazer Deming re-elected G. Master. It will be found I think, that the report of the Committee on foreign correspondence is one of unusual interest. It is from the Rev. A. C. Foster, of Evansville. The address of the same Brother which will be published in our printed proceedings, unlike too many, is to the *point*, and aside from its beauty as a composition contains many original arguments in favor of the Order.

Masonry in Indiana is in the ascendant—the reason is, its *morality* and *charity* are that of the Bible—nothing less than this would suit the standard in Indiana.

Yours truly and fraternally,

A. W. MORRIS.

MASONIC INTELLIGENCE.

NEW JERSEY.

We have received a copy of the proceedings of the Grand Lodge of New Jersey, had its annual communication, at Trenton, Jan. 10, 1849. The Grand Master opened the session with an interesting address, from which we extract as follows:

“THE Masonic occurrences which have come under my observation since our last Grand Communication, I beg leave to report, as follows:

By invitation, I visited Newark Lodge, No. 7, on the 22d June last, and, with the assistance of Deputy Grand Master Brother Stewart, Senior Grand Warden Brother John Garside, Junior Grand Warden Brother Thomas A. Sterritt, Past Grand Masters Brothers Daniel B. Bruen and Ira Merchant, and a number of the Brethren of St. John's Lodge, No. 1, and Washington Lodge, No. 9, did dedicate their new Lodge Hall in ancient form.

It affords me great pleasure to state, that the utmost good feeling and harmony prevailed upon the occasion. The gentlemanly conduct of the officers and Brethren of that Lodge was such as to inspire me with the highest regard for them. Their room is elegantly and appropriately fitted up; and from what I observed of their work, I am impressed with the belief that it is not surpassed by any Lodge in the State.

On the following day I attended the semi-annual meeting of the Grand Lodge at that place, the proceedings of which the members of this Grand Lodge, who were not then present, will now learn from the minutes.

Being myself a member of Washington Shrewsbury Lodge, No. 9, and thereby having an acquaintance with its affairs, I have the satisfaction to inform the Grand Lodge that this Lodge continues to improve in the acquisition of valuable members, and that nothing has transpired among its members to disturb that harmony and good feeling so essentially necessary to the prosperity of the Order.

My professional business, since our last Grand Communication, has been of such a nature as to prevent my visiting the subordinate Lodges; but, as far as I have been able to ascertain their condition by inquiry, I have the gratification, at this time, to announce that they are in a prosperous condition.

The dangerous and violent excitements evoked by the influence of design-

ing men, to enable them 'to ride upon the whirlwind and direct the storm,' have happily passed away with the occasion; and Masonry, notwithstanding the severe shock it has sustained by their infuriate exertions, still stands as firm as a rock. It is founded upon truth, *veritas est magna et frevalabil.*

THE LOUISIANA DIFFICULTY.

[From the report of the committee on foreign correspondence.]

We do not deem it necessary to go into detail of the proceedings of the Grand Lodges individually, and see nothing (save one exception) that we deem of sufficient importance to call your attention. In reference to the difficulties existing between the Grand Lodges of Mississippi and Louisiana, your Committee beg leave to quote part of the able report on that subject, from the proceedings of the Grand Lodge of the State of Kentucky, as follows:

'The Grand Lodge of Louisiana was established in 1812, as a York Grand Lodge, and, as such, was incorporated by the Legislature of that State. At and before the time of her establishing herself, there were Lodges existing in Louisiana, chartered by the Grand Orient of France, who also chartered Lodges in Louisiana, after the formation of the York Grand Lodge, in 1812.

We have no evidence that the Grand Lodge of Louisiana ever protested against this action of the Grand Orient of France, or that she considered the establishment of Lodges of 'Scotch' and 'Modern' rites, as a trespass upon her prerogative as a Grand Lodge of Ancient York Masons, or that she ever paid any attention to 'Scotch' and 'Modern' rites until 1833, twentyone years after her establishment as a Grand Lodge. At this period, is the first evidence given of her recognition of a body of Masons not under her authority, though existing within her limits; and the recognition consists of a '*concordate*' or agreement, made and entered into by the G. L. of Louisiana with a Grand Consistory of the Sovereign Princes of the Royal Section, 33d Degree, by which the Grand Lodge of Louisiana 'solemnly recognizes the Supreme Council of the Sov. G. Inspector Gen. 33d and last degree, as the sole Legislature of the Philosophical Scotch Masonry in the United States of America. This is the first consideration given by the Grand Lodge of Louisiana; the next is, that she will 'circulate under its authority,' or amalgamate Scotch and Modern Lodges with Ancient York Masons, and give them authority and votes in a Grand Lodge of Masons. The next stipulation is, that she will constitute and create Lodges of Scotch and Modern rites; and since 1833 she has complied with these stipulations. It appears that the Grand Lodge of Mississippi received evidence that the Grand Lodge of Louisiana had so far departed from the landmarks of Masonry, as to forfeit all right to control Ancient Masonry, and issued a dispensation for a subordinate Lodge in the State; that afterwards, entertaining the belief that the Grand Lodge of Louisiana would retrace her steps, she withdrew that dispensation. Louisiana persisting in her course, the Grand Lodge of Mississippi, a few years since, appointed a committee, who went to New Orleans, for the purpose of learning the condition of our Institution there; and at the Grand Annual Communication of 1847, the Grand Lodge of Mississippi declared, by resolution, 'that there was no Grand Lodge of Ancient York Masons in Louisiana,' and did issue dispensations for Louisiana. The Grand Lodge of Louisiana has interdicted Masonic communication between the Masons of the first three degrees of that State and the members of the Grand Lodge of Mississippi, as, also, all collections of persons assuming to hold Lodges not chartered by Louisiana, and the same against any other Grand Lodge who may arrogate the right of dispensation or charter; and the persons composing a Lodge formed, or that may hereafter attempt to form under such authority, are, by resolution of the Grand Lodge of Louisiana, 'ejected from the pale of Masonry, expelled from the regular Lodges, and forever deprived of their Masonic titles,' &c.

The Grand Lodge of New York resolved, that they have heretofore recognized

the Grand Lodge of Louisiana, and 'shall continue to sustain her in all her rights and prerogatives as such.' The Grand Lodge of Missouri, after a full investigation, reported a resolution, 'that all Masonic intercourse is hereby withheld from the Grand Lodge of Louisiana and her dependant Lodges, until said Grand Lodge shall return to the plain and simple principles upon which it was originally established.'

Your Committee would decline giving or suggesting any course to pursue in the matter, but would leave the Grand Lodge to determine.

Respectfully submitted.

Trenton, January 10, 1845.

JOSEPH H. HOUGH,
SAMUEL MAIRS."

The subject was referred to the committee on foreign correspondence for the ensuing year, to report at the next annual communication.

The assumption of power by the body styling itself the "Supreme Council of Sov. Grand Ins. Gen. 33d," is unauthorized. There are but two such bodies in the United States, having a legal existence. By both of these the Council at New Orleans has been repeatedly denounced as clandestine. Neither hold communication with it or its initiates.

MISSISSIPPI.

The report of the committee on foreign correspondence in the Grand Lodge of Mississippi, at its last communication, is an interesting paper. The following is all we can at present make room for:

NON-AFFILIATED BRETHREN.

THE subject of taxing non-affiliated Brethren continues to occupy the attention of several Grand Lodges, and a diversity of opinion has been expressed as to both the right and expediency of the measure. The M. W. Grand Master of North Carolina, whose opinion is adopted by the Grand Lodge of Maryland, expresses himself as decidedly opposed to compelling Brethren thus situated to join a Lodge, or Lodges to receive all who may offer to become members, and instances the cases of "unfortunate individuals who are so constituted and of such indiscreet habits, without being actually guilty of any criminality, as that even their most intimate friends would debar them from participating in any important deliberations or enterprises which might possibly be prejudiced by their proverbial imprudence. Such individuals, most assuredly, have claims upon the Fraternity, and enjoy certain privileges, &c."

If the *unworthy* are not included in the "unfortunate," by the Grand Master of North Carolina, we apprehend that so few will come within his description as to form an exception so insignificant as not to prevent the adoption of the rule, if deemed otherwise expedient.

The Grand Lodge of Wisconsin has adopted the following rule:

"Every Master Mason being a regular member of any legally constituted Lodge of Freemasons throughout the Globe, shall be received as a Brother in all Lodges and by all Brethren under this jurisdiction, and shall be entitled to all the honors and benefits of Masonry. But no Mason shall be so received and acknowledged, nor entitled to such benefits, unless he shall produce satisfactory evidence that he is not only a member of some regular Lodge, but that he is in good standing therein in every respect, and unless such evidence be produced such Mason shall be deemed to have withdrawn, or been suspended, or expelled from the Order, and thereby been placed out of the pale of all its benefits of every name and kind.

Missouri makes it the duty of each subordinate Lodge, once in each year, previous to the 1st April, to summon before it all Master Masons residing within its jurisdiction, (who are deemed worthy as such,) not members of any Lodge, and who are considered able to contribute to the Charity Fund, and request such Brethren to contribute three dollars per annum to said Fund, but for sufficient reasons may discharge said Brethren from a compliance with the request. Any Brother who shall refuse to pay, being considered able to do so, shall be incapacitated from visiting any Lodge within the jurisdiction in which he may reside, be debarred participation in the Charity Fund, and from Masonic burial.

Arkansas deprives all who do not attach themselves to Lodges, of all the rights and benefits of Masonry.

According to the experience of your Committee, the non-affiliated Brethren have drawn the most largely upon the funds of the Order. Instances are known of men, who have received the degrees and remained members but a short time, if at all, neither laboring nor contributing their money for the support of Masonry for almost a life time, claiming assistance and Masonic burial, and their families support after their deaths. This cannot be right, and your Committee pleased with the remedy provided by Missouri, recommend the adoption of a similar one.

The question has been much mooted, but it is now generally conceded, and properly, we think, that an expulsion from a Chapter, does not operate upon the relations existing between the expelled member and the Blue Lodge to which he may belong, though an expulsion by a Blue Lodge would exclude from a Chapter and Masonic intercourse with all Masons.

We believe that we have touched briefly all the questions of interest presented in the Foreign Correspondence for the past year, and we can only add, that the prosperity of the Craft still continues to be the subject of congratulation. Each Grand Lodge appears animated by the importance of the trust committed to it, and by the hope of being the instrument in the hands of Divine Providence, for ameliorating the physical condition of, and intellectually and morally elevating all within their influence. The Craft are vying with each other in their efforts to produce plans, for making the most available their limited funds in works of beneficence. Here and there, it is to be regretted, are heard the sounds of discord, feeble though they may be, and schismatical rather than heretical, and hence a temporary not a permanent, evil; yet we would that nothing should occur among Masons to destroy the harmony of Craftsmen while engaged in building a temple far more glorious than even the first temple built upon Mount Moriah, for *that* was natural, and *this* is spiritual. *That* it is true, was God's House, and so is *this*. *That* was for a nation, *this* for the world! *That* was for time, but *this* is for eternity. *That* has been destroyed, but *this* will outlive "the wreck of matter and the crush of worlds."

LODGES UNDER DISPENSATION.

We extract as follows from the report of the committee on Lodges under dispensation:

Utica Lodge U. D. has several errors in their By-laws, which should be corrected. Sect. 1, of Art. 4, provides that candidates for degrees may be balloted for at a "called meeting." This is contrary to the ancient usages of the Order, and, in the opinion of your committee is an innovation on one of the most important Old Landmarks of Masonry. Sec. 5, of Art. 6, requires a negative ballot to be twice given to reject a candidate. This is a manifest violation of one of the oldest fundamental laws of the Order, and is also in contravention of a special rule of this Grand Lodge. A vote of rejection *may* be re-considered, at the same meeting at which it is given, by direction of the Worshipful Master, or should a majority of the members deem it expedient to do so; but no Lodge has any authority to compel a member, who casts a negative vote, either to reveal the fact or give his reasons for the same.

The By-laws of Richmond Lodge U. D., should be so changed as to fix the time for holding their annual election of officers in December, so that the installation of the officers shall take place on the 27th of that month, that being the commencement of the Masonic year in this State.

Your committee have noticed that other Lodges, working under Dispensations, beside Coahoma, have elected officers. These elections are, of course, null and void. None but chartered Lodges have such power.

TAX ON NON-AFFILIATED BRETHREN.

R. W. Br. Kiger offered the following :

Resolved, That hereafter it shall be the duty of each Subordinate Lodge, once in each year, previous to the first day of November, to summon before it all Master Masons residing within its jurisdiction, who are deemed worthy as such, not members of any Lodge, and who are considered able to contribute to the funds of the Lodge, and request such Brethren to contribute five dollars per annum to said funds ; but for sufficient reasons, said Lodge may discharge said Brethren from a compliance with the request. Any Brother who shall refuse to pay, and whom the Lodge shall not excuse as aforesaid, shall be incapacitated from visiting any Lodge within the jurisdiction in which he may reside, be debarred participation in the charity fund and from Masonic burial.

1. *Resolved*, That the names of the Brethren thus contributing, or refusing or failing to contribute, shall be returned annually to the Grand Lodge, under the head of "Contributors" or "Non-Contributors," as the case may be, and the said lists shall be published with the "Returns" of the Subordinate Lodges.

T E X A S .

We have had a copy of the proceedings of the Grand Lodge of Texas, at its last annual communication, for some time upon our desk, but a pressure of such matter has prevented an earlier notice of them. The session was held at Houston, on the 15th January, and was well attended. The principal article of general interest is the able report of the committee on foreign correspondence ; from which we extract as follows :

INITIATION OF SOJOURNERS.

There is much contrariety of opinion as to the power of a Lodge to initiate persons who are not citizens of the State. On this subject the Committee on Foreign Correspondence of the Grand Lodge of New York use the following language: Before a man becomes a member he is subject to no law which any Grand Lodge can enact. No Grand Lodge has a right to make a law to compel any citizen who desires to be made a Mason, to be initiated in any particular Lodge, or in the Town or State of his residence ; neither can any Grand Lodge forbid a citizen to go where he pleases to seek acceptance into Fellowship with the Craft, and while there is no right to compel or to forbid, there can be no right to punish, such laws are unconstitutional ; there is neither warrant nor necessity for them." From these views, though coming from so high an authority, your Committee *unreservedly* dissent. Every candidate seeking admittance, should possess all the qualifications prescribed in our ritual : his *standing* and *character* should be well known, and it is the right and *duty* of every Grand Lodge to prescribe the means, by which they shall be ascertained ; and there is no better test than that furnished by a long residence and intimate acquaintance. "He who is worthy of the high distinction of a Mason can best secure it where he is best known," while the rule adopted by most of the Grand Lodges can never act as a hardship. The doctrine of the New York Committee, if generally received, would lead to the greatest evils. A person, against whom the doors of the Lodge, within whose jurisdiction he has resided for years, were forever closed on account of the gross immorality of his conduct, might seek and gain admission into a

Lodge in a distant country or State, where he was but slightly known, on the recommendation of some warm personal friend, and then return and demand, as of right, those privileges and immunities, before justly refused him. We believe that the doors of our Lodge cannot be too rigidly guarded, that too many checks cannot be devised to prevent the incoming of the unworthy. The prosperity of our Institution depends not upon its numbers, nor the amount of money in its Treasury, but upon the respectability and moral character of its members.

RELIGIOUS TESTS.

There is, we believe, a uniformity of opinion, with one or two exceptions, as to the "additional test" requiring a belief in the authority of the Scriptures, "as a pre-requisite to Masonic admission." The Grand Lodge of Illinois, which first sanctioned this doctrine, now say, "We heartily believe the Bible to be the first *great light* of Masonry: and that it is and should be the constant guide of Christian men; yet being aware that at the period of the Institution of the Order by King Solomon, only a small portion of the Holy Scriptures were in existence, and that Masonry is designed to be universal in the existence of its benefits, and to embrace within its bosom all, whether Jew or Gentile, Christian or Pagan, who avow a "steadfast belief in the existence and perfection of Deity," we are unwilling to close the door against those whom our first and most illustrious Grand Master would have admitted, by imposing a test which would exclude from the Lodge every person not a professor of Christianity: according to our understanding of our Ancient land-marks, the imposition of such a test might be a dangerous innovation upon the well-established principles of Masonry—one that may sever the *Mystic tie* which binds together all the Craftsmen wheresoever scattered over the surface of the Globe; and confine to a comparatively small portion of the human family, benefits obviously designed for the whole race. It is not unreasonable to suppose, that if "a distinct avowal of a belief in the Divine authority of the Holy Scriptures"—including of course the New as well as the Old Testament—be deemed indispensable to admission to the privileges of Masonry, and, as a necessary consequence, operates to the exclusion of the original founders and patrons of the Order, it may hereafter be found practicable to introduce other tests, requiring "a belief in one of the numerous creeds into which the Christian World is now divided and rejecting all others."

PUBLISHING REJECTIONS.

The Grand Master of Missouri makes the following just remarks in regard to the practice of publishing the names of rejected applicants, which has been sanctioned by some of our sister Grand Lodges: "It is a practice founded in error. It fails to accomplish the end desired: it takes from the petitioner, in the eyes of the world at least, that which it cannot give; and, therefore, it ought to be abandoned. If we were a band of *perfect* men ourselves, living fully up to the sublime principles we profess, then, indeed, there might be a seeming necessity for this practice; but, even then, it would be fraught with more evil than good. The principles of Masonry (or I have been taught in vain) seek to bless, not to injure man; and having exercised the right of saying to a petitioner, you cannot be associated with us, we should be content to leave him where we found him, in the full enjoyment of all he possessed. If he has been no gainer, he certainly should be no loser, by any confidence he may have reposed in us." In the opinion of your Committee, it would be arrogating too much perfection in ourselves, to affirm that we always judge rightly or reject only the unworthy. Many who possess *all* the pre-requisites prescribed by our Ritual and have a *right* to admission, have knocked at our doors and found them closed, in consequence of the secret ballot of one or two, who have been influenced by private pique or actuated by base and unworthy motives, which they dared not avow.

INITIATING AND ADVANCING CANDIDATES.

The practice of initiating two candidates at a time, of initiating, passing and raising by virtue of a dispensation, in one night, of advancing the initiate to a succeeding degree before he has become proficient in the preceding, is universally and *justly* condemned. The M. W. Grand Master of Kentucky has expressed his views on this subject in forcible terms, which we commend to the careful consideration of this Grand Lodge, and we earnestly urge the adoption of some measures calculated to check these great and growing evils. "The grand and primary object of our Society is the erection of a Spiritual Temple by means of moral instruction, and thereby promote the glory of God and the temporal and eternal happiness of man. And the grand and primary object of our Grand Annual Communications is to instruct in this great and glorious undertaking, the Subordinate Lodges under our jurisdiction, and, indeed, all our Brethren—those who are engaged in the quarries and forests—in polishing the rough ashlar, or in fitting and putting together the stones and timbers of this glorious edifice—to see, by examining the reports sent up by the Lodges, that all work, and execute their work, according to the ancient land-marks and instructions; and to ascertain if the virtues, Brotherly love, relief, truth, temperance, prudence, fortitude, justice, benevolence, charity, &c.—the legitimate fruits of our system of moral instruction, are produced and to what extent. To make money is not our object, and we do not as a society, desire more than is necessary to enable us to live while at work, and enable us to feed the hungry, clothe the naked, and administer to the wants of the distressed. We should then at our great annual meetings turn our attention and devote our time and our energies mainly to the grand object of speculative Masonry. Remember that our Subordinate Lodges will advance in numbers, usefulness, and respectability, as they advance in morality, and their strength and influence will depend more upon their morality, than their numbers. Remember, that it was by this same system of symbolic moral instruction, that peace and harmony were preserved for seven years, during the building of Solomon's Temple, amongst the great multitude of persons engaged in it. If you would have a beautiful Temple, be sure that each stone taken from the quarry is well polished before you receive it, and continue to examine carefully and particularly each stone after it is received and built in the wall, and if you discover any material defects, which had been overlooked, and which cannot be removed, tear it out and throw it over in the rubbish, for it is better to loose one stone than to mar the beauty of the whole building. "We often hear it said by our opponents, that such and such members of our Order have not been improved by our moral teachings and influence. This unfortunately is often true, and the obvious reason is this:—they have not been properly instructed: they have never understood the principles and objects of Masonry, and perhaps not enough of its forms to enter a Lodge without aid. They have received the three degrees, or rather, an outline of the forms and ceremonies of the three degrees, in one night, and leave the Lodge perfectly satisfied to learn no more; and what little they heard and saw, is all jumbled together in their brains, in a confused mass, from which they never can derive pleasure, profit or instruction."

TAXING NON-AFFILIATED BRETHREN.

The expediency of Taxing Masons not members of any Lodge, has received the consideration of several Grand Lodges, and the decision against the measure has been unanimous. Much well-founded complaint has been excited by the conduct of many members of our Order, who refuse to attend our meetings or contribute to our charity fund—who give us neither council or support, but on the contrary speak coldly or in disrespectful terms of the Institution, and yet often require, for themselves or their families, assistance and relief; while every genuine Mason, if circumstances permit, will attach himself to some Lodge, we have neither the *right* nor power to *compel* him to do so; and the attempts to col-

lect a tax as proposed, for any purpose, might alienate many who are devotedly attached to, and for years have faithfully served the Institution.

DEMITTING BRETHREN.

It has also been proposed, that no Brother should be allowed to demit, except for the purpose of becoming connected with another Lodge; and until he shall be admitted as a member of such other Lodge, he shall continue to be a member of the Lodge from which he demits.

In the opinion of your Committee, every Brother in good standing at the time, and for good reasons, (and we can conceive of many,) has the right to withdraw from the Lodge: by so doing, he does not absolve himself from any restraints; and is still amenable to the Lodge, within whose jurisdiction he resides, and subject to be punished for any un-Masonic act or offence. It is optional with every Lodge whether she will receive as visitors, Masons who are not members of some Lodge: whether she will relieve their wants, or in case of death, bury them with Masonic honors, for none but the *worthy* can claim these as *rights*. Even good gifts should not be forced upon men: if the principles and tenets of our Order, do not command the esteem of its members, if they, of their own free will, do not zealously engage in the active duties of the Lodge, their presence amongst us can do little good, their absence, no harm.

EFFECT OF EXPULSION FROM CHAPTER.

The course of the Grand Lodge of Indiana, in suspending their Grand Master without a trial or investigation of the charges against him, simply because he has been expelled from a Royal Arch Chapter, has met with the just disapprobation of every Grand Lodge that has expressed an opinion upon the subject. "We hold," says the Grand Lodge of Missouri, "that as members of the Grand or Subordinate Lodges, we know nothing, properly, of the causes which lead to suspension or expulsion in degrees above. That a suspension or expulsion from a Master's Lodge suspends Masonic Communication in all the Degrees above, is true; because all are Master Masons in these bodies, and bound by the same ties; and because, if the root be cut off, the tree will die. But if a Master's Lodge cannot, as such, know the ties above, how is it to determine whether the Brother has not been suspended for the violation of a rule with which Master Masons have nothing to do?"

In the language of the Grand Lodge of Virginia, "the Chapter is a distinct, separate organized body of Masons from the Lodge. The opinions and judgments of the former ought to be respected by the latter, but are entitled to no binding obligation to obedience. Such opinions and judgments might well form the foundation for the charges and specifications against an offender, but beyond this they ought to possess no controlling influence."

APPEALS.

The Grand Lodge of Ohio has decided that a member of a Subordinate Lodge may appeal from the decision of the Master, and that the Lodge may reverse the Master's decision. In our opinion, the power of the Master is absolute, and his decision conclusive and binding: he is compelled to see that the laws and edicts of the Grand Lodge are enforced, and is responsible to that body alone for the government of his Lodge. The introduction of such a principle as this, is in palpable violation of the rights and duties of the Master, and must produce an entire subversion of Masonic discipline. In conformity with this, it has been generally decided that the Lodge has no power to try its Master, but that he must be impeached before the Grand Lodge—and tried by that tribunal.

[Further extracts hereafter.]

MASONIC CHIT CHAT.

ANOTHER SCHISM IN NEW YORK.—We have received a long account of a no less singular than discreditable occurrence which took place at the late communication of the Grand Lodge of New York. The particulars, as given by our correspondent, we most sincerely hope, are exaggerated. But however this may be, we decline to publish the account. We are promised an official statement at an early day, and that we may notice. The quarrel has resulted in the establishment of a *third* Grand Lodge in the city! This, an official circular, signed by R. W. Robt. R. Boyd, Grand Secretary, says, "is composed of expelled Masons and their associates."

This storm has been gathering strength for a year or two past, and we have watched its progress with much interest; but in the hope that some means might be found, by the more moderate of both parties, to avert the evil which has happened; and which has long been foreseen; indeed *threatened*.

There is manifestly something wrong in the government of the institution in New York.

We forbear to give any opinion on the merits of the present controversy, until both parties have made their statements. The M. W. John D. Willard, (Grand Master last year,) is the present Grand Master, and R. W. Robt. R. Boyd, Grand Secretary of the *old* Grand Lodge; and R. W. Isaac Phillips, (Sen. Grand Warden last year,) is the Grand Master, and R. W. James Herring, Grand Secretary of the *new* Grand Lodge.

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— A correspondent writing from Liberty, Miss. says:—"I take pleasure in stating that the Order is steadily progressing in Mississippi; and especially within the jurisdiction of Liberty Lodge, No. 37. Our Lodge has been chartered about ten years, and over and above those who have demitted and died, we have some 55 or 60 contributing members. Many of the members residing remotely from any Chapter, but few have been exalted to the higher degrees."

— In our next we shall publish from the original manuscript, (never yet in print,) the *first public discourse ever delivered before a Lodge of Freemasons in America*.

— The address before Olive Lodge at Clinton, La., from which we gave an extract in our last, was delivered by Br. JOHN RUSSELL. The name of the author was accidentally omitted.

— Our correspondent at Anderson C. House, S. C., says: "We are going on finely in our Lodge—increasing at every meeting. The difficulty is that we cannot do all the work before us, not being able to work oftener than once a month, in consequence of the great distance that many of our members, and officers, are obliged to come to attend the Lodge."

— A correspondent writing from Bonham, Texas, says:—"The Lodge at this place is in a flourishing condition. Our last return, Dec. 27, shows 43 members. 23 initiates (last year,) 18 passages, 20 raisings, and 3 affiliations."

— We are gratified to learn that the Lodge at Peterboro' N. H. has been revived after a recess of fifteen years, and that the prospects before it are encouraging.

— A correspondent at Claremont, N. H. says:—"Our Lodge stood it through the 'dark ages,' and never missed a meeting, and the past year has been doing a good business." So has the Chapter at the same place.

— We will look to the communication from our St. Louis correspondent, next month. It has been quite too long on hand, we admit; but the subject of it did not appear to us to demand an immediate answer.

— **QUICK.**—We received, per steamer America at this port on the morning of the 20th, letters mailed at London on the afternoon of the 8th, and at Liverpool on the afternoon of the 9th June. We believe this to be the quickest passage from England on record.

— Br. John H. Stevens of Natchitoches, Lou. is an authorized agent for the Magazine, at the above place.

— Br. Joseph Shannon, of Atchafalaya, Lou. is an authorized agent for the Magazine, at that place.

THE
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THE FIRST MASONIC DISCOURSE DELIVERED
IN AMERICA.

THE following is probably the first address ever delivered before a Masonic Lodge in America. The first Lodge chartered in this country was in July, 1733. This address was delivered in Boston, the 24th of June, 1734. Earlier addresses may have been delivered on some particular occasions; but if so, we have no record of them. Nor is such a supposition hardly probable, in view of the condition of the Fraternity prior to 1733. We think, therefore, that it is safe to assume, that this is the *first* public Masonic discourse ever delivered in America. We discovered it in the archives of the Grand Lodge of Massachusetts. The name of the author is not attached to it. We give the spelling, punctuation, and capital letters, as they appear in the original. The Bodlean Manuscript, with Mr. Locke's notes, appended to the address by the author, we omit. The address has never before been published; and we give it to the readers of this Magazine, as one of the most interesting papers with which we have recently been enabled to enrich our pages.

A DISSERTATION UPON MASONRY, DELIVERED TO A LODGE IN AMERICA,
JUNE 24th, 1734.—*Christ's Regm.*

Although it be Certain, that Justice, Integrity, Uprightness of life, universal Benevolence, and the general practice of What-Soever is Required by the Precepts of Morality—do in Eff't make the principal honour of any Society, or order of men Whatsoever; yet it Cannot be denied that the Vast number of Emperors and Princes, Inventors of usefull arts, Divines and Philosophers, Who have in all ages voluntarily taken upon themselves, the Badge of our profession, adds Considerably to the native honour and dignity of this—Right Worshipful Fraternity.

Among the Rest of the Illustrious names which have been by faithfull Tradition handed down to us, as ornaments of masonry, that of Saint Paul, the powerfull propagator of the Gospel, the profound Scholar, the Skilfull-architect, the Irresistable Orator, Stands not the least distinguished: While he Remain'd in a Weak and dark State of Ignorance, he was an Enemy to the Lodge; like some

of us before admission, he despis'd the Sacred Institution, and Ridicul'd it with all his Witt and Eloquence, but he afterwards became its Glory and Support : of this he speaks in the 13th Chapter of his first Epistle to the Corinthians ; When I was a Child says he, I understood as a Child, I thought as a Child, and of Consequence I spake as a Child, but when I became a man, (an expression Emphatically Significant among us,) when I became a man then, says he, I put away Childish things: nor was he withall his Eminent and uncommon Gifts a greater honor to the Lodge than he esteem'd the Lodge an honor to him : When he mentions his being made a Mason fourteen years after it hapned, (in his second Epistle to the Corinthians, he Speaks of himself as of another person, and beginning with I knew a man, he concludes, of such a one will I glory ; the whole passage is well worth Repeating, and I propose therefrom to Continue my present Discourse ; only observing by the way that the learned annotators and interpreters of Scriptures, however penetrating and clear they have been in other dark places, yet none of them been of ye lodge, they could not possibly conceive the apostle's true meaning in this mysterious part of his Epistle, and I have therefore given the world an unintelligible Explication.)

I knew a man, Say's he, meaning himself, above 14 years ago whether in the body, or out of the Body I cannot tell, but I knew such a one taken up into the third heaven into paradise where he heard unspeakable words which it is not lawful for a Man to utter, of such a one will I Glory. Freemasons know very well why the apostle calls himself a man—they know why he could not tell whether, when he was made a mason he was in the Body or out of the Body, and what is meant by the body ; they know also that by the third heaven or paradise is figur'd out the third and Chief degree of Masonry, and they are very well acquainted with those unspeakable words, which is not lawful for a man to utter, as a particular Explication of these things, to the well Instructed Mason would be needless, so to the world it is needless and Improper. I shall therefore wave it at this time and proceed to observe how in several respects the apostle's likening the Lodge to a Paradise or heaven, is a similitude Extremely agreeable to the nature of the thing.

1st. In the first place, the Lodge may be likened to heaven on account of the Excellency and perfection of its Constitution and Government ; it is an absolute Monarchy, in which the Will of the Sovereign is a law, but so wisely Contrived and established, that the Sovereign can never will nor command any thing which is not exactly agreeable to the nature and reason of things, and by the subjects Received and Submitted to with pleasure ; the peculiar light of Masonry Enabling to discern what is best with regard to the Lodge, and that love which is the lasting cement of our Society, disposes all the Brethren to agree to it with an unanimity not elsewhere to be practised. Men have in all ages busied themselves—in forming and Reforming Commonwealths, Monarchies, Aristocrasies and many other Species of Governments ; but the Experience of all ages has shewn that all their forms were Imperfect, either unable to Support themselves against outward violence, or dying of their inward deceases, hence we See no State or Constitutions have subsisted many Centuries without Violent convulsions, Revolutions and Changes ; this has been the Fate of the Syrians, Persian

and Grecian Monarchies, the Commonwealths of Sparta, Rome and Athens : but the Constitution of the Kingdom of Masons hapily Tempered, preserves to this day, its ancient and original vigour, and will doubtless last till time itself shall be Swallowed up in the boundless ocean of Eternity.

2d. In the Second place the apostel might justly liken the Lodge to a Heaven, on account of the universal understanding which Subsistes therein betwixt brethren of vastly different Languages and Countrys, as in that place of Bliss ; we are not to suppose that none can converse or be understood but such as are able to speak English, Hebrew or any other particular national languages, so in the universal lodge the Beauty and benefit of masonry would be extremely faint and narrow if Brethren of all nations, could not with pleasure know, converse with and understand each other tongues. When God confounded the common language of mankind, at the Building of Babel, the language of Masons Remain'd unaffected and Intire ; it is true the Building ceas'd because the labourers who were the Bulk of the people could neither understand the master nor one another, therefore the Brethren separated and dispersed with the Rest ; but in whatever country they settled and propagated the Royal art, they carefully preserved the original language, which continues among their successors to this day : a language which none but masons are capable of learning, a happiness which none but Brethren are capable of enjoying.

3d. In the third place the apostle might liken the lodge to a heaven on account of that human, Kind and fraternal treatment of each other which is therein used among the Brethren. The great, the Riche, or noble of the world, appear in the lodge without pride or Haughtines, an amiable condescension, a charming Benevolent freedom brightens their evry actions, those of the lower Rank of life, however they may behave abroad are in the lodge, found modest and peaceable, free from petulence or Sauciness to Superiours, gentle and loving to each other : In Heaven and in the lodge only are to be Seen humility without contempt, and dignity without Envy.

4thly. In the fourth place I would observe that the apostle might Justly Enough liken the lodge to a Heaven on this account, that it is been composed of good people of all Religions, Sects, perwasions and denominations, of all nations and countrys, and I might add of all Generations of men in all ages Since the Beginning of mankind ; the Scriptures says, that with Regard to heaven, Verily God is no Respector of persons, but in ev'ry nation those who fear him and work Rightousness Shall be Saved, in like manner in the Lodge no narrow distinctions are made or Regarded, but good and worthy men who are so in practise, and the general conduct of their lives, of whatsoever Speculatife believe or opinion have a Right to desire and if they apply in a proper manner and from true and laudable motives, will doubtless obtain admission : the lodge stands Reddy with an open Bosom to Receive them all with sincere love and affectionate friendship : thus the calm and quiet heaven of some hospitable port Extends its open arms to the wandering Tempest driven Voyager, affording him a Security and Repose which in a Restless ocean, (common life) is not to be met with.

Having thus shewn how in several Respects a lodge may be justly lik'ned to a paradise or Heaven, I shall proceed under a few particulars principally by way

of Instruction to younger Bretheren to set forth in what Respect a Lodge ought to Resemble a paradise or Heaven.

1st. In the first place if the Lodge is properly likened to Heaven, you that are members thereof should, like the Inhabitants of that happy place, as far as possible, Endeavour to preserve a pure and unblemish'd life and Conversation ; you should Consider that not onely your own Reputation, but the Reputation of all the fraternity, is affected by your behaviour. Invested as you are with that distinguishing Badge which has been worn with pride by the most noble and most worthy of mankind : you should Scorn to do a mean thing : Walk worthy of your vocation, and do honnour to your profession : Remember the fate of that primitive mason, who being found unworthy of the happy State he was placed in, was Justly driven thence by order of the great mason, and an angel set to Guard the Entrance against him with a Sword of fire. It is true that on this side the grave absolute perfection is hardly to be Expected, yet Encouraged by such a multitude of good Examples, Charg'd with so many Solemn Charges, and Engag'd by such Strong and Endearing obligations, Strive, I beseech you, to persevere in the Constant practice of ev'ry virtue : and if any Brother Shall offend let the rest be warned thereby and Remember, that if one being a mason is nevertheless an ill man, much worse (to the honnour of masonry and to his Shame be it Spoken,) much worse would he Certainly be if he was not a mason, and therefore double is his disgrace, and double Shall be his Condemnation.

2dly. In the second place a lodge ought to resemble Heaven in the most Cheerfull good humour, and the most perfect love and Charity among the Brethren : let there be no heart burning among us, let ev'ry brother who happens to think himself disoblged by another, open his Soul to the lodge and he shall be made Easy : let us rejoice in ev'ry opportunity of serving and obliging each other, for then and then only are we answering the principal End of our Institution : however he that Enters into the lodge with an Expectation of Receiving good office only, do's not act from true and Legitimate motives : he ought Rather to wish to have it in his power to do good offices to others ; he should hope that by Joining with a number of men whose proper business it is to do good, his power and opportunitys of doing good will be more Extensive and frequent, than when he stood by himself : this is the true and genuine motive, and a man of this turn of mind, will think himself happier in doing and Conferring Kindness than in Receiving them. For it is more Blessed to give than to receive, we should however Carefully avoid asking things of one another that are improper to be granted, and give one another as little trouble as possible : and thus is the happiness of the universal Lodge promoted.

3dly. The lodge Should Resemble heaven in absolutely refusing admission to improper persons : people of selfish, ungenerous, illnatur'd disposition's are utterly unfit to be made masons ; 'tis the human Benevolent mind only, that deserves and is Capable of this felicity : Such will naturally desire to Join with us, as being pleased with ev'ry thing, that tend to make mankind more happy ; and Such will apply with a Suitable earnestness, of their own free will and voluntary motion : for by no means Should we Invite or Endeavour to entice any-man ; let them Seek and they shall find Says the great and Blessed architect, let them

knock and it shall be opened unto them, let them hunger and thirst after Righteousness and they shall be filled; for the Kingdom of Heaven is Gotten by violence, (that is an earnest and hearty Endeavour) and the violent take it by force.

4thly. Fourthly and lastly, the Lodge ought to resemble Heaven in the most perfect Secrecy of all their transactions.

All that we know of those above,
Is that they Sing, and that they Love:—Says the Poet.

In like manner, all that is known of the Lodge should be that in our meetings we are good natur'd and chearfull, and love one another. The Essential Secrets of masonry indeed are Everlastingly Safe, and never can be revealed abroad, because they can never be understood by Such as are unenlightened; they are not what I am Speaking of, but I mean the Common private transactions of the Lodge, as if a Brother in necessity ask Relief, if an Erring Brother be Reprou'd, and Censur'd, if possibly little differences and animosities should happen to arise, Such things as they Should never be heard of abroad. Learn to be Silent: a Babler is an abomination. Remember the fate of that unhappy man, Strong indeed in body, but weak in mind; he discover'd his Secret to his Wife and thus his Ennemys came to the knowledge of them, this prov'd his destruction and eternal dishonour, for he is now as a Brother never named among Masons.

I shall conclude with observing that people of dark Suspicions minds, have Imagined that Something Extremely Wicked must be the Cement of our fabrick, and the tribe of Scorners affect to Represent it as Some What mighty Ridiculous: but the vast antiquity alone of our Constitution furnishes an argument Sufficient to Confound all such gainsayers: for no Combination of wicked men for a wicked purpose ever lasts long, the want of virtue on which mutual trust and confidence is founded, soon divides and breaks them to pieces. Nor would men of unquestion'd Wisdom and good Sense, though they might be Trapann'd into a foolish or Ridiculous Society, which could pretend to nothing valuable, ever continue in it as all the World Sees they do, and Contribute towards Supporting and propagating it to latest Posterity.

Reverenc'd be the memory of the Widow's Son, and Blessed be the name of the all mighty architecte, son of the virgin: Infinitely honour'd be the name of the great Geometrican, who made all things, by weight and measure, and let love, peace, and unanimity Continue forever among Masons. Be it So.

The following was appended to the Discourse :—

Henry the 6th Died August 31, 1442, Henry the 6th being then only 9 mo. old; Who was murdered 1471.

1425 the Parliament passed the Severe act against Masons.

INITIATION OF SOJOURNERS.

Near Raymond, Miss., April 21, 1849.

DEAR BR AND COMP. C. W. MOORE,—Sir, I with many others, wish your opinion, through your excellent Magazine, which is considered here of the highest authority, upon the following case, which transpired some time since, but which is now somewhat agitating this Masonic community.

Some years since, there was an application made to Raymond Lodge, No. 21, by a Mr. F. W. B., and his petition was rejected. Mr. B. had lived, or was acquainted, in some of the eastern counties in this State, where they lacked light, as we do here; and not more than fifty or sixty miles from this place, where his petition for initiation was rejected. They proceeded to confer the three degrees in Masonry on him. Upon his return to Raymond, he was received and acknowledged a worthy Brother Master Mason, and taken into full fellowship as such. Now, did not the Raymond Lodge do wrong in recognizing him as a Mason? and did not the Lodge act unmasonically in conferring the degrees upon him, without the knowledge and consent of Raymond Lodge, which had so lately neglected his petition, and within whose jurisdiction he was permanently settled? Was it not the duty of the Secretary of Raymond Lodge, immediately upon the rejection of his petition, to have informed the Grand Secretary of the Grand Lodge of the State of the fact, together with a description of his person, age, &c.? and then was it not the duty of the Grand Secretary to send the same information officially to each and every Secretary of all the Subordinate Lodges working under the jurisdiction of the Grand Lodge of the State of Mississippi, to have prevented the imposition upon the Fraternity?

R. L. S.

Cases similar to the above are getting to be quite too frequent in all parts of the country. They are the natural consequences of a practice, which, if persisted in, cannot fail to become a cause of serious detriment to the reputation, harmony and prosperity of the Institution. It is a practice *both* wrong in principle, and dangerous in its results; and should, therefore, be discountenanced by every Grand Lodge in the country. No one of them may possess the power to enact a general law, that shall be operative and binding on all, yet each may impose a legal restriction on the Lodges within its own jurisdiction. And though some may at present be adverse to the adoption of such a regulation, there is such manifest propriety in the measure, that we cannot doubt, if a majority of them shall concur in it, they will ultimately effect, through the influence of their good example, what they cannot individually accomplish by legal enactment. In this way the evil may be cured; but we know of no other in which it can be reached. There is no general law in Masonry that can be brought to bear upon it. There is a general understanding, which, in particular jurisdictions, amounts to a usage, that candidates for the degrees shall be initiated into Lodges nearest to their residence; but this is of too local and undefined a character to be available as a general regulation. It will not answer for a subordinate Lodge to dishonor the certificate of a Grand Lodge, nor to reject as spurious the work done under its authority. Such a proceeding could not fail to result injuriously. The *work* must be acknowledged, because executed in a legal manner and

under the proper sanctions. If the *material* be bad, it may be lawfully rejected and thrown "over among the rubbish." But this must be done in the form and manner prescribed by Masonic law and usage. To drop the figure. A sojourner, who has been initiated in a regularly constituted Lodge, working under the authority of a lawful Grand Lodge, is a legitimate and lawful Mason, notwithstanding any informality in the time or place of his initiation. We lay this down as a fundamental law in Masonry. Any other rule would be liable to great abuse and might be made a means of gross wrong and oppression. If it be admitted that the examining officers of a Lodge may go behind the certificate of a Grand Lodge, and reject the rightful possessor of it, for any real or supposed informality in the reception, there would be no guarantee that a Brother, initiated under any circumstances, would not be denied admission into the next Lodge, as an irregularly made Mason. Such a rule is wholly inadmissible. That unworthy men frequently gain admission into the Fraternity by applying for initiation to Lodges distant from their residences, is a truth deeply to be regretted. But, though they may not be entirely free from blame, the principal cause of complaint lies against the Lodges receiving them. The candidate is not to be supposed to know, before initiation, any thing of the local regulations of the Institution or of the particular laws which govern the Lodges in the admission of members. Nor is he to be held responsible for any disregard of the regulations by the Lodge itself. It is not at all singular that bad men should wish to crowd themselves into good company. This is a matter of daily occurrence. But every man is bound to know his associates; and this is the principle that should influence the Lodges in the admission of candidates. In the initiation of sojourners, this principle is overlooked, and persons are admitted, of whose moral character and general deportment, the Lodge receiving them, can have but little or no reliable knowledge. This is wrong in principle and in practice. It is adverse to correct Masonic usage, and subversive of the best interests of the Institution.

The case stated by our correspondent, differs in some particulars from the usual character of such cases. The candidate had been rejected by the Lodge at Raymond, and was subsequently initiated in a Lodge under the same jurisdiction. The Lodge receiving him was undoubtedly censurable. It knew that there was a Lodge in the place of his residence, and it should have referred him back to that; or, at least, it was bound to ascertain by the usual test, that he had not been rejected by that Lodge. Having gained admission, he is entitled to all the privileges of a Mason.

It was doubtlessly the duty of the Secretary of Raymond Lodge to inform the Grand Secretary of the rejection; but whether it was the duty of the Grand Secretary immediately to communicate the "information offi-

cially to each and every Lodge under the jurisdiction," is a question to be determined by reference to the regulations of the Grand Lodge of the State. Such a course would have been very proper, though it is not always required, nor imposed as a duty on that officer. The Lodges themselves possess the means by which the fact may be ascertained; and in all doubtful cases they are bound to use them.

PRACTICES IN ROYAL ARCH MASONRY.

Saint Louis, Missouri.

DEAR SIR AND BROTHER—I have concluded to be one, among the many of your numerous propounders of difficult questions, not at all doubting your ability to answer them. I shall confine myself to the bodies governing Royal Arch Masonry.

1. Is it customary in other Masonic bodies for the first *four officers* to be represented by proxies as provided for by Section 3, Article 1, of the General Grand Constitution of the General Grand Chapter.

2. Section 9, Article 1, of the Constitution of the G. G. Chapter, reads thus, "no Royal Arch Mason within the jurisdiction of the G. G. Chapter, shall be permitted to confer any degree in Masonry, not recognised as a constitutional degree, nor to establish any society of Masons not recognised as a constitutional body, and the first four officers of the G. G. Chapter, or any three of them, shall in all cases have authority to decide all constitutional questions under this Section. The decision of the G. Chapter of Missouri at its October communication on this is: 1. That the G. G. Chapter has nothing to do with or control over any other than the constitutional degrees. 2. The degrees other than the constitutional, are given with the understanding that they are not *Masonic degrees*. I confess I am at a loss how to account for this action. I deem it would have been wise to have submitted it to the *decision* of the *proper* officers; for in this State, the side degrees in Masonry, (they still are so called in despite of our G. Chapter's decision to the contrary,) are conferred on Master Masons' wives, widows, sisters, daughters, &c. &c., as well as on Royal Arch Masons' wives and widows, for it is common to hear of a *new one* appearing as regular as your Magazine, they must include about 1001. Has the Grand Chapter decided in accordance with the spirit of the G. G. Constitution?

3. It has been asked in the religious world, can there be a Church without a Bishop. I ask can there be a Royal Arch Chapter without a High Priest. I am well aware of the rule, in absence of the High Priest the King presides, &c. &c. Suppose a High Priest resigns at the next regular communication succeeding his installation, does the rule of the next in office to preside prevail, (say for nearly a full term,) or should there be the regular number of officers to compose the body?

4. If it is not specified in the By-laws of the Subordinate or G. Chapter, how *many members* must be present at the taking of a ballot, in a Royal Arch Chapter, for admission to membership or elevating a candidate?

5. The third rule of the By-laws of the Grand Chapter of Missouri, reads thus: no companion shall be eligible to any office in this G. Chapter, (except those of G. Secretary, G. Chaplain and G. Outside Sentinel,) unless he be a *past*

or present installed H. P. of some chapter under this jurisdiction." What is meant by present installed H. P. of some chapter under this jurisdiction? what is meant by past H. P. of some chapter under this jurisdiction? If a H. P. once under this jurisdiction removes, (demits from his chapter,) returns, but does not affiliate with any chapter under this jurisdiction, is that in accordance with the meaning or intent of the above laws? or is it sufficient if he is only installed, not even serve as H. P. after being installed, but immediately resigns his office, and demits from the chapter? On the subject of installation, is there any regulation in R. A. Masonry concerning it,—for instance, would a Grand H. P. be regularly (even suppose a G. Chapter should authorise the D. G. H. P. to instal him,) installed if at any time after the G. C. had closed its session, the D. G. H. P. should repair to the woods with the G. Marshal and there or at a private residence instal him, would it not for him to be regularly installed, be necessary for the D. G. H. P. to perform the ceremony in a regularly constituted body?

Very respectfully and fraternally,

1. This is an arrangement peculiar to Grand Royal Arch Chapters and Grand Encampments. There being no General Grand Lodge, of course it does not obtain among Grand Lodges.

2. The General Grand Chapter has no authority over any degrees not recognized by its constitution, and can neither authorize nor prohibit them; except that it may and does prohibit their being conferred as, and in connection with, the Royal Arch degrees.

What are termed the "side degrees," are commonly called Masonic degrees; though it is not always easy to say what connection they have with Freemasonry.

3. When a vacancy occurs in the office of High Priest of a Chapter, it is usual to fill the office at the ensuing meeting, previous notice having been given to the members. This matter is, however, commonly regulated by the constitution of the Grand Chapter of the State. We have recently discussed the question as to what was the *ancient* usage in Craft Masonry, in this respect, and to that discussion we refer our correspondent.

4. Not less than *nine*, in this country.

5. A Present High Priest is one who has been installed, and is still presiding. A Past High Priest is one who has been installed into the office, and Past from it. There being no regulation to the contrary, it matters not whether he has presided a longer or shorter time than one year. His removal from the State does not deprive him of his rank, though his not being a member of a Chapter may dispossess him of some of his privileges. The installation should most certainly be performed in "a regularly constituted" Chapter.

Our correspondent will excuse the brevity with which we have answered his inquiries.

ROYAL ARCH MASONRY IN CANADA.

Toronto, April, 1849.

SIR AND BR.:—I have promised myself the pleasure of writing you, for twelve months, at least, and have been ever since reflecting whether or no I should venture to address you; but the more I have refrained, the greater has been my desire for the information I seek; more particularly as I am unable to get the information in my own immediate vicinity. I must first claim your indulgence for thus intruding my subject on your attention, knowing as an editor your time is valuable.

Masonic purity is well advocated by you: and feeling confident in your judgment, which will be highly appreciated by my fellow companions here, I submit the subject.

Royal Arch Chapters in Canada, have been conducted for many years in the same manner as in the United States. The officers being H. P., K. and S. P. S., C. H., R. A. C., 3 M. V's., and Tyler, with Secretary. I was initiated, passed and raised at St. Louis, in Missouri; and when I came here I took the three intermediate degrees of M. M., P. M. and M. E., after which I took the R. A. Nine Royal A. Comp. constituted a Chapter and could not be opened with a less number. This is the law, is it not? *

About eighteen or twenty months ago, a question came up in Chapter—doubting the validity of the warrant from the fact that there had been erasures in it, which were these: when the warrant was first obtained, I think two of the names were taken out, and others substituted, from the fact of those persons (as I understand) having died before they got into working order. Well, it was thought advisable to send to the S. G. Chapter of England for a new warrant; a vote was taken, and the majority in favor of it. Before said warrant arrived, a companion from England came to sojourn here awhile. He was the only one who knew how the work was conducted, and gave the required information, which is quite different from the way in which we had been conducting the work of the Chapter heretofore. When the warrant arrived, the question was put, Will the Companions adopt the warrant? Many objected to it, after finding it was so materially altered or different; but the majority were in favor of its adoption, believing we could conduct the work as before. But the three Principals named in the warrant, opened the Chapter, not admitting any other Companion until so opened, (which is the new custom,) and here we are, not knowing what to do. A coldness has ever since been manifested by most of the Companions, and they do not attend.

The Royal Arch, as conducted in England, is called the completion of the third degree. The officers are three Principals, Joshua, Haggai, Zerubbabel, two scribes, principal sojourner, and two assistants. No intermediate degrees being known or required, from the third degree to the R. A.; a Master Mason of twelve months standing being the only qualification. In order to make up this void, the old warrant has been retained, in order to confer the degrees of M. M., P. M. and M. E. Master. You must remember these degrees are not recognized in England, not appearing in the warrant. One great reason why energetic measures have not been taken to remedy these affairs *before now*, arises from the fact, that a very valuable beloved companion, who is the first principal, is particularly prepossessed with it, and continues to amalgamate the two as much as possible. He is desirous of introducing the Veils. The P. W. is not the same as you have it.

Companion, Sir and Brother,

H. CALDWELL.

*Nine in the United States—seven in Scotland—do not know what the rule is in England.—Ed.

We much regret the existence of the difficulty of which our correspondent complains; but do not see that we can afford him any relief. The new warrant was received from the Supreme Grand Chapter of England, and was granted by that body on the condition that the petitioners should in all respects conform to the requirements of its Constitution, and such other regulations and practices as are recognized in the government of the subordinate Chapters under its jurisdiction. This condition may be an inconvenience, and may operate prejudicially to the prosperity of the Chapter; but while it remains in force, the Companions are bound to observe and abide by it. There is no alternative in the case, unless it be to return the warrant to the parent body. This may be done; and a new warrant taken out under the Grand Chapter of Scotland, which recognizes the intermediate degrees. Or, the Companions may memorialize the Grand Chapter of Scotland, stating the difficulties by which they are embarrassed, and asking for warrants authorizing them to confer the intermediate degrees. These may undoubtedly be obtained, as that body has provided by its Constitution for the establishment of Lodges of these degrees. The candidates for the Chapter may then be taken through them. This course would probably afford the relief required.

As for the Chapter *work*, we believe there are no two countries in the world in which agrees, in all particulars. We do not therefore think that this should be a cause of much uneasiness. The Grand Chapter of England might perhaps, in view of the peculiar location of Canada and the easy and frequent intercourse between that Province and the United States, consent to a conformity with the *work* as practised in the States, if such a request were presented in proper form. But of this we cannot of course speak with authority.

The erasure of the two names in the Charter, though unnecessary and unauthorized, did not necessarily vitiate the instrument. The substitution of other names, without the sanction of the Supreme Grand Chapter, we think, did so; because, it falsified the document.

The opening of the new Chapter by the three Principals, unless specially authorized by the Constitution of the Grand Chapter, or by some clause in the ritual, as practised in England, and which is unknown to us, was irregular and void. In this country it would not be allowable; nor would it under any Royal Arch ritual with which we are conversant.

MASONIC CELEBRATION AT NEWBURYPORT.*

"HIS wisdom inspired the Great Institution,
 HIS strength shall support it 'till nature expire,
 And when the creation shall fall into ruin,
 Its beauty shall rise through the midst of the fire."

FREEMASONS have for centuries celebrated the anniversary of their patron—Saint John the Baptist—not merely in order to practise the rites and mysteries of their Craft, but by indulging in that social intercourse which expands the nobler feelings of the heart, and knits closer the *mystic tie*. Years gone by witnessed the Masonic celebration of St. John's day in every State of our Union, and the revival of these ancient festivals must be pleasing to those old Masons who watched over the Institution during its "dark days" with paternal solicitude, supplying afterwards, like hidden fountains in the rock, vital streams from which young Craftsmen have been permitted to drink.

Newburyport—we learn from General Cushing's history of the town—has long been known for its zeal in the order of Freemasonry. The prosperity and respectability of the Fraternity in the place are mainly attributable, in the first instance, to the exertions of Dr. John B. Swett, who settled in the town about the close of the revolutionary war. He was distinguished as an ancient Mason, not less than for his genius, his generous feelings and social habits. It is said that he was initiated into the mysteries of the Illuminati in Germany; but, however this may be, certain it is that he gave the weight of his influence and character to the establishment of Masonry in Newburyport, and succeeded in a remarkable manner. In the days "before the troubles" there were often a thousand Craftsmen out in the streets of Newburyport on St. John's day.

St. MARK'S LODGE, which celebrated this year's anniversary, was chartered in 1803 and consecrated July 11th, 1804. Its present Master is Nathan Chase, Esq., and its members are highly respectable citizens.

THE DAY.

The morning was "*clear in the East*," and at an early hour vehicles were coming into Newburyport from every direction, bringing a crowd of *Craftsmen* and curious. At ten o'clock the special train arrived from Boston, and the usually quiet streets were thronged with a busy crowd. The Merrimac House was the head quarters—the Light Guard had politely given their armory up to the Knight Templars—and the members of the Blue Lodges filled the St. Mark's room. King Cyrus' Royal Arch Chapter, which was organised in 1790, entertained their Royal Arch Brethren.

THE PROCESSION.

About 11 o'clock a procession was formed in State street, in the following order:—

Col. Eaton, Aid. Sir Peter C. Jones, of Boston, Chief Marshal. Maj. Carrier, Aid.

Portsmouth Brass Band, J. H. Parsons, Leader.

Boston Encampment of Knights Templars, performing escort duty, under the command of Sir William W. Baker.

Mount Tabor Lodge, East Boston.

Star of Bethlehem Lodge, Chelsea.

*This account of the celebration at Newburyport, was prepared by Br. B. FARLEY POORE, for the "Pic Nic," of which excellent paper he is the talented conductor. It does ample justice to the occasion, and to all parties interested in it. The state of our own health was such as to prevent, to a great extent, our participating in the festivities of the day. We are therefore happy in being able to avail ourselves of the very acceptable labors of another.—Ed. Magazine.

- Grecian Lodge, Lawrence.
 Liberty Lodge, Beverly.
 Mount Carmel Lodge, Lynn.
 Pentucket Lodge, Lowell.
 Columbian Lodge, Boston.
 King Solomon's Lodge, Charlestown.
 Massachusetts Lodge, Boston.
 St. Andrew's Lodge, Boston.
 King Cyrus's Royal Arch Chapter, Newburyport.
 St. Paul's Royal Arch Chapter, Boston.
 St. Andrew's Royal Arch Chapter, Boston.
 Grand Royal Arch Chapter of Massachusetts.
 Princes of Jerusalem, Enoch Hobart, Commander.
 Grand Lodge of Massachusetts, M. W. Edward A. Raymond, Grand Master.
 St. Mark's Lodge, Newburyport, Nathan Chase, W. Master.

The procession moved down State street, through Market Square and Middle street, up Federal, through Temple, up State to the Merrimac House. Here a large number of ladies were received into the procession. Thence it moved up State, through High, down Green, and into Pleasant street, where the escort opened to the right and left, bringing their swords to the salute. The procession then counter-marched into the Unitarian church. The numerous banners and elegant regalia gave a fine appearance to the procession. We noticed that St. Mark's and Pentucket Lodges had very beautiful new banners, which we learned were painted by T. Somerby, of this city.

EXERCISES IN THE CHURCH.

- I. VOLUNTARY ON THE ORGAN. By Miss S. Davis.
 II. ANTHEM.
 III. PRAYER. By Rev. Br. G. M. Randall, D. G. M.
 IV. ORIGINAL HYMN. By Br. Asa T. Newhall, D. D. G. M.

Eternal source of truth and light,
 Great Architect of worlds unknown,
 Here in thy Temple we unite
 And humbly bow before thy Throne.

To offer up our songs of praise,
 In Union, Harmony and Love.
 To Thee, who will True Masons raise
 To the sublime Grand Lodge above.

Where we shall meet Freemasons, free
 From sin and every hurtful snare ;
 There all the faithful household see,
 Erect upon the perfect square.

There we may view the glorious plan,
 The fruits of charity may trace ;
 Devised by the friend of man
 To rebuild Adam's fallen race.

There will the Lodge be duly tried,
 With the Grand Master we shall meet,
 And all the Heavenly Builders called,
 Our glorious Temple to complete.

MASONIC CELEBRATION AT NEWBURYPORT.

Then every living stone shall be
Fixed in its proper place secure,
And every part so well agree,
It will to endless age endure.

V. Selections from Scriptures.

VI. ODE—from Masonic Melodies, No. 83—by Br. Thomas Power.

Hail! gentle Charity!
Long may thy precepts be
Dear in our land;
May He who formed our kind,
Bless to the troubled mind
Each gentle tie designed
In Friendship's band.

Chorus—May He, &c.

When waves of trouble flow,
Then may a Brother's woe
Touch every heart;
Let Pity's kind decree,
Where'er the wretched be,
Bid, in sincerity,
All grief depart.

Chorus—Let Pity's, &c.

Should e'er a footstep stray,
Lost in a darkened way,
Hope still be near:
Eyes for the wandering blind,
Love, every wound to bind,
Truth, still to guide mankind,
Be ever here.

Chorus—Eyes for, &c.

Blessed in a Father's love,
Beaming from Heaven above,
Our Faith shall rise;
That, in a brighter day,
Each voice shall join the lay,
When life shall pass away,
Above the skies.

Chorus—That, in, &c.

Hail! gentle Charity!
Long may thy precepts be
Dear in our land:
Each heart a sacred shrine,
Hallowed with Light divine
Improve the great design
While time shall stand.

Chorus.—Each heart, &c.

VII. ADDRESS—by Rev. Br. Benjamin Hantoon.

VIII. DOXOLOGY—Tune, 'Old Hundred.'

TO THEE, our heavenly FATHER, FRIEND,
With grateful hearts, we humbly bend ;
O, teach our fervent thanks to flow,
For all our joys to THEE we owe.

IX. BENEDICTION.

After the conclusion of the exercises, the procession was re-formed, and marched through some of the principal streets to a pavillion, erected opposite the mall. It was a spacious, airy structure, with a table across the head for the dignitaries, and five longitudinal tables for the Craftsmen and the ladies. The tables were handsomely ornamented and supplied with one of the best public dinners we have ever partaken of, supplied by Mr. Tilton, of the Merrimac House.

What added to the charms of the dinner, was a legion of fair handmaidens, the daughters and friends of the Newburyport Masons. It was a pleasure to pass from labor to refreshment, and then be served by rivals of Hebe of old. After the dinner had been discussed—

Col. Phillips, of St. Mark's Lodge, President of the day, made a few humorous remarks, welcoming the company, and made the journalists blush with complimentary allusions.

TOASTS.

1. *Free and Accepted Masonry*—The Star in the East.

"Truth, crushed to Earth, will rise again,
Th' eternal years of youth are here,
While error—wounded—writhe in pain,
And dies amidst her worshippers."

2. *The Memories of George Washington, Andrew Jackson and James K. Polk*—Three good masters who were called to preside over our beloved country, and are now, we hope, in that Grand Lodge above presided over by the Grand Master of the Universe.

3. *The Grand Lodge of the Commonwealth*—The Key-stone which binds our mystic institution. It is well on this our anniversary to return thanks for its faithful guardianship, and to renew our allegiance. Having watched through the night, may it enjoy the morning.

R. W. Brother Randall, Deputy Grand Master, replied in a most eloquent manner, giving in conclusion, as a sentiment—

St. Mark's Lodge of Newburyport.—May the morning they now enjoy be but the commencement of a future day.

Brother Phillips of St. Mark's Lodge, replied to this toast, narrating the history of Masonry in Newburyport. He gave as a sentiment—

Active Benevolence—

"The heart that feels for others woes,
Shall find each selfish sorrow less,
The man who happiness bestows,
Reflected happiness shall bless."

The Grand Encampment.

The following toast was sent by Sir George Thatcher of Boston, who had intended to have been present, but was prevented from attending by the death of a relative.

The Genius of our Institution—Ornamented with the immortal jewels of Morality, Equality and Rectitude of Life. May they never mar her fair proportions, or dim the lustre of her jewels.

5. *The Grand Chapter.*

6. *The Princes of Jerusalem.*

7. *Past Dignitaries*—We remember the good works of them all, from Hiram, that "cunning worker in brass," to our worthy Smith, whose services are *graven* on our hearts.

The reply of Worshipful Brother Geo. G. Smith to this toast was a proud chronicle of the craft, showing how it had withstood the attacks of its enemies. He gave—

Free Masonry—Rich in the virtues of the living—rich in the virtues of the honored dead.

The Ladies—The *jewels* of every true Mason's heart, securely guarded by *Friendship* and *Charity*.

"Tho' woman from our order we exclude,
 Let not that beauteous sex conclude
 We love them not :—or think they would reveal
 What we as secrets wish them to conceal.
 We fondly love, and think we might impart
 (Sure of their faith,) our secrets to their heart,
 But we're afraid, if once the lovely fair
 Were at our happy Lodges to appear,
 That Love and Jealousy would both be there,
 Then rivals turned, our social bonds destroyed,
 Farewell the pleasures now so much enjoyed."

9. *The Orator*—Like our patron whose anniversary we celebrate, he came "to bear witness of the *Light*."

10. *The Marshal*—He laid out a *fair plan*, and following him on the square, we found the *pass* was right.

The Marshal, Sir Peter C. Jones, gave in return the following sentiment :

The day we celebrate—May it become a Festival Day in every nation, thereby disseminating its truthful doctrines in every land.

One of the Marshal's Aids handed in the following volunteer :—

Newburyport Masons—Wherever they are found they are among the *bright lights*, and are bound to shine.

Sir Moses Kimball, of the De Molay Encampment, kept the table in a roar with his humorous anecdotes, interspersed with sound, practical remarks. He gave :—

The Ladies and the three Secrets of Freemasonry—1st, the Heart to feel ; 2d, the Hand to give, 3d, the Tongue to keep a secret.

The Escort—Such *Knights* are *bright* indeed. Under their *guard*, *Pilgrims* may pass through *rugged ways*, and "*fear no harm*."

Sir W. W. Baker, who had command of the Boston Encampment, replied with a few appropriate remarks.

The De Molay Encampment—Like the fabled warriors of Greece, they have sprung up into full life, a well armed band, chivalric as were the Red Cross Knights of old.

Sir Hamilton Willis, a member of the Encampment, responded to this sentiment, and gave another, complimenting the Toastmaster.

The King Cyrus Chapter—Brothers—neighbors—friends—*three in one*. We find *deep* in their hearts many a *sign* and *token* of their love.

14. *The Blue Lodges of the Commonwealth*—We greet their Craftsmen as *worthy* successors of the *widow's son*—they have here the *sergeant-at-arms*, *well qualified* to regulate their conduct by the *square*, and direct their course by a *white wand*.

And may kind heaven's gracious hand
 Still regulate each action ;
 May each Lodge securely stand
 Against the storms of faction ;
 As Virtue bright,
 Truth robed in white,

With Friendship to them hastens—
All band in hand
To bless the band
Of Massachusetts Masons.

Benjamin Stevens, Esq. the courteous Sergeant-at-arms of the House of Representatives, was loudly called for and his remarks were among the best made at the table.

15. *The Revenue Service* well tyled by a worthy Brother.

This brought out Capt. Sturgis, of the Revenue service, who exhibited the apron worn by Dr. Warren, a member of the Craft. He gave

The Ladies—If they do not preside in the Masonic Lodges, they preside in the hearts of those who do.

Br. Whiston, of Boston, was called up to reply to this toast. He exhibited the Grand Lodge apron worn at Bunker Hill by Gen. Lafayette, when the corner-stone of the Monument was laid, June 17, 1825. It is one of those now worn, of white, trimmed with purple, and Br. Whiston announced his determination to have it deposited in the Grand Lodge after his death.

16. *The Grand Lodge of Maine*—Firm as the forests on her hills, they have not strayed from the path a worthy *Shepherd* trod.

John H. Shephard, Esq., replied to this toast, in a most eloquent manner. He spoke of the proud gathering at which Gen. Lafayette wore the apron just exhibited—of the *dark days* which followed—and of the firmly founded principles of the Order, which remain steadfast, whatever opposition may be brought against them. Then after rapidly tracing the intimate relations between the Christian religion and Freemasonry, he gave :—

The Masonic Institution as a co operator with Christianity—Like a tree planted by the water-side, it is known by its fruits.

Brother Asa T. Newhall, of Lynnfield, a veteran Mason, and several other gentlemen, also, made brief speeches, and a large number of volunteer toasts were offered. We thought that we copied all of them, but only find the following among our notes :

The alto-singer at the Church—God has given her a seraphic voice, to be trained in this Earthly Lodge for the Angelic choir of heaven.

The Secretary of the Grand Lodge—A worthy and well qualified Recorder, to whom the Craft are under deep obligations for his faithful services. At such a festival as this, Masons (like Dicken's Oliver,) ask for *More*.

Sir C. W. Moore, was loudly called for, but had been prevented by indisposition from attending the dinner.

By Sir Jacob George. *The Memory of the first Grand Master of the United States, General Joseph Warren*—May his spirit ever watch over the welfare of this Institution.

Fair Weather Masons—May those who remained at home "for fear," not enjoy the bright rainbow of promise which now again illuminates Masonry in Newburyport.

The Fair—While by their influence they hold us captive at their own will, "The Secret is," we glory in our captivity.

The Attendants—It is well worth seven years of servitude to find such *sisters* as these ever attendant on our wants, and gladdening our eyes by their charms.

Good-fellowship prevailed throughout the day, and when the President announced that the Craft, "having met on the level, would part on the square," heartily did the Brethren respond "*So mote it be.*"

BANNER PRESENTATION.

THE following was the order of exercises upon the occasion of the presentation of a banner, by the ladies of Lynn, to Mount Carmel Lodge of Ancient Free and Accepted Masons :

1. Singing, from Masonic Melodies.
2. Prayer by Rev. D. Mott.
3. Singing, from Masonic Melodies.
4. Presentation Address, by Miss Laura A. Shorey.
5. Reply, by Isaac Brown, Esq.
6. Presentation to the Master of the Lodge, by Isaac Brown, Esq.
7. Reply, by the Master.
8. Singing, from Masonic Melodies.
9. Address, by Hon. Asa T. Newhall, of Lynnfield, D. D. G. M., for the Second Masonic District.
10. Singing, Masonic Melodies.
11. Benediction, by Rev. D. Mott.

The presentation, by Miss Shorey, a young lady of seventeen, elicited much applause. For gracefulness of manner, distinctness of enunciation, and propriety of intonation and gesticulation, it would have done credit to the far famed reader of Shakspeare, Mrs. Butler.

The presentation addresses were as follows :

PRESENTATION ADDRESS, BY MISS LAURA A. SHOREY.

SIR :—Regarding the Masonic Institution as one founded upon the divine principles of universal love and unbounded charity—principles emanating from the throne of the Great Eternal, and diffused amongst men, to elevate, to refine, and bless—it is natural that women should feel an interest in your prosperity, and sympathize in all your efforts for the general diffusion of those sublime principles.

An Institution having for its object the promotion of peace and good will, whose principal point embraces the three-fold virtues of "brotherly love, relief, and truth;" an institution, the tendency of which is to prevent discord and hatred, to soften the asperity of political strife, to assuage the bitterness of religious sectarianism, intolerance, and bigotry, to perfect the human character, and prepare man to glorify his Maker and bless his race, certainly deserves, and should receive, the sympathy of every pure and virtuous mind, and the encouragement of all who are interested in the welfare of the human race.

Believing this to be the design of Freemasonry, the ladies of Lynn are desirous of presenting you with a testimonial of their interest in your prosperity, and regard for those sacred principles, the general diffusion of which is the avowed object of your association.

The agreeable duty has been assigned to me, of presenting to your Fraternity this token of our regard. Allow me, then, in behalf of the ladies of Lynn, to present to you, and, through you, to the Officers and members of *Mount Carmel Lodge of Ancient Free and Accepted Masons*, this *BANNER*, bearing upon its folds the Masonic emblems—the *All-Seeing Eye*, the *Holy Bible*, the *Square*, and *Compasses*.

And may it remind you, that the All-Seeing Eye of the Supreme Architect of the Universe is ever upon you, watching over you for good, searching every heart, and rewarding every man according to his work.

And taking the Holy Bible as the rule and guide of your faith and practice, may you *Square* your actions by its precepts, and be enabled to circumscribe

your desires and passions within the *compass* of virtue and morality, the true Masonic *compass*.

It gives us peculiar pleasure, in presenting this banner, to be assured that it will not be displayed upon the battle field, where man meets his brother man in angry strife, 'mid the roar of cannon, and the clash of arms, 'mid scenes of blood and carnage, and the agonizing death groans of human beings; but that, on the contrary, it will serve as a beacon to guide a band of Brothers in the paths of virtue and peace. Where right triumphs over wrong, where virtue triumphs over vice, there may it be borne aloft.

When hatred, and strife, and every evil thing, shall vanish before the onward progress of light, and love, and truth, then may its folds be flung to the breeze and borne proudly along! May it ever wave, in glorious, peaceful triumph.

REPLY, BY ISAAC BROWN, ESQ.

With emotions of the liveliest gratification, I receive this beautiful and appropriate token of your sympathy and regard; and, in behalf of the Officers and Brethren of Mount Carmel Lodge of Ancient Free and Accepted Masons, I tender to you, and through you, to the ladies you represent, our sincere and heartfelt thanks.

It is not to us matter of surprise, that those who understand the object of our association, and whose refined and virtuous hearts enable them to appreciate the excellence of the sublime principles of the Order, should feel an interest in our prosperity and success, and be disposed to exert their influence to encourage and sustain us in our efforts for the general diffusion of those principles. It would be a matter of surprise, were it otherwise.

The principles of Freemasonry are indeed of divine origin; and wherever they have been understood and appreciated, their tendency has been to purify, to elevate, refine and bless. In all ages, and in every clime, the wide world over, its influence has been manifested. The savage red man, as he has roamed through our western wilds, has seen the *Light of Masonry*, and yielded to its influence; and the wild Arab, as he coursed over the deserts of the east, has felt its power to restrain, to civilize, and to bless. It has stayed the uplifted sword upon the sanguinary battle field; it has ministered to the wants of the suffering poor; alleviated the woes of the afflicted and distressed; poured the oil and wine of consolation into the widow's stricken heart; and cheered the orphan in his loneliness.

These constitute some of its claims to public favor. It is in consequence of these, that we expect it to receive the warmest sympathy of the fair, the beautiful, and the good.

If we have *secrets*, and *labor*, that woman cannot share, it is not from want of confidence in her discretion, or faith in her ability and power, to assist and encourage us in our work. The great secret of the Order, that which embraces all other secrets, we freely confide to you—It is this—the *secret of doing good*.

The great work for which all Masonic work is but initiatory, would never be accomplished without the aid of woman. It is the elevation and refinement of the human race, and the promotion of all the social virtues. To accomplish this work, we depend much upon the influence of woman. Her natural grace, refinement, and delicacy, her gentleness of character, and purity of heart, preeminently qualify her to assist us in this most essential of all Masonic labor. For this we prize her society; for this she is fondly cherished by every true Mason. In the language of song,

“ Though shut from our Lodges by ancient decree,
In spite of our laws woman here bears her part;
For each Mason I'm sure will tell you with me,
That her form is enshrined and reigns in his heart.

'T was wisely ordained by our Order of old,
 To tile-fast the door, spite entreaties or sighs ;
 For once in our Lodge, she would rule uncontrolled,
 And govern the Craft by the light of her eyes.

Deem us not deficient in gallantry, then, if, in accordance with "*ancient decree*," we are not permitted to introduce you to our Lodges, and to a participation in the severer *trials* and *labors* required of us by Masonic usage.

This beautiful *banner* shall remind us of our duty to you, to each other, and the world; and though emblematic of peace and good will, it shall nerve our hearts to do battle bravely for a fair one in distress, with all that chivalrous spirit that characterized the true knights of the Order, in olden time. The All-Seeing Eye shall remind us of the first great qualification of a Mason, a firm belief in the Eternal Jehovah, the Supreme Architect and Governor of the Universe, without which no man is entitled to admission to the privileges of the Order.

We recognize the *Holy Bible*, the *Square*, and *Compasses*, as great lights in Masonry, having a peculiar Masonic signification, embracing the most sublime instruction in all the moral and social duties.

It is exceedingly gratifying to me and the Brethren of the *mystic tie*, associated with me, to receive this token from the hands of a Mason's daughter; and I am happy to assure you, that as such you will ever be an object of peculiar regard to every true Mason.

When Rome claimed to be mistress of the world, the exclamation, "I am a Roman citizen!" was at once a passport, a shield, and protection. The exclamation, "I am a Mason's daughter!" will prove a more powerful talisman, whose potency will be acknowledged in every land, and amongst all tribes and tongues, and which will never fail to raise up hosts of true friends, to sympathize, to aid, and protect. In conclusion, then, I repeat the acknowledgment of our gratification, and our heartfelt thanks, and invoke upon you, and the ladies you represent, the choicest blessings that earth can know, or Heaven confer.

PRESENTATION TO THE MASTER, BY ISAAC BROWN, ESQ.

Worshipful Master:—To you I now confide this banner, a gift from the hands of Beauty.

Let it find an appropriate place in the *East*, to which we all look for *light*.

Let the symbolic teachings be heeded in the *West*, and proclaimed from the *South*, to the Brethren, that all, having the notice thereof, may govern themselves accordingly. Let it be our care that all who enlist under this banner, shall be good men and true; men who will never prove recreant to the sublime principles and sacred obligations of Freemasonry, or desert the standard of *friendship*, *morality* and *brotherly love*. May the All-Seeing Eye watch over and protect us, until, called from *labor* to eternal *refreshment* by the Supreme Grand Master of all, we shall meet upon the *Square* in the *Celestial Lodge* above, where the great source of all true Masonic light, in its effulgent brightness, shall constitute the glory of the perfect and eternal day.

REPLY, BY W. M. THOMAS PHILLIPS.

As Master of Mount Carmel Lodge of Ancient Free and Accepted Masons, I accept this banner, and promise, in the name of the Brethren, that it shall be faithfully preserved, not only as a token of the sympathy and regard of those we love, but also for the sublime teachings of the sacred emblems inscribed upon its folds.

May we ever regard those teachings, and strive together to promote the great Masonic virtues of peace, harmony, and brotherly love.

MR. HUNTOON'S ORATION.

THE excellent Oration delivered by the Rev. Mr. Huntoon, at the celebration at Newburyport, on the 26th June, was published on the morning of the 27th in the "Boston Herald," for which paper we presume the copy was furnished by the author. The orator spoke one hour and a quarter and was listened to throughout with great attention by a large and intelligent audience. We should be gratified to give the Oration entire in our pages, could we spare the room it would occupy; but this we cannot do. The following extract will commend itself to the favor of the reader:—

In the different philanthropic associations of the day, each has its favorite theme of heating and agitating debate, each claims for its own plan of associated action the highest importance, and is proud to undervalue the projects of the other. And this blessed sisterhood of philanthropy—the glory of the passing age—enlivened by the noblest impulses, through the imperfection in man, often operate to array their adherence in lines of opposition, and render them dogmatical and systematical. There is a propensity, especially in the ardent and radical—"the men of one idea," as they are termed—instead of searching out the ties of mutual sympathy and the points of friendly coincidence, to magnify the grounds of difference, to account his own favorite enclosure as the whole field of humanity, and to feel as if the boundless inspiration of God's spirit was confined within the circumference of his visible horizon.

But Freemasonry has none of these narrowing, anti-social, self-exalting tendencies. She opens her Lodges to men of every enterprise of life, of every religious creed, of every political party, of every philanthropic name; strips her votaries of every shackle of partisanship—every shred of outward rivalry—and spreads the "cement of brotherly love" over all her children; unites them into one band of friends, a united Fraternity, "among whom, no contention should ever exist, but that noble contention, or rather emulation, of who best can work who best agree," enjoining upon each and every one to consider himself a partner in the great joint stock company of humanity, bound to bear his share of the burdens, duties, and responsibilities of the concern.

Again, Freemasonry is a moral institution. It not only gives activity, expansion and intensity to the social instincts and sympathies of our nature, but it inculcates and enforces those moral rights, duties and obligations, which bind man to his fellow-man in all the departments and relations of public and private life. It enjoins loyalty in the subject, justice and equity in the citizen, integrity and uprightness in the neighbor, fidelity and purity in the domestic relations. Individual probity, personal virtue, is the great object of its attainment. The strongest marked, and most distinguishing feature, and to my mind, the most laudable characteristic of our institution, is its humanity—its deep sympathy with man, as man, and its keen sensibility to his individual perils and sufferings, and its watchful protection of his personal rights and virtues. Its first lesson teaches him to subdue his passions, and prove himself a man, thirsting for knowledge, moral improvement, and the development of his powers for his own and others highest good. It places the interest, the character, the virtue of the individual in the highest rank of its achievements. This is a prominent, characteristic idea, cherished in no other institution or government, philosophy or religion, whose history has come down to us from ancient times. In all ages, the individual has, in one form or another, been trodden in the dust. In monarchies and aristocracies he has been sacrificed to one, or to the few, who, regarding government as an heirloom in their families, and thinking of the people as made only to live and die for their glory, have never dreamed that the sovereign power was designed to shield every man without exception, from wrong. In the ancient Republics, the glory of the State, especially conquest, was the end to which the individual was ex-

pected to offer himself a victim, and in promoting which no cruelty was to be declined, no human right revered. He was merged in the great whole, called the Commonwealth, to which his nature was to be immolated. Even the proud Roman had no idea of his personal worth. "I am a Roman citizen," he exclaimed, and in that lay his dignity. With that title of nobility he could confront kings without being abashed; but in Rome he was a slave. Under the shadow of the Palatine Hill, he walked silent and fearful. There he never uttered, "I am a man." It was the glory of the American people, that in their Declaration of Independence they took the ground of the indestructible rights of every human being. They declared all men to be essentially equal, and each born to be free. They spoke in the name of humanity, as the representatives of the rights of the feeblest as well as the mightiest of their race. They published universal, everlasting principles, which are to work out the deliverance and freedom of every human being. This has been hailed as the last and noblest offspring of time, yet this very idea of humanity, fraternity, equality; the inalienable rights of every individual to exercise his powers for the promotion of his own and others happiness and virtue, has pervaded and characterised our Order, in all ages of its existence, drawing down upon it the jealousies, animosities, and anathemas of the hierarchies of the religious, and the aristocracies of the political world. An idea of individual man, and the supremacy of his views, his liberty, his growth, his perfection, as the first article of a nation's faith; that the sacredness of individual man, is never to be forgotten in the feverish pursuit of property. That it is more important that the individual should respect himself, and be respected by others, than that the wealth of both worlds should be accumulated on our shores, is a doctrine not fully in vogue with our political savans, or even in the numerous associations of the day. Their regard seems to be for mankind in the mass, and has respect only to the race, and not for individual man, as the highest care of the world. Now it is not man in his collective capacity, but in his private and personal station, that Freemasonry contemplates, addresses and strives to elevate, enlighten and bless. "A point within a circle," denoting an individual Brother. The circle, the boundary line of his duty, embordered by two perpendicular parallel lines representing St John the Baptist, and St John the Evangelist, and upon the top resting the Holy Scriptures," is precisely the point of view in which Freemasonry regards individual man, and aims to inspire him with indomitable zeal and resolution to fulfil his heaven-allotted mission. She would have him full orb'd and globed in this sphere of light, among all the luminaries in the sky of duty, shining by his own radiance, and thus helping to increase the effulgence of the whole canopy of Humanity. She looks through the exterior vestment to the inward man, and regards personal worth and not outward wealth, as a claim to her esteem, and a passport to her honors. She does not estimate moral excellence by the extent of field in which it moves, the elevation on which it stands, or the splendor with which it is arrayed, but by its simplicity and purity, attracting the admiration of its companions, and leading them by its celestial light, fast and far in that upward path, which opens and shines brighter and brighter to the perfect day. In her standard of character, usefulness is the measure of greatness. She perceives, that the "burning and shining lights of the world, like the humble Baptist, whom Jesus called *great* among men,—come not from kings" palaces, nor from luxurious homes; that in early hardships and privations, may be traced the beginning of almost all of those characters, which have originated great reforms, accomplished wide works of love, and spoken with commanding voices to the hearts and souls of men; as it is said the ocean—life voice of a mighty instrument makes in the small harp near it, notes that ring clearly in answer to every sound of its own. "Can you explain to me," said William Howitt, to a Scotch peasant, "what it is that makes Burns such a favorite with you all in Scotland?" "I can tell you" said he, "Robert Burns had the heart of a man in him—he was all heart—all man—and there is nothing at least in a poor man's experience, either bitter or sweet, which can happen to him—but a

line of Burns' springs into his mouth, and gives him courage and comfort if he needs it. It is like a second Bible." This is moral power. This is the light of a good heart,—which stamps the impress of immortality upon the fame of Burns, and though, fervor, and feeling, and sympathy were his only credentials, give him a name and a praise before which thousands bow down in grateful remembrance, and the land of his nativity will remember them to the sunset of her latest day. He whose heart is in its right place, throbbing in unison with the great heart of humanity, is the true, moral man, the consecrated High Priest of God, who being touched with the infirmities of others can lead them to the living fountains at which he drank, and found rest to his soul; whatever respect may be paid, apparently, to outward elevation. Napoleon, during his short reign, did more for the promotion of civil and religious liberty, and for the elevation of the masses of the people, than all the combined Kings of Europe, have done for the last three centuries. There are men, unbestarded by pomp or place, whose steps have never trod the courts of royalty; whose efforts in behalf of suffering, oppressed, enslaved humanity, are heralded by no applause, upon whose path of beneficence, no trumpet is sounded, who are exerting an influence on those around them, and through them far into the crowd, and deep into future ages, while he who bears the name of king, cannot effect a single purpose, nor waken a single feeling of respect in any human heart.

The lowly shepherd of Salisbury Plain, had power in larger measure and a far greater circle than his liege lord and king, and that monarch owed what mortal power he had to the public impression of his virtues, and not to his ancestry and throne. And the fisherman's daughter, Grace Darling, who went forth to the wrecked crew, when the veterans of the ocean dared not face the storm, did she not send a finer inspiration to the hearts of thousands than England's Queen, in all emblem of majesty? If sovereignty were estimated, not by its gilded trappings, but by its substantial moral power, how many a throne would find a lodgment in the dust. How many a crown grow pale as stars in the day-break, and many lowly one would stand forth in the fullness of glory, which he little dreams of now?

The valleys—the brooks—the sunny slopes are often hidden and passed by with indifference, yet, the vales, the low places of human existence, the sun every day shines upon, and God loves to look upon, and his footsteps are heard there in the cool of every evening. Raphael's immortal pictures are taken from the face of a gentle girl whose name scarcely survives. While Milton composed the *Paradise Lost*, many a paradise was regained in the holy family circle—and in the acquisition of meek spirits. While a hundred thousand men were twenty years in handling stone for the Egyptian pyramid, as a sepulchre for a dead King, winds and woods, birds and flowers were busy in converting into an edifice which the Almighty should inhabit, the heart of some nameless man by the side of some nameless brook. There is a beautiful painting by Aldus of a poor woman, who having spun past midnight to support a bed-ridden mother, fell asleep through fatigue, and the angels were represented finishing her work. The obscure woman who anointed Jesus's feet, most unconsciously did an act which the Divine Saviour himself has published to the praise of all ages. Now, in the full and clear recognition of this personal worth, this individual excellence, superior to all adventitious circumstances of wealth, rank, or station, the Master in the school of Freemasonry approaches and places upon his pupil the first badge of his apprenticeship as a Mason—the emblem of innocence and integrity—assuring him that "it is more ancient than the Golden Fleece or Roman Eagle; more honorable than the Star and Garter; or any other order that can be conferred upon him, at that, or any future period, by king, prince or potentate, or any other person, except he be a Mason, and which every Brother ought to wear with pleasure to himself and honor to the Fraternity." Here is taught and enforced the great truth, that personal virtue, moral excellence, is the true nobility—a possession better than earldoms, principalities or thrones; that the sceptre and the

crown are within; the coronation and the investiture are in the heart and character. That he, who stands in the common level of doing duty, even in by-places, and untravelling regions, may live a high, heroic and holy life, and crop the noblest honors of humanity. That the peaceable and quiet citizen; the affectionate father, son and brother, faithful to all domestic ties, to all social, moral and religious obligations, each in its place and order, and blending all into a beautiful and consistent life, is morally great in the estimation of all good men and Masons; and, though unknown to fame, and unhonored in the annals of the world, the diadem of true glory surrounds his manly brow, and sets him as one among the Princes of Jerusalem, a high priest and king after the order of Melchisedec; a priest though of no sacerdotal genealogy, and a king though his lineage and birth are unrecorded in the heraldry of monarchs, and earthly nobles, yet, the sons of the faithful, "the true descendants of the children of Israel," will ever do him reverence.

LECTURE

Delivered St. JOHN'S DAY, Dec. 27, 1846, to the Masonic Fraternity, Shawneetown, Ills., by A. G. CALDWELL, Esq.

[Concluded from p. 278.]

ANOTHER stage of mental development, in which Masonry may have contributed largely to the progress of the world is that of social union. To illustrate this influence I will select one era—the middle ages—a period in which Masonry had unquestioned existence by name, and in which she furnished the highest evidence of her distinctive character and high excellence.

Upon the irruption of the Northern hordes, and the destruction of the Roman Empire, all the institutions of the society sank beneath the deluge of barbarism; and all Europe presented a wide weltering chaos of opposing elements!

The Christian Church—aiming at ascendancy and attempting to reduce to order the mighty turmoil, by the thunders and anathemas of a hierarchy;—the Feudal system—with its love of strife and the spoils of war, its military chieftains and conquered serfs, struggling to embrace all in the iron folds of force;—the enfranchised cities—cultivating obscurely the peaceful arts of life—organized for individual defence, and leagued for common safety;—the various agricultural, mechanical, commercial and manufacturing interests of a rude age; slowly evolved by the necessities of life—in conflict with each other—seeking advancement within the protection of the chartered cities, under the strong arm of baronial power, or the sacred mantle of the Church.

In such a war of conflicting forces you look in vain for a common government. All is chaos, conflict—"the upheavings of a wrecked empire!" Feudalism in a mighty struggle with the Church, cities leagued in resistance of baronial power;—the laity in hostility with the clergy—the vassal rising against his oppressive lord—spoil—plunder—war—persecution—all that blind and furious passion could do, seemed to be exerted in retarding the dawn of modern civilization. Amid such rude and boisterous elements the soft and soothing influences of Masonry must have been felt; and how admirably adapted they were to that age! Within the Masonic pale the barbarian chief extended the hand of fellowship to his conquered foe; the haughty chieftain there acknowledges as his equal, the rude soldier who had followed his fortunes in war;—the rich burgess stood upon the same level with the hard-handed mechanic; and the proud cardinal and the humble layman united in a common prayer at the altar of Masonry. No distinctions of name, power or position were felt or recognized—but there man met his fellow man as a Brother; and parted with the assurance of again meeting as such, whether in the deadly strife of battle—at the baronial court, or in the social intercourse of life.

Here, too, science and art could take up their secure abode, and escape the blind fury of ignorance or fanatic persecution. Here, too, the tender sympathies of life could be interchanged in Fraternal security. Here, too, men habitually learned and practised those principles of political liberty so necessary to the restoration of law, order and government. Here, too, from the practical operation of Lodge Governments, could be derived the most perfect form for the government of nations—small republics formed into mighty confederacies—a form which characterizes the Government of our own great country, and receives the approving sanction of the enlightened world.

No less prolific have been the means of Masonic usefulness in the cultivation and preservation of the arts and sciences.

I have again to remark, that knowledge in ancient times was limited to the few; and communicated only in mystic schools. Doubtless when Masonry was more of a practical and less of a speculative institution, it instructed its votaries in the exercise of some of the finer arts, of which it still teaches the elements. But whether we look back to the condition of the arts in the earliest ages—under the Empire—or during the dark era of modern Europe, Masonry affords abundant internal evidence of having always existed as a school, inculcating the principles of science and of the useful arts. Physics, Grammar, Rhetoric, Logic, Music, Arithmetic, Geometry and Astronomy alike commanded a part of the initiatory exercises of Masonry in every age, but these were auxiliary to the higher practical operations of the Order—the study and pursuit of architecture—once limited to the operative bodies of Freemasons, but now thrown open to the pursuit of taste and genius. This branch of human mechanism they carried to its highest excellence, as the various orders, from the rude Tuscan to the rich Composite fully attest, and as the many remains of their labors found in India, Egypt, Greece, Italy, England,—in the ancient and modern world—seem destined to memorialize through distant ages. It is to Masonry, almost exclusively that we are indebted for the preservation of the rules, and the exhibition of the relics of an unrivalled Architecture. When barbarian violence hurled the accumulated learning of ages, the cherished specimens of statuary and Architecture, together with the civil institutions of the ancient world into one vast and ruined pile, Masonry still preserved those rules and elements of art from which sprang the mechanic skill of the modern world, in rivalry with the mighty temples, towers, and pyramids of antiquity.

This rapid glance at the nature and probable influence of the Masonic Institution upon the advancement and progress of mankind, from rude barbarism to the refinements and cultivation of civilized life, is not made with the view of magnifying the merits of Masonry: But assuming the antiquity of the Order, the nature and elements we have ascribed to it, and its unquestioned prevalence in modern times, the consequences we have inferred may be legitimately derived, not so much for the honor and glory of the Institution, as to inspire a due appreciation of its excellence and means of usefulness.

Many acknowledge the utility of our Order in such times as we have referred to—when violence and riot run mad,—but they would treat it in an age like the present as a mere ostentatious combination. But is not this a very narrow view of its character? Is mankind in this day so civilized—humanized—Christianized—that there is nothing left for the circle of Brotherly love to embrace? Far from it. Extended as the theatre for Masonic charity may have been in ruder ages, the civilization of man, but increases the objects of want and means of relief. There is still much to ameliorate and much to alleviate. Suffering in any state of progress is an accompaniment of humanity, and will ever afford ample employment for the hand and offices of a pervading charity. Look around you in life at the many benevolent institutions erected by pious zeal or munificent wealth. Do these indicate that the age of universal enjoyment has arrived? Look too, at the general condition of society; although it is reduced to law and order by a central power, still, within it are the same elements of discord—the same antago-

nisms—which in a ruder age existed in barbarous forms: Look at the daily conflict between the various classes of interest in society, between wealth and poverty,—between the many and the few: Look at the marked distinctions arising from the various pursuits of life: Look at the invidious elevation of place and power:—Look at the selfishness of a cold and heartless individuality pervading every class—contemplating these things amid the enjoyment of law, order and peace, and under the beneficent operations of a free government, may we not still find employment for Masonic charities—may we not still find a wide field for Masonic effort—may we not still find it a duty to cherish this ancient Order, not only for its venerable antiquity and *past* usefulness, but for the good it *may* yet do?

Are we too, so well instructed in the divine philosophy of the soul that Masonry can add no assistance in exalting the heart and deepening the convictions of man?

Positive science has accumulated many new facts from the great store-house of nature: and artistic skill, no longer confined to a mystic few, has now become the companion of our homes;—But has the same progress been made in speculative philosophy? In vain has man attempted to penetrate the mysteries of the divine economy. The same mighty veil which obscured the infinite arcana of nature from the gaze of primitive and untaught man, blinds the peering glance of modern science and conceals the mysteries of the universe. “The light which shone from the burning bush, burns as brightly now, and the rich treasures of the ‘Ark’ have neither lost their excellence from the lapse of time, nor their novelty and mystery under the full glare of the sun of modern science.”

To Masons, then, a wide field for Masonic charities still exists around us, and in our midst: To them a divine philosophy still affords its deep and mystic teachings, and points the way to eternal life.

And who can say that the boasted glories and proud pretensions of this day have the seal and signet of immortality? Such is not the lesson of history. The Empires of the past vainly assuming a perpetuity of power rose, and fell to rise no more. Their ruined cities, towering pyramids and sepulchral obelisks serve only as the mournful monuments of lost and ruined greatness. Their heroic deeds, polished arts and refined graces of life, have no enduring remains, and are only dimly seen in the obscurity of fable. What assurance then have we, that the achievements of arms,—the acquisitions of science—the productions of art—the decretals of philosophy—the wealth of commerce—the institutions of freedom—the mighty cities and solemn temples—the grandeur and glories of this age—may not also sink beneath the vast and heaving sea of time?

Man has in vain striven to perpetuate his greatness; to stamp the seal of immortality upon the products of his hand; to arrest the revolving wheel of change and say “peace be still;” but onward it rolls and will forever roll. There is no enduring tabernacle but the soul of man; here Masonry makes her abode, and within the pillars of its strength finds the sacred, secure archives of time, where the rich depositories of her wisdom, gathered from the ruins of crumbling Empires are safely kept; and when the rude blast of devastation shall leave but a vestige of the proud memorials of art and science which now grace the world. Masonry, may again, as of yore, restore to the future the lost treasures of the past!

Having thus by the aid of general history surveyed some of the leading features of Masonry in its adaptation to the wants and progress of mankind, let us in conclusion beseech the eternal spirit of wisdom, truth and love, to subdue our hearts to a self-examination of our conduct in the past, and inspire us with renewed zeal for the future.

My Brethren:—To-day we elect and instal officers for the Government of our Lodge and commence another year of Masonic labors; and while it is their duty to supervise and govern the Craft, and ours to lend them obedience, let us not forget that there are higher duties which we owe to our God, ourselves, and our neighbors.

Brotherly love, relief and truth should govern with their benign influence our

daily conduct as Masons, smoothing the asperities of the heart, relieving the destitute, and counselling with friendly admonition, the misguided, back to the path of rectitude and duty.

The practice of *Temperance, Prudence, Fortitude, and Justice*, can alone entitle either of us to the high privilege, of standing upright as a man, in the Temple of Masonry.

These are the great virtues of life, and should we be derelict in their observance, we not only disregard the solemn injunctions of the many appropriate and impressive ceremonies of our Order, but forfeit the respect and confidence of the world.

Let me therefore exhort you by the ties of Brotherhood, by the deep interest you feel in a good cause, and by the love you bear one another, to observe and enforce the observance of these great rules of moral conduct. Be *prudent* in your conversation and walk in life—keep strict vigilance over your passions and purposes—guard well the portals of your great moral temple, and meditate well upon the remote consequences as well as the near results of every act.

Be also *just*—just to the faults and failings of your Brethren—just to your neighbors—just to your families—just in your callings—just in all that you think or do. Justice is the attribute of God and “its practice more acceptable than sacrifice.” “Justify the righteous and condemn the wicked”—“Defend the poor and fatherless, do justice to the afflicted and needy”—“Loose the bands of wickedness; undo the heavy burdens; let the oppressed go free; break every yoke. Then shall thy light break forth as the morning.”

Be also *temperate*—It is the command of heaven, and comes with a deep and warning voice from the crushed heart and blasted hopes of the lost victim of appetite. The hours of priceless value spent in sotishness—the duties of life neglected in the excitement of dissipation—the scanty provision snatched from the needy family and cast recklessly away—the purity of life and the dignity of character prostituted in vicious degradation—the “clustering honors of age,” the garlands of promise hung upon the brow of youth, and the flowers of affection blooming within the homes of domestic peace and joy and love, nipped by the killing frost—the withered memorials of ruined families—all! all admonish us to be temperate. And should this precept be disregarded remember that it is your solemn duty to raise your voice to rebuke, as well as to reach forth your hand to support a sinking Brother. When allured by the fascinations of a convivial glass he is drawn into the temptations of the fatal vice—Oh entreat him to avoid the poisoned chalice—shrink from the liquid hell—and fly from the death he would not die.

In your trials as Masons and as men remember—remember, the impressive lesson of fortitude—“the reward is to *him only* who holds out faithful to the end.” The shifting scenes of life—its snares and temptations, disappointments and calamities, all require the self-denial of an uncomplaining and stern fortitude. With the serenity which it inspires we may bid defiance to the

“Lightning and cutting hail and legions forms
Of furies, driving by upon the wounding storms.”

I commit these admonitions to you as a charge in the opening of the new year. We have a noble Institution, exalted by its high aim and useful operation. Let us by a strict observance of its rules, convince mankind of its excellence; and that to the true and accepted Mason, “the mourning heart may pour out its sorrows, and the distressed apply for relief—assured that *he* is guided by justice, and warmed by an expanded benevolence.”

While we do *this* we will also make ourselves wiser and better men; and when the time comes that “the mourners go about the streets and man goeth to his long home” we will have the assurance through Faith, Hope and Charity of a *pass* to that *Lodge* on high, eternal in the heavens. Amen.

CORRESPONDENCE.

Kosciusko, Mississippi, June 23, 1849.

C. W. MOORE--

Dear Sir and Brother,—The resolution drawn below was passed at a meeting of Trinity Lodge, No. 88, and I, as Secretary, was requested by the Lodge to forward it immediately to you for publication in your Magazine; omitting to do so on that night I have forgotten it until now; I hope, however, that it will be in time to save the Craft from any future association with such a man. You will therefore please to give the Resolution place in your next Magazine after the receipt of this.

Yours fraternally,

J. W. SCARBOROUGH, *Secretary*
of Quincy Lodge, No. 88.

March 3, 1849. On motion of Br. S. H. Clark, it was Resolved, that ISAAC N. HALEY, having been found guilty of gross unmasonic conduct, which renders him unworthy of the association of all good Masons,

Resolved, therefore, that he be published to the world as an unworthy Mason.

On motion it was *Resolved*, that Br. Moore be requested to publish the above in his Freemasons' Monthly Magazine.

Washington, Pa., June 28, 1849.

SIR AND BR.—Our Masonic Brethren of Washington, Fayette, Westmoreland, and Green Counties, numbering 284, met at Uniontown, Fayette County, to pay due honors to the memory of our ancient and beloved patron St. John, on Tuesday last. A chaste, elegant and eloquent address was delivered by M. TORHAM EVANS, Esq., P. G. S. W., of Grand Lodge of Maryland. The exercises of the day, the appearance of the Brethren, their decorum and good order did much, we trust, to harmonize and soften the remaining ill feeling which yet exists among our anti-Masonic community.

We have now in this place *two* Lodges, one Chapter, and one Council, and have a petition already signed to institute an Encampment. Thus all predictions against our progress and prosperity have failed. As soon as we are organized will let you know. Of course we apply to the G. Grand Encampment of the United States, not to the Philadelphia Encampment.

Burlington, Vt., July 21, 1849.

Burlington Encampment was duly organized by letters of Dispensation from Sir C. W. Moore, G. G. C. G., on the 18th inst. The following Sir Knights, named in the letter of Dispensation, were all present:

Sirs John S. Webster, Grand Commander; Nathan B. Haswell, Generalissimo; George M. Hall, Capt. Gen.; Hiram Stevens, Prelate; George Lowry, S. Warden; Charles P. Bradley, J. Warden; Herman Green, Sword Bearer; John Nason, Standard Bearer; D. H. Benjamin, Warder.

A goodly number of Sir Knights, hailing from different Encampments were present, and we have commenced our work by conferring the honors of our Or-

der on a worthy Companion (J. Doan,) who during the anti-Masonic excitement in our State, nobly discharged his duty.

I have also the pleasure to inform you that the *Grand Chapter of Vermont* was organized on the 18th inst. under a letter of Dispensation from Companion J. K. Stapleton, D. General Grand High Priest of the General Grand Chapter of the United States. There were present at this organization the representatives of three Chapters, now in active work, together with a large number of Companion R. A. Masons,—our principal Officers are

R. W. Nathan B. Haswell, Grand High Priest ; P. C. Tucker, Dep. Grand High Priest ; Samuel S. Butler, Grand King ; W. Samuel Willson, Grand Scribe ; Charles P. Bradley, Grand Treasurer ; Phillip C. Tucker, Jun. Grand Secretary.

Very truly and fraternally yours,

NATHAN B. HASWELL.

Pepperell, June 26, 1849.

SIR KT. MOORE—The 24th of June did not pass away without a proper celebration on the heights of *Pepperell*. Although it happened this year, on the first day of the week, nevertheless a due regard was paid to the never to be forgotten *St. John the Baptist*. The most perfect order was observed on the occasion, and reminded us that we have made one more stride toward the ocean of eternity !

1st Sentiment—*Mount Lebanon Hill and Grove (Greeting.)* To all Masonic bodies throughout the globe—come!! Beautify and adorn this splendid location!!!

2d. *To the enemies of Freemasonry*—They might as well destroy the laws of gravitation—as an Institution founded by the Great First Cause of all things!!

Yours Fraternally, LUTHER S. BANCROFT.

Lafayette, Ala., July 17, 1849.

Concord Chapter, No. 37, was organized on the 18th July last, since which time twentytwo exaltations have taken place. There is also, a Council in this place, the same was established in April last, now numbering twentytwo members, and candidates waiting to be admitted within its walls.

Yours fraternally,

JOHN APPLEBY, *Secretary Concord Chapter.*

Lafayette, Ala., July 17, 1849.

COMP. MOORE :—I herewith give you a list of the Officers of Izabud Council, No. 21, which meets on the evening of the second Monday in each month.

Edward Croft, T. I. Master.

H. G. R. M. Cheil, Dep. I. do.

Giles C. Pitts, P. C. of the Work.

Edward J. Bacon, Capt. of the Guard.

J. W. Bachelder, Treasurer.

M. Phillips, Recorder.

Rev. Jacob S. Hughes, Chaplain.

Lewis Schuepler, Steward.

R. P. Brugaw, Sentinel.

J. W. BACHELDER.

MASONIC INTELLIGENCE.

FLORIDA.

THE Grand Lodge of this State held its annual communication at Tallahassee, in January last. We notice nothing in the proceedings of particular general interest, unless it be the following resolution, providing for the education of indigent children, which is always a matter of interest.

Resolved, That the subordinate Lodges working under the jurisdiction of this Grand Lodge, be, and they are, hereby required to take immediate measures to ascertain the number of children of Master Masons destitute of the means of education, who are residing within the limits of their respective jurisdictions; and to adopt such measures as may be in their power to cause them to be sent to school, or otherwise properly educated; and that they report to this Grand Lodge, at its next Grand Annual Communication, the number of such children of each class, and what said Lodges have done in compliance with this Resolution.

The Lodges throughout the jurisdiction seem to have been active the past year, and have done a full proportion of work.

GEORGIA.

THE Grand Chapter of Georgia held its annual communication at Augusta, in May last. The session was well attended, and the proceedings indicate a prosperous condition of this branch of the Order in the State.

The Committee on Foreign Correspondence presented the following Report:

GRAND CHAPTER OF GEORGIA, May, 1849.

The Committee on Correspondence have examined all the reports received from the Grand Chapters of other States: and are gratified to find that the Masonic Fraternity, throughout the Union, is in a state of unexampled prosperity. The cloud of anti-Masonry, which, for several years, brooded over the land, in portentous darkness, has passed away, and our ancient Order once more occupies her proper position, in the eyes of the world.

The documents before the Committee enable them to present the following condensed statement:

In the State of *Maine*, there are five regular Chapters of Royal Arch Masons.

In *Vermont*, which was hardly second to western New York, in the ultra madness of anti-Masonry, Burlington Chapter was revived in January, 1848. Since that date, no official account has reached us.

In *Connecticut*, fifteen Chapters are in full operation.

In *New York*, twentyseven Chapters.

In *Maryland*, six Chapters.

In *Indiana*, six Chapters.

In *Missouri*, nine Chapters.

In *Kentucky*, twenty chartered Chapters, and six under dispensation.

In *Mississippi*, twenty chartered Chapters, and one under dispensation.

In *Louisiana*, four Chapters.

And, strongest of all, in *Alabama*, thirtythree Chapters.

In the proceedings of the several Grand Chapters of the States above named, your Committee see nothing requiring particular notice. And all of them are under the jurisdiction of the General Grand Chapter of the United States, as are the Grand Chapters of New Hampshire, Massachusetts, Rhode Island, Ohio,

North Carolina, South Carolina, Tennessee, and Florida, none of whose proceedings have been before your committee.

Of those bodies, not acknowledging the general jurisdiction, your committee have seen no official report, except from the Grand Chapter of Virginia, which has twenty-two subordinate chapters. This Grand Body seems to be in a prosperous condition: and while wishing them all possible prosperity and permanence, your committee cannot but regret that they differ with us, as to the propriety of uniting under one General Head. It is not proposed to discuss that subject here. The views of this Grand Chapter were expressed at our last annual meeting, and it is needless to repeat them. We can only wish that our worthy and esteemed companions, who hold different views, were convinced, as we are, of the wisdom and propriety of such an union. While we regret this difference of opinion, we concede to them, and claim for ourselves, all the mutual rights and privileges of Brethren of the same "mystic tie."

No other matter has come before your Committee, requiring any report.

All of which is respectfully submitted.

WM. T. GOULD, G. H. P. }
WM. K. KITCHEN, } Committee.
L. DWELLE. }

The Committee on the state of the Grand Chapter, presented the following Report:

The Committee on the state of the Grand Chapter, beg leave to REPORT—That their labors have been greatly lessened, and a report upon the condition of other Grand Chapters than our own, made unnecessary by the very interesting and comprehensive Report of Most Excellent W. T. Gould and others, made at the opening of the present Communication. The Committee feel gratified at the many evidences of prosperity attending the several Chapters of Royal Arch Masons under this jurisdiction. The number of Chapters within the last few years, have so multiplied under the jurisdiction of this Grand Chapter, that nearly every section of our State is accessible to a Chapter. Believing that a few Chapters, well supported, reflect more credit upon Masonry and afford greater benefits to its members, than a large number struggling with a feeble existence—your Committee would urge upon those, whose duty it is to grant dispensations to new Chapters, the importance of considering well, the circumstances, location, &c. of those petitioning, and with-hold a dispensation when not clearly and evidently circumstanced and located, so as to conduce to the general prosperity and reputation of Masonry.

In the opinion of your Committee, Masonry is now occupying a position so creditable to the eyes of the world, and is so deeply implanted in the affections of the great mass of its members, that it has become impregnable to the shafts of its enemies, and cannot be reached or overturned, if due care and scrutiny are exercised towards such as make application for admission within its portals: Your Committee, therefore, will not refrain from urging upon the subordinate Chapters, the absolute necessity of examining closely and deliberately, into the moral and intellectual fitness of every applicant; and where the least doubt may be elicited, they should not hesitate to reject.

An esteemed correspondent at Augusta, (from whom we are always happy to hear,) says that we were in error in giving *three* Encampments to Georgia, there being *two* only, viz: Georgia, No. 1, at Augusta, and St. Onnis No. 2, (U. D.) at Macon. Our Charleston correspondent was therefore misinformed as to there being an Encampment at Savannah.

MASONIC CHIT CHAT.

THE NEW YORK SCHISM.—A correspondent, a member of the body we denominated in our last the new Grand Lodge, writes as follows:—"We consider ourselves as the veritable old Grand Lodge, and as such act, and shall continue to act." This is one of the points in controversy.

THE LATE PRESIDENT POLK.—An exchange paper says:—"Ex-President POLK's remains, by the special request of the deceased, were consigned to the tomb with Masonic honors. After the Fraternity had gone through with the customary ceremonies—both affecting and impressive—at his residence, the body was conveyed to the Methodist Church, and a funeral sermon delivered by the Rev. J. B. McFerrin."

☞ The 24th June was celebrated at Portland, Me., with the usual festivities; but not having received any account of them, we are not able to give the particulars. The address was delivered by M. W. BENJ. B. FRENCH, Esq. of Washington, D. C., and was, undoubtedly, a performance of his merit.

PHYSICAL ADVANTAGES OF MASONRY. Mr. Warren Davis, of Hallowell, Me., who was made a Mason in that town last spring, preparatory to his journey to California, writes from Panama, May 6th, to a friend in Hallowell, and in the course of his letter, which is published in the Cultivator, says:

"I left Chagres a week ago in a flat-boat with a Spaniard for a captain and six natives. The captain of our boat to my astonishment I found to be a Freemason, and many thanks to my friends who suggested the propriety of my joining the Masons before I left. It is a great protection and has doubly paid me for the experiment of uniting with them. Our captain speaks good English. He introduced us to the Alcalde and gave us letters to the principal men in Panama."

☞ The communication from our Brethren of Lafayette, Ala., came to hand too late for the present month.

☞ The following was intended for, although, we believe, it was omitted to be read at the celebration in Newburyport, on the 24th June:

By Br. W. C. Martin, one of the Grand Lecturers.—"Mr. President—I have a recipe which has gained some reputation. With your permission I will read it to this goodly company:

Masonic Cement.—Composed of Truth and Justice—put up in true hearts, and sealed with Faith, Hope and Charity—is not affected by a change of climate, and may be had at the office of "good will to men" in general, and the ladies in particular.

☞ We shall be under special obligation to our local agents if they will avail themselves of the earliest opportunity for the settlement of their accounts for the Magazine. We have a large amount of outstanding demands, the proceeds of which would be most acceptable at the present time.

CAUTION.—The Brethren are cautioned against a person calling himself Joseph Kamphuyse, representing himself as being in a destitute condition, having been cast away, and wishes to obtain money to return home. His name is Isaac Corillo De Berrios, and is a native of Surinam.

☞ By reference to our correspondence, it will be seen that a new Encampment has just been organized at Burlington, Vt., and that a Grand Chapter has been formed for the State. We congratulate our Vermont Brethren on their increasing prosperity.

☞ We have received a long and able Report from the Louisiana Grand Lodge of A. Y. Masons, in New Orleans, in relation to their difficulties with the old Grand Lodge, which we commend to the careful consideration of the Grand Lodges to whom it has been forwarded.

We have also received official statements from both parties in relation to the difficulties in New York.

THE
FREEMASONS'
MONTHLY MAGAZINE.

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BOSTON, SEPTEMBER 1, 1849.

[No. 11.]

CENTENNIAL CELEBRATION AT NEWPORT.

WE understand that the Brethren at Newport, Rhode Island, have it in contemplation to celebrate the centennial anniversary of the establishment of the first Lodge in that ancient town, sometime before the expiration of the present year—probably during the present or ensuing month. The matter has not been definitely determined; but there is such manifest propriety in celebrations of this character, that we cannot doubt that the result of the pending deliberations will be favorable to the proposition. It would be an occasion of more than ordinary interest to the Brethren, not merely of Rhode Island, but of the whole Union; for all good Masons claim an equal interest in the early history of the Institution in the country. They hold it to be common property,—belonging to no particular locality. If a particular Lodge has been more highly favored than its contemporaries in having been longer entrusted with the interests of the Institution, it is right and proper that it should, at least as often as once in a hundred years, render an account of its stewardship. We think the Fraternity at large may reasonably urge this request with some earnestness on our brethren at Newport.

A correspondent at Newport has sent us the following communication :

“When Masonry was first established in Rhode Island, it commenced operations under a Dispensation granted some years previous to the year 1749, authorizing a Lodge under the name and title, I think, of St. John's Lodge, of Newport, R. I.

In the year 1749, this Lodge in Newport, petitioned the Grand Lodge at Boston, for a Charter and received it, under the name and title of King David's Lodge—changing their name from St. John's to that of King David's.

Ten years after this, a part of King David's Lodge, I think, withdrew for the purpose of forming another Lodge, and petitioned the Grand Lodge, at Boston, for a Charter, and received it and adopted the name by which they were first christened, while under a Dispensation,—that of St. John's.

In 1787, these two Lodges united in one, and dropped the name of King David's, and held to that of St. John's, which name it holds to this day.

Now, is not this (St. John's) the same Lodge, at the present day, as it was under the Dispensation, and the first Charter, though known then by the name of King David's? The opinion of many here is that it is; but to be more fully satisfied, your opinion is requested.

It is now one hundred years since the first Charter was granted to Masons in Rhode Island; and it has been proposed to have a centennial celebration in Newport, of the granting and adopting said Charter, without regard to the name of the Lodge to which it was granted. Some of our Brethren think because it was granted to King David's Lodge, we (St. John's Lodge) should not celebrate. Will you please give me your opinion, if we, as St. John's Lodge, are not perfectly right in having such a celebration, and if it does not rightfully belong to us, as St. John's Lodge, to celebrate an event like this?

One more question. If we should conclude to have such a celebration, should it be done by the Grand Lodge of Rhode Island; or by St. John's Lodge, of Newport, and the Grand Lodge attend by invitation?"

Our correspondent is not, we think, altogether correct in his history. It is possible there may have been a Lodge at Newport, working under *Dispensation*, prior to the year 1749; but, if it be so, the fact is new to us. The first *Charter* granted for Rhode Island, was issued by St. John's Grand Lodge, at Boston, on the 27th Dec. 1749, authorizing the establishment of *St. John's Lodge*, at Newport. The Charter for the second Lodge at Newport, (probably King David's,) was granted on the 20th March, 1759. The latter undoubtedly originated in a division of the former. Our correspondent has probably transposed the names. At all events, our history does not agree with his in the particulars noted. The early records of the Lodge will set us right, if we are wrong.*

The two Lodges were united in 1787; that is, if our history be correct, King David's Lodge was dissolved, and the members affiliated themselves with St. John's Lodge.

We scarcely need offer any further answer than that already given, to the inquiry of our correspondent touching the identity of the first Lodge in Newport and the present St. John's Lodge. We regard it as full and complete. But suppose it were otherwise, and that the first Lodge had many years since ceased to exist? It would then be proper either for the

*We however have an impression, though we cannot speak with any confidence, that the early records of this Lodge were lost or destroyed in some of the vicissitudes through which it has passed since its organization.

present Lodge, or the Grand Lodge, to celebrate the centennial anniversary of the establishment of Freemasonry in the place. But, as the fact stands, St. John's Lodge will celebrate its own centennial anniversary, if it celebrate at all.

THE PROVINCIAL CHARTER OF THE GRAND LODGE OF NEW YORK.

WE have recently received what purports to be "an *exact copy* of the original Charter of the Grand Lodge of the State of New York." It is a Provincial Charter, and was granted in 1781, by the Duke of Athol, G. Master of the "Grand Lodge in London." The copy before us appears to be official, and was probably intended to be "an *exact copy*." We notice, however, an omission, which may, or may not, be of importance. It is the word "*York*," in the phrase, "Do, by these Presents, authorize and empower our trusty and well-beloved Brethren, Free and Accepted Ancient *York* Masons," to form and hold a Provincial Grand Lodge, &c. At the time the Warrant was issued, the distinction here indicated was considered to be of importance. We accordingly find in the earliest Constitutions of the Grand Lodge of New York, the following provision :

SEC. 10, ART. 44.—"A *Modern* Mason, known to be such, may be *healed* and admitted into the mysteries of the *Ancient* Craft, in the manner determined upon : but no Lodge shall heal a *Modern* Mason for a less sum than five dollars."

All intercourse between Ancient and Modern Masons was at this time prohibited ; and we believe the Provincial Grand Lodge of New York was not recognized by, nor did it recognize, any of the Provincial or other Grand Lodges, except those of Scotland, Ireland and South Carolina—all of which were in communication with the Athol Grand Lodge at London.

In 1787, "In conformity to the example which had been set by the Grand Lodges of several States," (says the late T. S. Webb,) "the *Masters* and *Wardens* of the several Lodges in the State, having been duly notified, assembled in the city of New York, and (the late Provincial G. Lodge having been closed *sine die*,) formed and opened an *independent* Grand Lodge, and elected and installed their Grand officers."

*The Duke was at one and the same time (1779) Grand Master of the Grand Lodge of Scotland, and of the "Grand Lodge in London," composed of seceders from the Grand Lodge of England.

RELIEF TO THE SICK.

C. W. MOORE, Esq.

July 2, 1849.

Worthy Companion.:—I approach this present subject with more backwardness than is usual to me; arising from a fear that I may be an innovator. Yet feeling, that the motive which governs me does not spring from any desire of altering our landmarks, and that it is a duty incumbent on each of us, to propose all the good we can, and to aid in eradicating all the evil, I will at once place it before my superiors, and ask for it a consideration.

I have known instances where relief to a Brother would have been charity indeed, yet as a false pride, (admit it to be) restrained from petitioning the Lodge, no relief was offered. I feel that this is not well. It appears to me, that our charity and Brotherly love are not active enough; and that we should be always ready to aid, without waiting for begging. But few of our Fraternity would ask relief until the very last hour, when indeed relief might be a mockery.

Some of our Brethren, in some parts of our country, have that pride that would endure great suffering rather than to state to a Lodge their wants. I do not think we ought to expect it.*

I am aware that there are many who will object to my proposal on the ground that the Order of Odd Fellows have such regulations. I am no Odd Fellow, know not their rites, rules or regulations. But I have no objection to being taught a good thing by them.

I therefore propose that each and every Grand Lodge in the United States, adopt and recommend each Lodge to carry out the principle, of appropriating to any sick Brother a pay suited to the country in which he lives, sufficient to meet all necessary wants, and to require of members to report all cases of sickness or need, as well as to wait upon the rich in their turn during confinement. The substance alone I deem necessary to state. The great majority who need not such appropriations will in all cases make a donation to the Lodge: therefore we shall not be chargeable for a dime more than we ought cheerfully appropriate. I am anxious to do the good, without forcing a distressed Brother to sacrifice the least pride. I love that pride myself, and hope the unanimous assent of all our Brethren will approve the same.

I need not say more. If I am right in my feelings and wrong in my fears, the suggestion will meet with so hearty a response in the bosom of those proffering charity and love, that argument would be supererogation; if wrong in my feelings, and right in my fears, I would not if I could, make the worse appear the better cause.

And as I desire no name or fame in the matter, I beg to subscribe myself,

YOUR COMPANION.

The above communication is from the pen of one whose high intelligence and warm attachment to our Institution, entitle his opinions to the respect of his Brethren. We agree with him most fully, that our Charity is not active enough, and that a much larger amount of good might be accomplished with the same means, under a more efficient system of distribution. As at present managed, three-fifths of all our means of relief are bestowed on persons who are morally and masonically least entitled to receive them. Such persons are nominally Masons, and therefore claim consideration; but they are practically vagrants, and too frequently unworthy

*For the same reason we are opposed to harsh measures in cases of non-payment of dues.—Editor.

of recognition. Begging is their trade; and they are generally expert enough at it to exhaust the treasuries of our Lodges, to the prejudice of the more worthy and destitute. Against such Masons we cannot be too watchful. The country is over-run with them, and they are daily multiplying. But this is not the point to which our correspondent invites attention. It however has an important bearing on it; for, if our charities are to be subject to the insatiable drafts of this class, there will necessarily be little left for those whose pride or self-respect may restrain them from asking the relief they need, and to which by their characters and services they are entitled.

The plan suggested by our correspondent, or one similar to it, is in operation in some of our Lodges in the Eastern States. We are however unable to speak very definitely of its practical operation. Whether a better can be devised, is a question we are disposed to leave where the writer has left his proposition—to the consideration of the Lodges. The subject is an important one, and we commend it to their attention.

THE EARLY HISTORY OF MASONRY IN MARYLAND.

We find the following report on the early history of Masonry in Maryland, in the last printed proceedings of the Grand Lodge of that State, and esteem it to be of sufficient interest to entitle it to a place in our pages; as we do everything that may contribute to illustrate the early history of the Institution in this country.

It appears from the report, that there are no Masonic records in Maryland of an earlier date than 1765. The Lodge, a copy of whose records were referred to the committee, was organized in that year.* It was not, however, the first Lodge in Maryland, though its number would seem to imply that it was so. On the 12th of August, 1750, a Charter was granted by the Grand Lodge of Massachusetts, for a Lodge at Annapolis, under the name of Maryland Lodge. This was probably the first Lodge chartered in the State. Most of the early Lodges in Maryland, particularly those on the Eastern Shore, derived their authority from the Grand Lodge of Pennsylvania. We are inclined to the opinion, that no other foreign charter than that spoken of in the report, was ever received within the Province. We do not, therefore, anticipate that the committee, in the discharge of the interesting and important duty they have assumed, will receive any material assistance from foreign correspondence. We wish

*We do not find any notice of the Lodge under the Grand Mastership of Lord Blaney.

them, however, entire success ; and trust that the commendable example thus set by their Grand Lodge, will be followed by others, until the history of all, that are of more than fifty years standing, shall have been fully and faithfully written. The Report follows :—*

The committee of three to whom was referred the present to the Grand Lodge of Free and Accepted Masons of Maryland, by Br. James Lucas, of the proceedings of Lodge No. 1, held in the town of Joppa, in Baltimore County, province of Maryland, during the years 1765 and 1766, having made at the last Grand Communication a partial report, now beg leave to subjoin, that they have carefully examined those proceedings, and deem them deeply interesting to the Masonic Fraternity, to whom they recommend their perusal.

The Grand Lodge have no proceedings of the Maryland Fraternity within her border or jurisdiction anterior to those, and the Committee are of the opinion that were proper and diligent inquiry made, many more interesting documents and traditions could be procured throughout the State to develop more of its ancient history.

The facilities which can be afforded by the State Historical Society of Maryland, of which the Grand Lodge of Maryland could avail themselves, would justify the effort in connexion with that Society, to make a volume of the early Freemasonry in Maryland, which would be sought for by every Maryland Freemason, and be essentially gratifying to State pride.

Within none of the Colonies, now these happy and prosperous States of our glorious Union, were the broad principles of universal tolerance more widely disseminated than by the wise policy and Christian liberality of the proprietary and royal governments of Maryland. In such political climates, does Freemasonry most luxuriantly thrive, and no doubt many were the meetings of the Craft regularly and irregularly held during the Revolutionary war, and during the days of the Colony and Province, under similar Charters like that of the Lodge No. 1 at Joppa, but of which no traces have yet been found, owing to a want of proper diligence.

Those proceedings appear to be a copy of the original Charter, granted to the Rev. and Worshipful Br. Samuel Howard, W. M., Brs. Richard Wagstaffee, S. W., and John Hammond Dorsey, J. W., to constitute "A Regular Lodge of Free and Accepted Masons in or near the town of Joppa, in the county of Baltimore, in Maryland," by John Salter, D. Grand Master, by the Grand Master's commands, given at London, under date of the 8th of August, A. D. 1765, attested by Samuel Spencer, Grand Secretary. In conformity to which and by the authority of the same, this Lodge at Joppa was opened in ample, due and full form, under the style of No. 1. The proceedings show that their labors continued to the 18th day of July, 1766; during that period By-laws were enacted, new Masons made, passed and raised—the following were the officers and members :—

Officers :—Samuel Howard, W. M.; Richard Wagstaffee, S. W.; John Hammond Dorsey, J. W. (acting Treasurer until another be chosen); Joseph Smith, Secretary; John Wilson, Senior Deacon; Thomas Ward, Junior Deacon; Richard Mells, Sword Bearer; John Norris, Tyler.

Members :—John Griniff Howard, Charles Weisanthrall, Daniel Barnett, John Weatherall, Joseph Encroyd, Hammond John Cromwell, Freeborn Browne, James Moore, jr., Thomas Hutchins, Joseph Cromwell, George Matthews, Vachael Worthington, Edward Fell, Samuel Cross, William Watson, John Falor, F. Onion, Thomas Ewing, Alexander Cowan, Joseph Lewis, Charles Orrick.

On the day, St. John's the Evangelist, 27th of December, A. D. 1765, A. L. 5765, A. M. 5768, the Lodge was opened in due and ample form, a procession was formed, marched to the church in grand style, a discourse delivered by the Rev. Brother Howard, W. M., and a Ball at night, consisting chiefly of Masons,

*We regret that more attention was not given to the composition of the report.—*Ed.*

Masons' wives and bairns (children.) At the next meeting on the morrow, Br. Wilson apologised in open Lodge for the non-attendance of his wife at the Ball.

The Grand Lodge will perceive that this Lodge No. 1, not only date by the year of our Lord, A. D., by the year of Light, A. L., but also by the year of the World, A. M., which, if it be the ancient usage, the Grand Lodge should adopt the custom of that day.*

These whole proceedings appear to be in the hand writing of Brother Edward Day, of Harford county, now deceased, under date of the 30th June, 1780, by a marginal note. Br. Day, a resident near that ancient town, was well and favorably known to the Fraternity of his day as a zealous Craftsman and good citizen, and celebrated for his many pleasant eccentricities. His love for his Brotherhood and its principles no doubt prompted him to make the copy for his own amusement; and which has fortuitously fallen into the possession of the Grand Lodge of Maryland for its perpetuity.

In the valedictory address, delivered by the Master, Samuel Howard, on his departure for the mother country, as is intimated, the Committee have come to the conclusion that he must have taken with him the original Charter and the real proceedings of the Lodge to London, for they have no knowledge of his return, nor of any subsequent meeting of the Brothers in Joppa, or elsewhere under the said Charter.

The ancient town of Joppa, in which the Lodge No. 1 was authorised to be opened, upon the formation of Baltimore county in about 1659, became the seat of Justice for that county, and where the County Courts were held, until the year 1766, when the dreadful scourge, the small pox, ravaged that whole and entire district, in consequence of which the Courts were suspended by legislative enactments, the infant town of Baltimore preparing to become its rival, and proved its ultimate destroyer. In the year 1768 the County Courts of Baltimore county and its record offices were removed from Joppa to the town of Baltimore, and their removal was attended with some violence and outrage. From that period Joppa lost her importance, and seemed gradually to decline in every point, and upon the segregation of Harford county from that of Baltimore in 1773, Joppa being on the east side of the Gunpowder River, was within the demarkation of the western limits of that new county, and at present hardly a vestige of that ancient county seat remains to designate where Joppa was. Thus, sadly exhibiting, and that most beautifully too, that in the progressive march of modern improvements, the spirit of the age, the currents of trade, and the mutations of human affairs, all must yield to the all-devouring "*Scythe of Time*"—the beautiful and instructive emblem in Freemasonry, which admonishes the poor mortal that *Time* cuts the brittle thread of life and launches the whole world of man into *eternity*—one and all be gathered into the land where our fathers have gone before us, and to

"The undiscovered country from whose bourns
No traveller returns."

This Joppa, and her elder sister of the same name, have had their birth, their rise, their fall, and their death; now not even have they a designation on the maps of our day.

The Committee are fully satisfied from their knowledge of those Brothers, that the character of the Lodge was very respectable, the members holding position high among that people of that section of that province. Edward Fell was the proprietor of Fell's Point, and Charles Weisanthall was a Physician in extensive practice in the town of Baltimore. These facts indicate clearly that in Freemasonry Baltimore town was tributary to the county town of Joppa.

The Grand Lodge will also perceive, by recurring to the Masonic History of England, that from 1764 to 1767, Lord Blaney was Grand Master of the Grand

*There is no warrant for so dating. If there were, the date is not correct.—Ed.

Lodge of England, and that General John Salter, at that time and for a longer period, the Deputy Grand Master, to whose efforts and persevering industry Freemasonry in England was mainly indebted for its flourishing condition throughout that Kingdom, as also throughout the whole world, for many were the Charters granted. The Committee have suggested the reference for the purpose of exhibiting the coincidence of facts.

In order to develop the early Masonic history of our State, the Committee believe that by a spirit of inquiry spread abroad, much information could be obtained by a diligent search. For in the Linganore country, Frederick county, the house and rooms are designated by the *tradition* of the neighborhood, where a Lodge was held by the Free Masons before the Revolutionary war.

The committee are fully persuaded that many such incidents have occurred throughout Maryland, which a diligent committee could collect, were they empowered and authorised by the Grand Lodge, and great facilities would be given by a correspondence with the Grand Lodge of England upon the same subject. They do therefore suggest to the Grand Lodge the passage of the following resolutions :

1. *Resolved*, That the Grand Lodge of Maryland is anxious to collect materials from the Masonic Fraternity at large throughout the State, for the purpose of compiling a history of Freemasonry in Maryland.

2. *Resolved*, That the Grand Lodge will biennially appoint, at the annual Grand Communications, a Committee of three Past Masters, to be styled "The Committee on the Masonic History of Maryland." Should any vacancy occur, the Grand Lodge will fill the same at the next Grand Communication following said event.

3. *Resolved*, That the Grand Inspectors of the Grand Lodge be requested to assist the Committee on the Masonic History of Maryland, in their researches in their respective provinces.

4. *Resolved*, That the Freemasons throughout Maryland be requested to furnish the said Committee and the Inspectors with the traditions and Masonic history of their respective counties and vicinities.

All of which is fraternally submitted by

ANTHONY KIMMEL,
JOS. K. STAPLETON,
SIMON ALDEN.

Baltimore City, May, A. D. 1849, A. L. 5849.

GRAND LODGE OF VERMONT.

THE Committee on Foreign Correspondence in the Grand Lodge of Maryland, pay the following merited compliment to the Grand Lodge of Vermont:

The Grand Lodge of Vermont stands forth in all her pristine glory, acknowledged by all as a member of the Masonic confederation. If her compeers had lost sight of her for ten years or more, the intellectual vigor her journal displays, affords ample proof that she was neither dead nor sleeping under her persecution, but burnishing her armor and weapons for more successful battle in the cause of humanity and benevolence. Her compeers need entertain no fears that her vigor has been impaired or her beauty tarnished; she stands among them as verdant, as vigorous, and beautiful as her own green mountains, and furnishes an example worthy the imitation of all in her zeal and fraternal spirit. Her proceedings are full of distinguished ability. Would that our own borders contained Masons more like unto hers.

MRS. CAUDLE ON FREEMASONRY.

It is not probably very generally known to our readers, that the celebrated "Caudle Lectures" were written by our talented Brother DOUGLAS JERROLD, of London; and, as it is possible that many of them may not have seen those in which Mrs. Caudle favors us with her views on Masonry, their republication in our pages may not be unacceptable. The following is the first. The second will be given next month.

CAUDLE HAS BEEN MADE A MASON. MRS. CAUDLE INDIGNANT AND CURIOUS.

Now, Mr. Caudle—Mr. Caudle, I say: oh! you can't be asleep already, I know—now, what I mean to say is this; there's no use, none at all, in our having any disturbance about the matter; but, at last my minds made up, Mr. Caudle; I shall leave you. Either I know all you've been doing to-night, or to-morrow morning I quit the house. No, no; there's an end of the marriage-state, I think—an end of all confidence between man and wife—if a husband's to have secrets and keep 'em all to himself. Pretty secrets they must be, when his own wife can't know 'em. Not fit for any decent person to know, I'm sure, if that's the case. Now, Caudle, don't let us quarrel; there's a good soul, tell me what's all about? A pack of nonsense, I dare say; still—not that I care much about it—still, I *should* like to know. There's a dear. Eh? Oh, don't tell me there's nothing in it; I know better, I'm not a fool, Mr. Caudle; I know there's a good deal in it. Now, Caudle; just tell me a little bit of it. I'm sure I'd tell you any thing. You know I would. Well?

"Caudle, you're enough to vex a saint! Now, don't you think you're going to sleep; because you're not. Do you suppose I'd ever suffered you to go and be made a Mason, if I didn't suppose I was to know the secret, too? Not that it's any thing to know, I dare say; and that's why I'm determined to know it.

"But I know what it is; oh yes, there can be no doubt. The secret is, to ill-use poor women; to tyrannise over 'em; to make 'em your slaves: especially your wives. It must be something of the sort, or you wouldn't be ashamed to have it known. What's right and proper never need be done in secret. It's an insult to a woman for a man to be a Freemason, and let his wife know nothing of it. But, poor soul! she's sure to know it somehow—for nice husbands they all make. Yes, yes; a part of the secret is to think better of all the world than their own wives and families. I'm sure men have quite enough to care for—that is, if they act properly—to care for them they have at home. They can't have much care to spare for the world besides.

"And I suppose they call you *Brother* Caudle? A pretty Brother, indeed! Going and dressing yourself up in an apron like a turnpike man—for that's what you look like. And I should like to know what the apron's for? There must be something in it not very respectable, I'm sure. Well, I only wish I was Queen for a day or two. I'd put an end to Freemasonry, and all such trumpery, I know.

"Now, come, Caudle; don't let's quarrel. Eh! You're not in pain, dear? What's it all about? What are you lying laughing there at? But I'm a fool to trouble my head about you.

"And you're not going to let me know the secret, eh? You mean to say,—you're not? Now, Caudle, you know it's a hard matter to put me in a passion—not that I care about the secret itself: no, I wouldn't give a button to know it, for it's all nonsense I'm sure. It isn't the secret I care about, it's the slight, Mr. Caudle; it's the studied insult that a man pays to his wife, when he thinks of going through the world keeping something to himself which he won't let her know. Man and wife one, indeed! I should like to know how that can be when a man's a Mason—when he keeps a secret that sets him and his wife apart? Ha! you men make the laws, and so you take good care to have all the best of

'em to yourselves : otherwise a woman ought to be allowed a divorce when a man becomes a Mason. When he's got a sort of corner-cupboard in his heart—a secret place in his mind—that his poor wife isn't allowed to rummage!

"Caudle, you shan't close your eyes for a week—no, you shan't—unless you tell me some of it. Come, there's a good creature; there's a love. I'm sure, Caudle, I wouldn't refuse you any thing—and you know it, or ought to know it by this time. I only wish I had a secret! To whom should I think of confiding it, but to my dear husband? I should be miserable to keep it to myself, and you know it. Now, Caudle?

"Was there ever such a man! A man, indeed! A brute!—yes, Mr. Caudle an unfeeling, brutal creature, when you might oblige me, and you won't. I'm sure I don't object to your being a Mason; not at all, Caudle; I dare say it's a very good thing; I dare say it is—it's only your making a secret of it that vexes me. But you'll tell me—you'll tell your own Margaret? You won't! You're a wretch, Mr. Caudle.

"But I know why; oh, yes, I can tell. The fact is, you're ashamed to let me know what a fool they've been making of you. That's it. You, at your time of life—the father of a family. I should be ashamed of myself, Caudle.

"And I suppose you'll be going to what you call your Lodge every night, now? Lodge, indeed! Pretty place it must be, where they don't admit women. Nice goings on, I dare say. Then you call one another Brethren. Brethren! I'm sure you'd relations enough, you didn't want any more.

"But I know what all this Masonry's about. It's only an excuse to get away from your wives and families, that you may feast and drink together, that's all. That's the secret. And so abuse women,—as if they were inferior animals, and not to be trusted. That's the secret; and nothing else.

"Now, Caudle, don't let us quarrel. Yes, I know you're in pain. Still Caudle, my love; Caudle! Dearest, I say! Caudle!"

"I recollect nothing more," says Caudle, "for I had eaten a hearty supper, and somehow became oblivious."

JAMES K. POLK, LATE PRESIDENT OF THE UNITED STATES.*

On Friday, June 15, 1849, a few minutes before 5 o'clock, P. M., JAMES K. POLK, late President of the United States, departed this life, at his residence, in this city. His mortal remains were committed to the tomb with religious and Masonic ceremonies, on Saturday the 16th, at 6 o'clock, P. M. The funeral services were attended by a large concourse of mourning and sympathising friends, notwithstanding the panic that pervaded the city and the gloom that sat upon every countenance in consequence of the ravages of the pestilence. The circumstances that surrounded the place of interment—the new-made graves, on every hand—the number of bodies being interred, and waiting interment, were so many mementoes of the awful truth, "thou shalt surely die;" and rendered the services peculiarly solemn and impressive. The scene awakened feelings of awe in every bosom, and spoke in language more eloquent than ever fell from human lips, that, "in the midst of life we are in death!"

A Brother, a Companion, a distinguished fellow citizen, whom his countrymen had honored with the highest office in their gift, has departed in the prime of life and in the midst of anticipated usefulness. He has laid down the honors and distinctions of this world to partake, in another and more glorious kingdom, of the rewards that await the virtuous and the good. His dying eyes were closed in peace, but his soul was cheered in its heavenward flight by a well grounded hope of a happy immortality. His sun set without a cloud, and we trust that, in the last day, it will rise again in glory.

*Nashville, Tenn. Port Folio.

JAMES KNOX POLK was the eldest son of Major Samuel Polk, late of the county of Maury, in this State. He was born in Mecklinburg county, N. C., (famous in the history of the Revolution for its Declaration of Independence, on the 20th of May, 1775;) of which declaration his grand father, Ezekiel Polk, was one of the signers. His birth took place on the 2d November, 1795, and he was, therefore, at the time of his demise nearly fifty four years of age. His father removed to the State of Tennessee, when his son James was a mere boy, and settled on Duck river, in Maury county, where he continued to reside until the day of his death, enjoying the respect and esteem of all who knew him.

In this State, the late President received the elements of his education, which was completed at Chapel Hill, in North Carolina, then a celebrated seat of learning, which has sent forth many distinguished men. In 1818 he was graduated with honor. It is said by one who knew him well, and who was associated with him in the same College, that "in the race for collegiate distinctions, Mr. Polk's diligence and application to study, combined with vigorous powers of intellect, almost distanced competition."

With his youthful mind well stored with scholastic learning, and trained to habits of study, he entered upon the study of law at Nashville, in his adopted State, under the direction of the late Hon. Felix Grundy, whose fame, as a lawyer and an advocate, is widely extended, and who was no less distinguished in the halls of Legislation. In 1819, Mr. Polk commenced the practice of his profession, but in the same year, before he had fairly entered upon it, he was elected Clerk of the Senate of Tennessee, and was re-elected in 1821. This office he filled with ability and fidelity. In 1823 he was elected a member of the House of Representatives of Tennessee, from the county of Maury, and proved himself an able and efficient member.

In 1825 a wider field of political action was opened before him, and he was elected a Representative in the Congress of the United States, from the Maury district, and such was the confidence of his constituents that he continued to be re-elected until 1839, when he was chosen Governor of Tennessee. In 1844 he was elected, after a warm and embittered contest, to the exalted office of President of the United States, which he filled until the 4th of March last, when his public services closed. His term of service as President having expired, he had retired only a few weeks to his beautiful residence at Nashville, in the hope of enjoying the pleasures of private and social intercourse, when he was arrested by the hand of death; that relentless destroyer who regards neither age, nor sex, nor rank, nor condition.

Nearly the whole of the public life of Mr. Polk, which extended through a period of thirty years, from his election as Clerk of the Senate of Tennessee, was marked by great events in the history of this young and prosperous republic, some of which events are destined to have a most important influence upon its affairs, either for weal or for woe." In the transactions of more than twenty years Mr. Polk bore a conspicuous part as a member of Congress, as Speaker of the House of Representatives, and as President of the United States. But of his public life; of the influence of certain measures of which he was an ardent supporter; of measures which were carried out under his administration; of the prominent traits of his character as a politician and statesman, it does not become us to speak particularly, considering the position we occupy and the political relation in which we stood towards him. Party feelings and party prejudices which have been long felt and cherished can hardly fail to have an influence upon contemporary writers, if they touch upon political subjects at all; nor can they fail to be impressed upon their delineations of the characters of men who have occupied eminent and influential political stations. Mr. Polk entered upon the most important portion of his political life when Mr. Munroe's "era of good feelings" was passing away, and the country was just entering upon political strifes and controversies which have not yet subsided. His position was then one of difficulty, and it is not surprising that as Speaker of the House of Repre-

sentatives, and in his still more exalted station of President, his course should meet with strong opposition, and that it should be bitterly assailed by partizans and the party Journals of the day—partizans seldom look with a discriminating and impartial eye upon both sides of a question—the acts of public men are measured by their influence upon the respective parties, and not by their influence upon the country.

A proper estimate of the public life of Mr. Polk, as well as others of his contemporaries who have occupied distinguished positions in the government of our country, must be left to after times. When the present generation shall have passed away—when party agitations shall in some measure have subsided—when the progress of events shall be as a comment upon measures, which may now be considered as of doubtful utility, or as a positive injury;—then will the unprejudiced and impartial historian, who diligently examines causes and consequences, be able to render justice to the motives and acts of prominent actors. The administration of Mr. Polk has been one of the most eventful in the history of our government. The annexation of Texas and the result of the Mexican war have added immense territories to our already widely extended domains, and thrown open new fields of enterprize; but their value to the Union must be determined by the future.

The private character of Mr. Polk is not hedged round with the embarrassments which encompass his public life. If political clouds throw their shadow upon the one, the other stands before us clear, open and undisguised. He was a man of strong mind, of cultivated intellect, and great firmness and energy. He was distinguished for that exalted morality which gives life, and vigor, and dignity to all the manly virtues which adorn the relations of social and domestic life. His most inveterate political opponents never ventured to attack his private character. If slander, from which no man however exalted is exempt, sometimes hurled its arrows, the poisoned shafts rebounded from his armor of proof, and he stood in private life unimpeached and unimpeachable. As a son, as a husband, as a brother, as a friend, he presented an example worthy of imitation, and while he will live on the page of history as a prominent politician and statesman, the historian will not omit to record his virtues as a man.

Until upon his death-bed Mr. Polk had not attached himself to any religious denomination; but, says one of the Editors of the *Christian Advocate*, who was by his bed-side in his dying hour, "his reverence for Christian religion, and his belief in the truth of Divine Revelation, was strong and unwavering. He was a regular reader of the Bible and constant in his attendance upon Divine worship, and during his last sickness he consummated a purpose which he had entertained for more than twenty years, of uniting himself to the Church of God, and received the sacraments of Baptism and the Lord's supper"—"After he united himself with the Church and professed a saving faith in Christ, his confidence never faltered, but he firmly hoped to the end and died in peace."

Mr. Polk was a member of the Masonic Fraternity. He was initiated, passed and raised, in Columbia Lodge, in the town of Columbia, and was exalted to a Royal Arch Mason in La Fayette Chapter in the same town. In his attachment to the Order he never wavered; and when his last hour approached, he manifested his attachment by his earnest request to be buried with the honors of the Order. His request was complied with, and his remains now rest in the grave to which his mourning Brethren consigned them, there to await the general resurrection, when mortality shall put on immortality.

CLANDESTINE MASONS.—A body of Masons uniting into a Lodge without the consent of Grand Lodge, or although originally legally constituted, continuing to work after its charter has been revoked, is styled a "Clandestine Lodge," and the candidates made by it are called "Clandestine Masons." With Clandestine Lodges and Masons, regular Masons are forbidden to associate, or converse on Masonic subjects.

BIOGRAPHICAL SKETCH OF THE LATE BR. JOHN J. CUFF, OF LONDON.*

"Few things are impossible to industry and skill."

THE deceased Brother was not, when living, among those who had earned Masonic laurels, yet was he among those who—permitted by Providence to work his way carefully and successfully—practically illustrated the universality of Freemasonry, which excludes none from its system, save him whom good report does not approve. Br. John Jackson Cuff was initiated in the Lodge of Regularity in the year 1804, and continued a member many years. It is believed that he never took any office therein, and contented himself with attaining the degree of Royal Arch Mason in the St. James's Chapter. At the various festivals of the Order, Br. Cuff was generally observed at the table of his Lodge; and, probably to avail themselves of his company the more readily, the Brethren selected as their position the very lower end of the Hall, immediately on the right, under the portrait of the Duke of Athol. On these occasions, it was generally observed that the table was not less attended to, nor were the wines of an inferior description: the spirit of Br. Cuff was with the Brethren of his mother-Lodge.

Before entering further on the biography of the departed, we may cast a glance at the Freemasons' Hall and Tavern, a splendid tribute to the Masonic age in the eighteenth century. The Hall, unsurpassed in architectural beauty, it was, on its dedication, fondly hoped would prove most conducive to the general interests of the Order; morally, this has been the case; but it is no less singular than true, that until Br. Cuff became the lessee, the society, as landlords, seldom or never received any rental.

With the tenancy of Br. Cuff, a change came o'er the scene, and profit and pleasure were the result of his perseverance and industry. If other Brethren worked in discipline and practice, he was not negligent of his duty, and is fairly entitled to the merit of having performed it. This tribute is due to his memory, and we cordially offer it.

Br. Cuff was born at Brook Green, Hammersmith, on the 12th November, 1779, and was baptized on the 26th of the same month. His father was a gentleman's coachman. He was apprenticed to Messrs. Mollard and Richbold, of the Freemasons' Tavern, to learn the business of a cook. On the termination of his apprenticeship, he became chief cook at the Crown and Anchor Tavern, in the Strand, and married the daughter of a small fishmonger in Wild Street, by whom he had several children; two sons and four daughters survive him, viz., John, of the Midland Hotel, Derby, and Edward, of the Bell Hotel, Leicester; Mrs. Harper, married to the ex-Grand Secretary; Mrs. Sheriff, whose husband is the brother of Miss Sheriff, the celebrated vocalist; Mrs. Tate, wife of Br. Robert Tate, the silversmith; and Mrs. Strachan, wife of Mr. Strachan, of the Old Ship, Brighton.

On leaving his situation at the Crown and Anchor, Br. Cuff opened a small eating house in Drury Lane, which, however, did not answer expectation, and he became occasional cook at gentlemen's houses, always giving great satisfaction. In the year 1810, he was employed by Br. Bayford, a Grand Officer, (of unknown tongue celebrity,) to dress a dinner. Br. B. with Sir William Rawlins (also a Grand Officer) were on a committee appointed by Grand Lodge to conduct, *pro tem.*, the affairs of the Freemasons' Tavern, after it had been closed by Messrs. Mollard and Richbold. Br. Bayfield went into the kitchen to give some directions to Br. Cuff, and, in the course of conversation, observed—"I am partly a tavern-keeper, being one of a committee to conduct the Freemasons' Tavern, on behalf of the Grand Lodge. We are heartily sick of the affair, and wish to find some efficient person to relieve us of the charge." Br. Cuff said he should like to take it. The result was, that he was put into possession with Mr. Thorn, head waiter at Canonbury House. At first they were not prosperous,

owing to want of capital; but they admitted a third partner, Mr. Sutton, of Highbury Barn Tavern, who brought a few thousands into the concern. Soon after, Mr. Sutton became affected with insanity, and his capital was returned. He died a few years since in St. Martin's workhouse. Mr. Thorn died soon after Mr. Sutton's retirement from the business, which then devolved entirely on Br. Cuff. By way of inducement to industry, he allowed a small share of the profits to Hoggary, his chief clerk, and the like to Arnold, his head cellarman. In these arrangements, as, indeed, in all his business plans, Br. Cuff proved himself both shrewd and intelligent. His two assistants were attentive to his interests, and expert in their duty. He conducted the tavern in so admirable a manner, that he became a prosperous man. Of this some proof may be shewn, when on the decease of the clerk and cellarman, their shares amounted to each 1000*l.* per annum.

In 1827, Br. Cuff took his eldest son, Br. John Cuff, into partnership, and in 1834, he himself retired from the Freemasons' Tavern, and took the Old Ship at Brighton, where he continued to reside until his death by apoplexy, which took place, after two days' illness, on the 16th of November, 1848.

Br. Cuff purchased the two houses adjoining the Hall, the society at the time not being in funds to accomplish this desirable object. Subsequently he conveyed the premises to the Grand Lodge, without reserving any profit on the transaction. For this liberality, and his general conduct, a testimonial of the value of fifty guineas, accompanied with the thanks of Grand Lodge, were presented to Br. Cuff. The testimonial was a silver tea urn, bearing a suitable inscription.

On Br. Cuff's retirement from the Freemasons' Tavern, his tradesmen gave him a dinner, and presented him with a superb candelabra, value one hundred guineas.

After the decease of Mrs. Cuff, he married Elizabeth Miller, the daughter of a laborer at Battle, in Sussex. She had formerly been in the service of the late Mrs. Cuff. By her he has left two daughters; the eldest married to Mr. Ridley, auctioneer, Brighton, the youngest to Mr. Robert Bacon, Queen's Hotel, Birmingham, the brother of the present proprietor of the Freemasons' Tavern.

The property he left was great. A handsome portion is, we understand, left to his widow and her two daughters—no less, it is said, than 2000*l.* per annum, with a moiety of his interest in the Old Ship, at Brighton. Including life-assurance policies, which were heavy, he is supposed to have died worth at least 120,000*l.* Every other member of his family receives an equal sum, deducting, however, from each all previous advances. But his eldest son, we understand, will receive a small addition on the death of Mrs. Cuff.

Br. Cuff was a member of three city companies, viz., the Vinters', the Cooks', and the Turners', and a past master of all three. He was buried at Brighton. The assemblage of his family on the occasion amounted to nearly one hundred persons, consisting of sons, daughters, grand children, their wives and husbands, and numerous great grand-children.

Br. Cuff was assuredly an industrious man, but he was also a lucky one. We will adduce an instance out of many. The late George Topham borrowed 1000*l.* of him, and deposited a policy of assurance of 3000*l.*; he died shortly after, and the policy became the sole property of Br. Cuff. He has been heard to say, that in one particular year he realized, clear of all contingent expenses, the sum of 9000*l.* by the Freemasons' Tavern alone.

We may observe, *en passant*, that Br. T. M. Bacon, the worthy proprietor of the Freemasons' Tavern, was formerly clerk to Br. Cuff. The times may not promise equal success, but he richly deserves it.

Although Br. Cuff took no active part in the working of the Order, he was not neglectful of its charities,—he was a subscriber to all, including the Asylum for Aged Masons, for the welfare of which institution he often expressed the most lively interest.

His Royal Highness the late Duke of Sussex was graciously condescending to Br. Cuff, and aided him by his recommendation. Now that both the patron and the Brother have left the earthly scene, there may be no impropriety in relating a circumstance honorable to both parties. It was no secret many years since that his royal highness was in pecuniary difficulties, and was much indebted to friends for temporary aid. Br. Cuff, without hesitation, advanced several thousand pounds, and this at a time, too, when the return was by no means certain. Time, however, was liberal both to the royal borrower and the humble lender, for, in the course of years, the loan, principal and interest, was most honorably paid. The fable of the lion and the mouse was practically exemplified, for it may be observed that the loan was advanced at the most critical moment, when, too, Br. Cuff felt sensitively the kindness of his royal patron, and the advantages of his support. From first to last his royal highness supported the Freemasons' Tavern, and on every possible occasion recommended it to various societies as the best arena for their charitable purposes. He has been known, indeed, to observe, "Whoever expects me to preside as chairman, must know that I only feel myself at home in Freemasons' Hall."

The worldly career of Br. Cuff may be quoted as a remarkable instance of prosperity, but it clearly marks that industry and perseverance are the best modes of attaining it.

FREEMASONRY IN GLASGOW, — SCOTLAND.

It is with much pleasure we have to record that the Lodge St. Mark has been for several years advancing, with steady progression, in influence and usefulness in this quarter, and fully maintaining the prestige of its early reputation. Even its aged members, the *laudatores temporis acti*, the privileged grumblers of the Craft, redundantly eloquent in their narrations of its ancient triumphs in the days when "George the Third was king," are compelled to admit that at no former period was its influence greater or more efficiently exercised for the benefit of the Order. Never before did it so rigidly adhere to the letter or more fully develop the spirit of our catholic association. The ordinary communications of this Lodge take place monthly, on the first Monday of the month, from October to April inclusive. A general meeting is held on the festival of St. John the Evangelist, for the election of office-bearers chiefly; another on that of St. John the Baptist, for the consideration of matters of more than ordinary Masonic importance; while the meeting on St. Mark's day is purely festive.

At the ordinary monthly meetings a *paper on some scientific, or other interesting and instructive subject*, is read by one of the members, and the prelection generally having a Masonic bearing, is afterwards discussed or commented on in a friendly and brotherly spirit. By this means, much variety and interest are given to these meetings; a moderate refreshment follows from their own stores; the judgment is satisfied, the mind cultivated, and the heart improved. The Lodge is closed precisely at, or as near as possible to, eleven o'clock; and few visiting Brethren who have once had the privilege of attending do not regard with satisfaction the prospect of renewing the intercourse and increasing the acquaintance. Initiations, or advancements, seldom take place on these monthly communications, but only, or at least with rare exception, on special evenings duly announced and set apart for the purpose. The candidate for admission makes application in terms of a printed formula, specifying age, designation, and address. He must be vouched for by two of the members, and generally acceptable to the others.

We regret to add that the other Lodges of this province are scarcely in that flourishing and prosperous condition which the friends of our Order could desire.

That fine old Lodge, the Glasgow Kilwinning, No. 4, is considerably in the back ground at present. A fatal mistake was committed by it about four years ago, in allowing the opportunity to escape of having at its head Br. Ramsey, Professor of Humanity in the University of Glasgow, a gentleman scarcely less universally popular than was his late colleague, Br. Sir D. K. Sandford, under whom when W. M. of the same Lodge he acted as Senior Warden. Br. Ramsey, on the occasion referred to, had allowed himself to be put in nomination for the office of Master, at the urgent request of several of the most influential members, who never once doubted that the election would be unanimous and acclamatory in his favor. They were however miserably disappointed. The present Master, an able and experienced Mason indeed, and one who had worked his way up by efficient servitude through most of the subordinate offices, was so injudicious as to submit his own claims at this time, and by an *active canvass*—a procedure not less discordant to the principles of our free Order than to those which regulate the choice of a clergyman—secured, by a small majority, his election. The consequence was that the more influential portion of the members ceased at once to take any interest in the working of the Lodge; for whatever the zeal, merit, and practical ability of the successful competitor, they did not consider that either his position in the neutral world, nor of his early opportunities of mental culture, entitled him to place himself in opposition to a gentleman so favorably circumstanced to advance the interests and elevate the character of Freemasonry as Br. Ramsey.* His exertions since that time have been almost unparalleled, but, so completely neutralized by the false position in which he unhappily placed himself at the very first, that that ancient Lodge has declined in influence and popularity ever since.

Stimulated by the successful example of the Lodge St. Mark, which was the first in this province to fit up and appropriate lodge-room for itself, and to get rid of the odium which not unreasonably attaches to the general practice of holding Masonic meetings in taverns, the Kilwinning No. 4, in the hope of regaining its lost influence, also fitted up an elegant lodge-room and pertinents, at great expense, to which it added a new and costly set of jewels. But as no provision had been previously made for meeting these heavy expenses, overwhelming embarrassment in the financial department was the inevitable consequence; while, as yet, all endeavors to induce the more wealthy members to come forward with a liberal subscription, and rescue their mother lodge from its present humiliating position, have proved unavailing: we hope however, for the credit of the Craft, that this will not long be the case.

The Argyle Lodge, which for a time successfully rivalled the St. Mark's as the crack lodge of Glasgow, has now been dormant for several years; and in the appendix to the recent edition of the Laws and Constitutions of the Grand Lodge of Scotland, we find its name included in the list of those that were. The other Lodges here, with a few honorable exceptions, have, we have reason to believe, enough to do to keep their heads above water. But we have reasonable ground for hope in the ability and activity of the new Prov. Grand Lodge, that a more prosperous era is not far distant.

The office of P. G. M. of this district was held for more than a quarter of a century by the late Henry Monteath, Esq., of Carstairs, than whom few men were more generally respected and beloved. The office, however, was looked upon in the light of an honorary sinecure, of which the duties were merely nominal, and we doubt whether he once visited a Lodge in his official capacity. A few years ago a necessity having arisen for bringing some matters connected with a change of locale, contemplated or made, by the Faifley and Duntocher Lodge, before a Provincial Meeting, the P. G. M. was written to upon the occasion. His advanced years and distant residence rendering it very inconvenient for him to take

*This is a very common, but most dangerous error.

any part in the proceedings himself, he deputed his authority to the W. M. of the oldest Lodge in the province, the Glasgow Kilwinning, No. 4, and at the same time expressed a desire to resign the office and make way for some one more favorably circumstanced than he was. The desire was too reasonable and natural not to be acceded to, and a formal resignation having been transmitted to the Grand Lodge, it was accepted.

After some little delay a highly acceptable successor was found in Br. *Archibald Alison*, the eloquent historian of Europe, who in that standard work bears honorable testimony to the potency of the Masonic obligation, under circumstances the most unfavorable and hopeless; a near relative of his, the gallant Lieutenant-Colonel Tytler, having once, during the American War, when struck down upon the field of battle, and an enemy's bayonet at his breast, been indebted for his life to the sign and grip of a Freemason.

He was installed at a Grand Lodge held in Glasgow on the 1st of June, 1847, under the presidency of the Duke of Athol. The Grand Master Mason of Scotland did not conceal the satisfaction he experienced at the number and respectability of the Craftsmen who attended this Grand Communication; showing how highly the honor of his Masonic visit was appreciated, as well as the lively interest taken in the new appointment.

Br. Alison exercised his privilege in nominating to the respective offices, Br. Hastie, *M. P.*, Deputy Master, and Brs. Sir James Campbell and Professor Ramsay, Senior and Junior Wardens.

Some time after this very harmonious appointment, certain irregularities in the practice of one of the Lodges in the Glasgow province having been reported to the Grand Lodge, the P. G. M. was requested to make investigation into them, at his very earliest convenience. His own professional engagements as Sheriff of the county, at all times laborious, having been at that time rendered much more so by the almost unprecedentedly severe commercial crisis which had taken place; and being deprived of the assistance of his Deputy Master, who was then in London attending to his duties in the House of Commons, he found it impossible to comply with the request. The case, however, being supposed urgent, it was at length respectfully suggested to him that Br. Walker Arnott might not be indisposed to accept a commission as Substitute Prov. Grand Master. No suggestion could have been more happy. The zeal, activity, practical knowledge, and experience of the learned Brother, in all matters relating to the Craft, are well known, and here was just the sphere for their beneficial exercise. Br. Arnott at once consented, and entering upon the duties *con amore*, in a very short time had the Prov. Grand Lodge handsomely clothed and jewelled, and in excellent working Order, amply justifying the selection of his respected superior.

During last winter, notwithstanding the prevalence of a formidable epidemic which for a time interfered with his arrangements, he succeeded in visiting most of the Lodges in the province, much to their satisfaction and encouragement—correcting, advising, and instructing, with suavity and dignity, and in such a manner as must materially tend to elevate the character and maintain the purity of the Order.

The principal office bearers of the Glasgow Prov. Grand Lodge at present are, Brs. Archibald Alison, P. G. M.; Alexander Hastie, *M. P.*, D. P. G. M.; Walker Arnott, Sub. P. G. M.; Sir James Campbell, S. G. W.; William Ramsay, J. G. W.; the Rev. Norman McLeod, G. Chaplain; David Dreghorn, G. Secretary; and Br. James Miller, G. Treasurer.

While in the foregoing sketch we have had to record the diminished lustre of some, and the entire obscuration of other Lodges in this province, we much more gratefully allude to the, we believe, reasonable prospect at present entertained that a Lodge, claiming an antiquity of nearly *eight hundred years*, but not yet connected with the Grand Lodge, is about to emerge from its long and unmerited obscurity, and to obtain a prominent place on the grand roll.

A SECRET SOCIETY DANGEROUS.*

THIS objection betrays such a want of confidence, of faith in the virtue and honesty of men, that we have little patience when dealing with it. We have heard it asserted by persons who claim to be intelligent men and gentlemen, that the reason why secrecy is enjoined, is because the secret working and objects of our Order are impure. Yet they see that the very best men in the community belong to it. Why not believe the testimony of creditable witnesses? You object to it on account of its secrecy, and because you believe that in that secrecy lies some destructive and demoralizing principle.

Now, here are twelve men whom you know. They are men of honor and truth—their word you would be willing to receive on all occasions, and in all matters, however important. You know these men can have no desire to deceive you; and, being your friends, no wish to do you harm. Well, these men are Masons, and express the most unqualified approbation of the Order. Now, why not listen to this testimony, and be convinced by it? You would abide by their evidence in all other matters, with the most implicit faith—why not also in this?

The fact of secrecy, so far from being an objection to our Order, is, in our opinion, one of its chief merits. We need, society needs, an institution that will discipline men into habits of silence and secrecy. There is altogether too much talking in the world—too much gossiping—and not enough of earnest and silent acting. We honor the man or the woman who can keep a secret. Secrecy is a great virtue. "For faithful silence," says an ancient poet, "there is a great reward."

But this sensitiveness, with regard to the secrecy of the institution, appears supremely absurd, when the nature of this secrecy is considered. We do not look upon our secrets as things of intrinsic value—as having in themselves any worth—but rather as means, as instrumentalities of good. They are entirely harmless, cannot by any possibility be perverted to evil use, or become the instruments of evil. Suppose we should say that the principal secret is—the sign of the cross, for example—the principal object of which is to enable Brethren to recognize each other, though otherwise strangers. You would see at once that this secret is perfectly harmless; and cannot, in any event, become injurious. Although this is not the secret, it will show you how very innocent our secrets are. They cannot overturn religion, morality, or government, or produce the least injury to any person, any more than that sacred sign of the cross. If we should reveal all of these secrets to you, you would not be more satisfied than at present. You would be no wiser, no better, no richer. But why employ secrets at all, it is asked. Because, mystery has a power to unite and bind together, which cannot be found any where else. The common possession of a secret, by a considerable number of people, produces a family feeling. No society can be strong, and extend itself very widely, and maintain its ascendancy, unless it appeals to this mysterious principle. There is something profoundly mystical, no doubt, in this, but it is nevertheless a fact. Let us illustrate: Suppose two men, strangers, travelling in a distant country, should, by some accident, be brought together for a few brief moments, during which they were the involuntary and only witnesses of some terrible deed. This deed must remain a secret between them for ever. In all the wide world, only those two men, and they strangers to each other, know of the matter. They separate and go to distant parts of the earth. Continents and oceans, and many eventful years divided them; but they cannot forget each other; the secret that lies between them binds them together as an iron chain. If that they are forever one! Neither time nor distance can weaken the mighty iron bond. And should they again meet, after the lapse of thirty years, many years they had been intimately associated.

*From the "Golden Rule," New York. We have taken the liberty to change a word or two in this article, in order to adapt it to our pages.

MASONIC POETRY.*

MR. EDITOR:—Will you allow me to reply, briefly to the strictures upon Masonic poetry, which appeared in your paper of Friday last?

The term "Grand Master," as applied to the Deity, is objected to, as "*obviously improper*," and if not *profane*, at least in *bad taste*." Perhaps it is so; but Masons certainly can see nothing in it that should appear "ludicrous," even to an intelligent "outsider," or any thing to offend the most refined "taste;" while to them it is eminently suggestive of the most sublime and hallowing associations. The term "Master," signifies "ruler, governor, teacher," one who establishes rules, &c. The prefix "Grand" signifies, according to Walker, "great, illustrious, high in power, splendid, magnificent—noble, sublime, and lofty;" and in Crabbe's Synonymes, an object is said to be grand, that "fills the imagination with its immensity." What is there, then, in the terms, either single or combined, as applied to the Deity, that should convey to any mind an impression of profanity, or ludicrousness? To Masons it is peculiarly significant of the greatness, the glory, and perfection, of the Infinite One.

It is objected to, as a title that God has not assumed, and therefore improper. If those who repeat weekly their belief, that Jesus Christ is "God of God, Light of Light, very God of very God," will turn to Matt. xxiii. 10, and read, "Neither be ye called masters, for one is your Master even Christ," perhaps their objections on that score may be removed. St. Paul is supposed to have been a man of superior acquirements, both literary and religious, and I have never heard him accused of profanity, or want of taste. Yet he uses the following language: "Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven." Col. iv. 1. "And ye, masters, do the same thing unto them, forbearing threatening, knowing that your Master also is in heaven; neither is there respect of persons with him." Eph. vi. 9. Faith in God, and reverence for His holy name, is the first *profession*, and most essential qualification, of a Mason; and to Him all true Masons look, as the Supreme Grand Master, Ruler, and Governor, of the Universe.

Yours, truly,

NOACHIDA.

MASONIC MEMOIR OF CAPT. LOUIS MARENCOURT AND OF BR. CAPT. CAMPBELL, OF THE UNION LODGE, NO. 13, IRELAND.

From the Limerick Chronicle of November 28, 1812.

ARRIVED, the Schooner "*United Sisters*," of Poole, Webb, Master, from Poole, bound to Bristol with Pipe-clay—was boarded and plundered about four miles off the Start Point, by "*Le Furet*," French Privateer of 18 guns, 140 men—Capt. Webb was detained on board the said Privateer for two hours, during which time an Irish Sloop, "*Three Friends*," Br. CAPT. CAMPBELL, Master, hove in sight, which was taken possession of also by the enemy; but both vessels and their crews were liberated on the Masters signing the following Article in the English and French languages:—

CARTE D'ECHANGE.

"Le Corsair *Le Furet*, de Saint Malo, Armateur in Potier et Flareonbert, Capitaine Louis Marencourt.

"It is hereby certified to whom it may concern, that I, Louis Marencourt, Captain of the French Privateer "*Le Furet*," captured on the 6th November, 1812, in the latitude of Start Point, (owner, Thomas Hammond,) Capt. Joseph Webb, and that he Joseph Webb and Crew of the said vessel have been provided with

*From the Lyan News.

safe conveyance for England, and released by me from the Ship under my command, in which he was detained a prisoner of war on the following conditions:—

“That I, Joseph Webb, above-mentioned, have hereby engaged my word and honor, and upon my oath, that immediately after my arrival in England, I shall make every application in my power to exchange against me and my ship's company, Brother J. Gantier, taken on the 15th February, 1812, on board the French Schooner ‘*The Confiance*,’ and detained on board the Prison Ship ‘*Crown Prince*,’ and now prisoner in Chatham; and that if I cannot succeed in liberating the aforesaid Br. Joseph Gantier, two months after the date of the present engagement, I shall repair to France, to be a prisoner of war, as I should had not Capt. Louis Marencourt granted me my liberty. I engage myself besides not to bear arms either by sea or land against France or her allies, before the execution of the above mentioned conditions, made *willingly and treple* at sea, on board the ‘*Le Furet*,’ on the 6th Nov. 1812.

JOSEPH WEBB, *Captain United Sisters of Liverpool.*

JAMES CAMPBELL, *Captain Three Friends of Youghal,*

LOUIS MARENCOURT, *Captain “Le Furet.”*

Copy of a letter in the Limerick Chronicle 17th February, 1813.

From Capt. Crawford, of his Majesty's Ship Modeste, to John Wilson Croker, Esq., Dated at Spithead the 7th February, 1813.

“SIR,—I have to acquaint you, for the information of my Lords Commissioners of the Admiralty, that on Saturday Morning last off Scilly, a large French Schooner Privateer, was forced to leeward on the *Modeste*, by being chased by his Majesty's Sloop *Wasp*, and I am glad to say the *Modeste* captured her. The Privateer so confident of her superior sailing would not bring to, until her rigging and sails were much damaged, and three of her men killed. I am happy in making this capture, as she is a remarkably fine vessel, has run two years, and has done much damage to our trade. Her name is *Le Furet*, of St. Maloes, commanded by Louis Marencourt, 170 tons, 14 guns, 98 men.—She had left Abreval the day before.

J. H. CRAWFORD, *Captain.*

To JOHN WILSON, CROKER, Esq., *Admiralty.*”

Editorial Observation in Chronicle of same Post, 17th February, 1813.

In our fourth page will be found the Capture of the ‘*Le Furet*,’ French Privateer, Louis Marencourt, Commander, by the *Modeste*, British Frigate, Capt. Crawford. It will be recollected in what a praiseworthy manner Capt. Marencourt behaved to Brother Captain James Campbell, of the Sloop *Three Friends* of Youghal, and to Capt. Joseph Webb, of the *United Sisters* of Poole, for which he received the thanks of the Union Lodge, No. 13,—No. 271,—and Rising Sun, No. 952, of this City, which were transmitted to the Secretary of No. 73, Plymouth, as also several memorials to Government, through the Earl of Donoughmore, Grand Master. The *Union Lodge* voted a *Vase*, value £100, with the following Address, which, owing to Brother Marencourt's speedy liberation and subsequent death, could never be presented, and since adorns the Altar of that Lodge:—

“SIR AND BROTHER,—Impressed with feelings of the sincerest gratitude for your noble and disinterested conduct to Brother Captain Campbell of No. 13, and sympathising with you on your present captivity, we beg leave to convey to you our most unfeigned regard and highest admiration; and to assure you that no exertion on our part shall be wanting to procure you that invaluable gift, liberty, which you bestowed on a *Brother Mason when your prisoner*. The consciousness of a noble action, Sir, is its own reward—that reward you possess in the fullest manner; and we shall receive the highest gratification if we can in any manner add to that feeling, by requesting you to accept the assurance of our warmest

esteem, and we beg your acceptance of the accompanying Piece of Plate, as a tribute of our Fraternal affection.

[SEAL of Lodge No. 13.]

THOMAS WILKINSON, W. M. 13

And Mayor of Limerick.

CHARLES S. GRACE, *Secretary.*

To Br. Capt. LOUIS MARENCOURT."

The speedy liberation and subsequent demise of Br. Marencourt prevented the fulfilment of the Fraternal intentions of No. 13; and the Vase ever since forms a most enduring symbol on their Altar, and is the St. John's Box in all appeals to the sympathies of the Brethren.

Certified authentic by Br. M. FURNELL, P. Grand Master of North Munster, and P. M. of No. 13—1849.

FREEMASONRY A RELIGIOUS INSTITUTION.

BY REV. BENJAMIN HUNTOON.

FREEMASONRY is a religious Institution. Its great central articles of faith are belief in the fatherhood of God, and the brotherhood of man. Its first profession is trust in God. Its first lesson is reverence for his holy word, as the true light from Heaven shining above the brightness of the noonday sun upon the path of mortal duty and destiny. In the interpretation of that divine rule of faith and life, its liberality is as free as its boundaries are extensive, leaving each individual to the illumination and guidance of his own judgment in the adoption and enjoyment of that form of faith and polity which best approve themselves to his reason and conscience. On this broad religious platform men of every country, sect, opinion, and denomination, meet, recognizing each other as equal children of God, and the objects of his paternal care and impartial love. It resolves the whole human species into one family religiously joined together by the golden chain of a common nature and common parentage; and religiously bound to aid, support and protect each other in the untrammelled exercise of the inalienable rights, liberties and immunities of his divine inheritance. In thus calling Freemasonry a religious institution, I would not be understood to claim for it a divine origin, or as containing the laws and sanctions of a divine communication; but simply as an institution of man to aid, strengthen and prepare him for the better discharge of every religious service to God and man. The Bible is upon its altars, the ministers of religion are the chaplains of its assemblies, and all its symbols teach impressive lessons of duty and love, mortality and accountableness, and urge those to virtue, purity and piety, which address the universal conscience and find a sanction in the universal heart of humanity. In this claim I would not trench upon the high and holy prerogative of christianity, in whose heavenly radiance all human light is dim, and before the broad blaze of whose sun of righteousness the stars of earth fade away in obscurity. We are not of the number who exalt Freemasonry by the side of Christianity. In the unassuming language of her great patron in the presence of Jesus the Christ, she says to christianity, "I have need to be baptized of thee." The christian Mason is not taught or invited to give up his allegiance to Christ, or his Church, or his favorite mode of christian worship, faith, fellowship or communion. Neither is he taught, or inclined to regard his obligations to Freemasonry as paramount, as though her eminence were loftier than the hill of Zion and the pinnacle of God's holy temple. The ceremonies, the lectures, the symbols, the names, the influence of our Order, all tend to prepare the way of the Lord and to exalt the name of Christ, before which, eventually, "every knee shall bend and every tongue confess that he is Lord, to the glory of God the Father."

CORRESPONDENCE.

MASONIC PIC NIC AT NEW BRITAIN, CONN.

BR. MOORE :—Knowing that you are always ready to receive Masonic Intelligence, I take the liberty of sending a short account of the Masonic Pic Nic at our town, on St. John's day last;—premising it by a short sketch of the place. New Britain is a thriving little town 10 miles below Hartford, with a population of about 3000. It has in by gone days had a flourishing Lodge, which, in the dark age, became almost extinct; and the place had gradually become a strong hold of anti-Masonry. This state of society was of course deeply regretted by all true friends of *Light*; and it was determined that a vigorous effort should be made to uncover the points of the compasses, and enable them to shed true Masonic light through our loved town again. June 24, 1848, was the day decided upon for making that effort—we then numbered 13 souls only; but they were stout hearted and brave and under the guidance of Br. Henry A. Hull (one of the bravest of the brave) we made our preparations privately, well knowing that our success lay in surprising the enemy. The first intimation they had of any thing unusual was the entrance of the Waterbury Brass Band—and discoursing music in their usual superior style. Soon the Brethren from abroad began to arrive, and the Lodge was opened in due form, in an old hall—a procession was formed and marched through the principal streets,—the officers were installed, and other appropriate ceremonies performed, and Harmony Lodge No. 20 was thenceforth established on a firm basis. Through the unremitted exertions of our Worshipful Master, Henry A. Hull, and the zeal of the Brethren, on June 24, 1849, the roll of workmen contained the names of sixtyseven good staunch Masons, these for the most part being young in Masonry, though old in its principles. It was thought best to celebrate our first anniversary of pure Masonic Light, under the new dispensation, which was accordingly done on Monday, June 25th—by a *Pic Nic*, held in a grove near the town, belonging to our friend and neighbor O. B. Basset, Esq. The ladies, ever ready for good works, entered heartily into the scheme, and before the heat of the day the grove was well filled with the beauty of our town, and the tables under their care groaned with the weight of delicacies—the Brethren formed in procession at the hall, and were ably marshalled by our Brother Edward Hooker, of Warren, R. I.; a few Brethren were present from abroad and it was gratifying to see so goodly a number of our worthy and well qualified citizens wearing the emblems of innocence and the badges of Masonry; the procession marched through the principal streets to the grove, preceded by the Hartford Brass Band to whom much credit is due for their excellent music that day. Ever bearing in mind that before entering upon any great undertaking the blessing of Deity should be implored, the exercises at the grove were commenced by an invocation of that blessing by the Rev. J. J. Bell, of Weathersfield, after which a few extracts were read from your excellent Magazine, then some remarks were made by our worthy Brother Marcellus Clark and Ira E. Smith, Esq., followed by a spirited address from Brother P. G. Rockwell, M. D., which was admirably fitted to the occasion and the audience, and did honor to him as a *man* and a *Mason*, and I doubt not made a deep impression on many who heard it. The remainder of the day was devoted to festivities, and

never was the day passed with more real pleasure than burned in every heart and gleamed in every eye there. After a suitable time the procession was reformed, with the ladies in the rear, and taking a circuitous rout returned to the hall, and while the band escorted the ladies to Br. O. C. Stanly's, the Lodge was closed and the exercises of the day ended with peace and good will reigning in every heart, and all feeling that the bond of union was drawn still closer around them. Begging pardon for intruding, I remain as ever, yours truly,

A HEART AND HAND MASON.

MASONIC INTELLIGENCE.

PRUSSIA.

Berlin, May 14.—The two Grand Lodges, viz. the Royal York Lodge of Friendship, and the Three Globes, have decided that from this date, brethren of the Jewish faith can become joining members to any Lodge, holding of either of the above; and any member of the Jewish faith may from this time forth be balloted for and initiated in any Lodge having a warrant (from either Grand Lodge) in any part of Europe. This result may be hailed as the crowning part of our efforts for the freedom and universality of the Order.

So far so good—but now comes the reverse.

The National or third Grand Lodge, have threatened to break off all communication with the other two Grand Lodges, if Jews are admitted by them. In our present unfortunate political situation it is not thought advisable to have any additional cause of misunderstanding; so all will, after all, remain in *statu quo*. With quieter times we have no doubt of better things.

FRANCE.

Paris.—On the 22d of March, Napoleon Bonaparte was received a Freemason in the Lodge "Amis de la Patrie," 45 Rue Grenelle, St. Honore, assisted by many members of the National Assembly, and Masonic Members of the Orders of France and of foreign Constitutions.

ENGLAND.

The fourteenth anniversary of the society for aged Freemasons—London.—This society celebrated the fourteenth anniversary festival by a dinner at the Freemasons' Tavern, on Wednesday evening, June 20th. The duties of the chair were discharged by Brother Lord Dudley Coutts Stuart, M. P. After proposing the health of her Most Gracious Majesty, and her Majesty the Queen Dowager, who is a life-governor of their institution and a patron of the society's schools, the toast of "the Worshipful the Grand Master, the Earl of Zetland," was proposed by the chairman, accompanied with the remark that he was a true patron of liberal principles, not using the term in a political sense. The toast of "their Graces the Dukes of Atholl and Leinster, Grand Masters of Scotland and Ireland," next followed. In proposing the toast of the evening. "Prosperity to the Asylum," the noble Chairman said that the object of the asylum was simply to provide shelter and support in their latter days for worthy and decayed Freemasons. The society was eminently entitled to the support of all Freemasons and the friends of suffering humanity, and he was happy in being able to inform them that a site for their asylum had been fixed upon at Croydon, and that preparation were in progress for the erection of the building. The interesting ceremony of laying the first stone would, he doubted not, soon be witnessed. Their

common object was to erect a noble and capacious asylum for those who should be reduced by misfortune, and he felt that his appeal would not be in vain. The healths of "Lord Southampton," the president, and "Dr. Crucefix," the treasurer, next followed, and were duly acknowledged by the latter gentleman. The result of the festival was then announced. It amounted to the very handsome sum of £616, including a sum of £150 subscribed by the Cadogan Lodge, No. 188, and 40 guineas subscribed by W. Daukes, Esq., the architect of the contemplated asylum. We cannot conclude our notice of the anniversary without stating that the arrangements for the dinner and the musical entertainment reflected the highest credit upon the Freemasons' Tavern and the managing committee, Miss Ransford being pre-eminently efficient in the National Anthem, and also in "Balraggio," in which she was most enthusiastically and deservedly encored. The musical arrangements were of the highest character under the direction of Mr. Ransford.

UNITED STATES.

MISSOURI.

THE Grand Chapter of Missouri held its annual communication at St. Louis in May. The following is the report of the committee on Foreign Correspondence:

The Committee on Foreign Correspondence respectfully submit the following report: We have carefully examined the printed proceedings of the following Grand Chapters, *to-wit*: Maine, New Hampshire, Connecticut, New York, Maryland, Virginia, Alabama, Mississippi, Louisiana, Tennessee, Kentucky, Ohio, Indiana, Michigan, Vermont, Florida, and the proceedings of the G. G. R. A. Chapter at its last triennial meeting, in Columbus, Ohio. The proceedings of these several G. Bodies develop the pleasing fact, that Royal Arch Masonry is in a highly prosperous condition—steadily extending the great conservative principles of the Order, and thereby strengthening the bonds by which man is united to his fellows, and to his God.

There is but little in the proceedings above referred to requiring your special attention, except it may be to admonish our sister G. Chapters, that the too frequent indulgence of unkind remarks are but little calculated to elevate the affections, or to expand the heart. We would recommend the *trowel* and the *ennobling lessons* which it demonstrates, to their especial consideration, with the hope that all may be firmly cemented in the bonds of fraternal love and sincere affection, believing that the sooner we agree to differ on many unimportant points connected with the immediate practice of our *rites*, the nearer we shall approximate to that uniformity so much desired by *all*.

The Royal and Select Degrees seem to occupy the attention of all. The order in which they shall be conferred, and by what body, whether by Council or by Chapters, appears to perplex and annoy some of our sister G. Chapters, as though the existence of the whole Masonic Fraternity was staked on that single issue.

In the opinion of your Committee, these Degrees occupy more attention, and elicit far more discussion, than their importance demands.

Neither of them develop any new principle, or add a single ray of light which the intelligent R. A. Mason should not possess without them. And it would be far better for the Craft that these Degrees should cease to exist as such, than to continue the present strife and contention about either their chronology or location.

If Royal Arch Masonry is incomplete without them, then they are a part and parcel of it, and should be so communicated, and thus replace that which has been abstracted to feed the cumulative desires of the age. The expression that "they are the link which connects those without the veil to those who are within," is certainly very pretty, but when annalized, on true Masonic principles, it will be found wanting in the other two great Masonic requisites, *wisdom* and *strength*.

It is much to be regretted, that any of the G. Chapters, State or General, should have permitted these Degrees to be cumulated under their jurisdiction, and the authority to confer them, separate and apart, is at least doubtful, if not positively restricted by Section 9, Article 1., of the G. G. Constitution—but the evil has been permitted; discord and confusion, the legitimate fruits of cumulation, are producing the sad work of alienation, and it now behoves us to apply the proper Masonic remedy, and put this cause of discord forever from our midst.

Your Committee therefore suggest that the Royal and Select Degrees shall not be conferred within this jurisdiction until the Gen. Grand Chapter, or its proper officers, shall determine—not by suggestion, but by positive law or instruction, the order and manner in which they shall hereafter be conferred. And it is earnestly hoped, that when the G. Chapter shall settle the question, (for settle it, it must,) that all who owe it allegiance will cheerfully submit—even though these Degrees should be surrendered to that body, which perhaps possesses higher claims.

The recognition of new Grand Chapters at present, Florida and perhaps Texas, appears to open another field of *discord* and *confusion*, affording an opportunity for the indulgence of unkind, if not unmasonic, remarks.

Now it is known to you, at least, that a part of your committee has ever regarded the Gen. G. Chapter of the U. States, as a useless body, for reasons not necessary now to state; but still, it is the head of all who owe it allegiance, and as long as it shall remain the head, our obligations are paramount to either friendship or prejudice. We must therefore consider it the only body competent to recognize or admit new Grand Chapters to fellowship with us who owe it allegiance. The only action that the State Grand Chapters can possibly claim, under the Gen. Grand Constitution, is through their representatives, when duly assembled in Gen. Grand Convention.

Hence the action of our sister of New Hampshire in relation to the Grand Chapter of Texas, though prompted by the kindest motives, is directly the reverse of that which your Committee would recommend. We therefore offer the following resolution:

Resolved, That this Grand Chapter has not the power under the Gen. Grand Constitution, to admit to fellowship any new Grand Chapter, until duly notified by the proper officers of the Gen. Grand Chapter, that such new Grand Chapter has been constituted in accordance with correct Masonic usage.

Section 8, of Article 1., of the General Grand Constitution reads as follows:

It shall be the duty of the General Grand High Priest, Dep. G. G. H. Priest, G. G. King, and G. G. Scribe, to improve and perfect themselves in the Sublime Arts and Work of Mark Master, Past Master, Most Excellent Master, and Royal Arch Masons, to make themselves masters of the several Masonic Lectures, and Ancient Charges, to consult with each other, and with the Grand, and Dep. Grand High Priests, Kings, and Scribes, of the several State Grand Chapters aforesaid, for the purpose of adopting measures suitable and proper for diffusing a knowledge of the said Lectures and Charges; and, the better to accomplish this laudable object, the aforesaid officers are hereby severally authorized and empowered to visit and preside in any Chapter of Royal Arch Masons, and Lodge of Most Excellent Masters, Mark and Past Masters, throughout the said States, and to give such instruction and directions as the good of the Fraternity may require, always adhering to the Ancient Landmarks of the Order.

Your Committee call the attention of the Grand Chapter to the above Section, that all may see how dependent we are upon the Gen. Grand Officers, and that, peradventure, they may be aroused to the great responsibilities that they have voluntarily assumed, and which, for more than half a century, with but few exceptions, have been entirely neglected, we therefore offer the following—

Resolved, That the Grand Chapter of Missouri earnestly and Fraternally solicit the Gen. Grand Officers, whose duty it is, to see that the above Section of

the Gen. Grand Constitution is speedily complied with, and that light and instruction be imparted, in strict accordance with law—that we may be no longer impeded in the erection of our great Moral Edifice, which has been so happily begun. All of which is respectfully submitted.

JOSEPH FOSTER,
F. L. BILLON,
JNO. D. DASSETT, } *Committee.*

ILLINOIS.

THE Grand Master opened the last communication of the Grand Lodge of this State with an appropriate address, from which we extract as follows:

QUALIFICATION OF OFFICERS OF NEW LODGES.

In connection with this subject I would recommend the propriety of adopting an additional requirement in the formation of new Lodges;—that the Brethren wishing to obtain a dispensation to form a new Lodge be not only required, as they are under our present by-laws, to procure the recommendation of the nearest Lodge as to their being known and approved Master Masons, but that the principal officers named in the petition be vouched for as competent to confer the three degrees according to the ancient usage and customs of the Fraternity. This recommendation to the Grand Lodge suggests itself to my mind from the fact, that, with all the dispensations granted for the formation of new Lodges during the last year, I have invariably required a copy of the proceedings of the first meeting held under the dispensation to be forwarded to me for examination; and, with a few exceptions, have found more or less gross irregularities, and an evident want of skill and ability, on the part of the principal officers, to manage the concerns of the Craft according to the ancient usages and the requirements of the Grand Lodge. It is but due, however, to such, that I should state, that upon being informed of any blunders committed by them or their Lodges, they have candidly admitted the errors, and readily conformed to such suggestions and requirements as I have deemed it necessary to make.

EDUCATIONAL.

The action of the Grand Lodge, at its last communication, on the subject of education, manifesting a determination to take some decisive steps at once towards commencing and establishing an institution for the maintenance and education of destitute orphans, male and female, of deceased brother Master Masons in our State, has met with a most hearty response from the Lodges and Brethren generally, and has had most salutary effect in waking up the whole Brotherhood in our State to a sense of their duty, and the great necessity of immediate action in the premises. Some Brethren and Lodges, with a truly Masonic liberality, are already tendering their donations without any solicitation to facilitate the matter; and some Lodges becoming impatient to dispense their charities towards the orphans of their deceased Brethren,—unwilling to wait until all the plans for a more enlarged system of usefulness in this way shall be adopted and carried into successful operation by the Grand Lodge,—are hunting up the little destitute ones of their deceased Brethren in their neighborhood, and sending them to school at the expense of the Lodge.

The time has fully arrived in the history of Masonry within the jurisdiction of this Grand Lodge, when all are becoming satisfied of the imperative necessity of not only speaking and writing, but acting promptly on this all-important subject; and from what I have seen and heard within the last year, I am fully satisfied that the friends of education can no longer be amused or pacified by glowing and able reports upon the subject, but they imperatively demand such action at this communication on your part, as shall convince them and the community at large that we as Masons sincerely desire and will use every exertion to dispel the moral darkness which might otherwise shroud the minds of the children of misfortune. The spirit of the times, and the genius of Masonry, call upon us to act now, and act efficiently, to meliorate the condition of suffering humanity, and

elevate the orphans of our deceased Brethren to their proper station in society, and make them happy and useful members thereof. Aside from the solemn obligations resting upon us as Masons, Self-Interest, that predominant incentive to action in human nature, should at least prompt the most of us to use every exertion and contribute liberally of our substance towards this desirable object, as we are more or less personally interested in the matter, having children that we wish, above all other things, to be brought up in the way in which they should go, and be intelligent and useful members of society, not knowing how soon death may separate us from them, and they be thrown upon the cold charities of the world.

From what has been done and is still doing by some of our sister Grand Lodges, who have been more forward in this good work of love and mercy than our Grand Lodge, all must be fully satisfied that it is no longer mixed, with uncertainty whether or not we should be able to build up and establish an institution, having for its principal object the education of the destitute orphans of our deceased Brethren. They have succeeded in the great and important undertaking, and therefore I confidently affirm, *so can we*. It was an experiment with them: with us it is not. We can but be glad, and commend them for "making darkness light before us, and crooked things straight."

It would be preposterous in me at this time to more than advert to this important subject, or suggest any plan for your consideration, as doubtless the full details of a plan for your immediate action will be presented through the wisdom of the Brethren constituting the two several Committees appointed at the last communication for the purpose.

CAPITATION TAX.

The following resolutions were presented by the representative of Bodley Lodge, No. 1, as embodying the views entertained by the members of that Lodge, as to the expediency of imposing a tax on non-affiliated Masons:

1. *Resolved*, That it is the sense of this Lodge that the first and second resolutions, which recognize the principle that it is the Masonic duty of every Brother to hold immediate membership with some particular Lodge, if one be located within hailing distance of his residence, is in perfect accordance with the spirit and intention of ancient Freemasonry, and cannot, under ordinary circumstances, be departed from without a dereliction of duty on the part of the delinquent.

2. *Resolved*, That although we most cheerfully subscribe to the doctrine, that every Brother ought to esteem it both a duty and a privilege to contribute his mite to the charity fund of the Lodge under whose jurisdiction he resides; yet we are, with due deference to the opinions of our Brethren of Harmony Lodge, No. 3, constrained to more than doubt the expediency of attempting by coercive measures to collect from non-membership Brethren a specific sum for charitable purposes. Our charity should flow freely, "from the heart, not grudgingly: the Lord loves a cheerful giver:" and if our obligations to each other and to our fellow creatures, and if the great principles of charity so frequently inculcated and so forcibly illustrated in our Lodges, are not sufficient incentives to duty, we feel persuaded that no penal enactment by the Grand Lodge can have the desired effect. We say, therefore, let every Brother who demits or withdraws his membership from our Lodge, consider himself amenable for his acts of charity and benevolence only to Him whose charity knows no bounds, and who will finally dispense to us all a just recompense of reward.

I N D I A N A .

We have to acknowledge the receipt of a copy of the proceedings of the Grand Chapter of Indiana, had at its annual communication in May last. The meeting was well attended and a large amount of local business appears to have been transacted.

The Grand High Priest opened the session with a brief address, from which we extract as follows :—

Through the merciful providence of the Supreme High Priest, we are again assembled in annual communication as a Grand Chapter.

And although the arrows of death have not been withheld from amongst us, and many have been cut down and called to their final account, yet we have been spared by Him in whom at the threshold of Masonry we profess to put our trust.

In view of these and the many other blessings derived from this Divine source, let us be thankful in our hearts, and by obedience to His will make our gratitude manifest.

And as we profess that our time honored institution is founded upon the Holy scriptures, let us renew, and increase our efforts, to elevate the moral standard of Masonry; so that when any one shall be admitted within our sacred walls, the world without may be constrained to admit that he is a better man, and a better citizen.

Since the last Grand Annual Communication, a Charter has been issued to Vincennes Chapter, No. 7, and Dispensations have been granted to five new Chapters at the following places, viz: Greensburgh Chapter, at Greensburgh, Cambridge Chapter, at Cambridge City, Evansville Chapter, at Evansville, Columbus Chapter, at Columbus, and TerreHaute Chapter, at Terre Haute; thus within one year doubling the number of Chapters in our thrifty State.

The committee on correspondence say—In our State, the number of Chapters under the jurisdiction of this Grand Chapter, has doubled since our last annual communication—peace and harmony prevail within our borders, and our march is still onward and upwards. "Let the helm be kept steady, the pilots constantly on the look out, and our noble ship will come safely towards the port of earthly prosperity and human happiness."

The Committee also say—"The difficulty which existed with the Grand Chapter of the State of Louisiana, referred to at the last annual communication of this Grand Chapter, has been happily removed, and we hail with joy her entrance into the mystic circle, and bid her God speed in her future course."

This we think must be an error. We are not aware that any such reconciliation has taken place, or that there is any Grand Chapter in Louisiana, which is recognized by the G. G. Chapter.

NORTH CAROLINA.

The Grand Chapter of North Carolina held its third annual session at Wilmington, in June. The following resolutions are all that we have room for the present month :

Resolved, That no Chapter under this jurisdiction shall confer the Chapter degrees of Mark Master, Past Master, M. E. Master, Royal Arch, or Royal and Select Master, upon any one hailing from the jurisdiction of another Grand Chapter. Nor shall they confer the same on any Mason hailing from another State unless he shall produce a written permission signed by the High Priest and Secretary of the Chapter nearest his place of residence. Any Chapter acting contrary to this Resolution, shall forfeit the fees received for such exaltation to the Chapter under whose jurisdiction the one so exalted resided, except in the case of his being a non-resident of this State—when the fees shall be forfeited to the Grand Chapter.

Whereas the Royal and Select Degrees are claimed by many of the Chapters of Royal Arch Masons in this country, as well as by the Councils of R. and S. Masters—therefore

Resolved, That it is the opinion of this Grand Chapter, that the only way in

which this question can be permanently, and amicably settled, will be for the General Grand Chapter, at its next Convocation, to recommend a Convocation of Delegates from each Chapter claiming the Degrees, as well as the Councils and other Associations making claim thereto, for the purpose of determining to whom they properly belong, and, confirming one or the other of the claimants in the right to them.

Obituary.

At a Special Meeting of the members of Concord Chapter, No. 37, in Lafayette, Ala., on Monday Evening, July 16, A. L. 5849, the following preamble and Resolutions were adopted:—

The Committee to whom was referred the preparation of suitable preamble and resolutions in relation to the demise of our late distinguished companion James Knox Polk, ex-President of the United States, think it proper to submit, for record in the Secretary's book, a brief synopsis of his history. James Knox Polk, son of Maj. Samuel and Jane Polk, was the grand son of that noble patriot, Ezekiel Polk, of South Carolina, who, along with the then youthful Jackson, and many others, so bravely fought the forces of the black hearted Lord Rawdon, in the early part of the revolutionary war.

The lamented James K. Polk, with whose bereaved relatives and friends, throughout the nation, we mingle our tears and our honors, was born in Mecklenburg county, North Carolina, November, 1795. While a little boy, his very estimable father emigrated from North Carolina to Middle Tennessee, then a wilderness, where he remained for some years, in the hardy toils of pioneer life; and returned to Chapel-Hill, in his native State, to complete his education. It is said of him by Bishop Otey, of Tennessee, who was his fellow-student, "in his efforts for the first honors of College, he distanced all competition." In 1818, he graduated with the highest honor of the College; returned to Tennessee, and commenced the study of law with the late Hon. Felix Grundy. In 1819, he was admitted to the bar of the legal profession, in Tennessee, and in the fall was elected Clerk of the Senate of that State. In 1821, he was again elected Clerk of the Senate. About this period of his life he became a Mason in Columbia, Columbia Lodge No. 13, in which he filled important offices; and for more than thirty years exhibited in a life of spotless integrity, unsullied reputation, and a charity which scarcely knew bounds, the practical effects of pure moral principles. In 1823, he was elected to the Legislature of Tennessee, from Maury county. In 1825, he was elected to Congress, and in 1835 was elected Speaker of the House of Representatives of the United States.

In 1839, he declined longer services in Congress, and on the first Monday in August of that year the people of Tennessee elected him Governor. In 1844, he was elevated to the Presidency of the United States. On the 15th June, 1849, with his aged mother kneeling in prayer to Almighty God at his bed side; surrounded by the friends and relatives of his youth; wept over by his talented, pious, noble spirited wife; with a conscience unstained, and void of offence towards God and man, in the peace of soul which faith in Jesus Christ can alone supply, he died in the hope of heaven. His body now reposes in its last resting place on Capitol Hill, in the city of Nashville, to await the resurrection's trumpet, and the voice of the Son of God. Mr. Polk was an active and firm Mason, unmoved by the fury of the anti-Masonic storm which swept the nation early in his political career—while others pan-

dered to popular whim, Jackson, Carroll, Grundy and Polk, stood firm as rocks of adamant, defying the wild fury and pitying the rage of popular ignorance and prejudice.

Well may we, as Masons, drop the tear of sorrow over one so worthy—so well beloved; well may we plant the acacia over his dust, and write upon his urn, "Immortality."

Resolved, That in the death of our worthy Companion J. K. Polk, we deeply sympathize; feeling that in his removal from the labors of time, to the rest of immortality, our Fraternity has lost one of its most worthy and distinguished members, and the nation one of its most honored and noble patriots.

Resolved, That we most sincerely and devoutly implore the protection and blessing of Almighty God, upon the bereaved mother and wife of the departed.

Resolved, That the furniture of this hall be hung in mourning for six months.

Resolved, That we request the Weekly Sun to publish this proceeding; and also, the Secretary forward to the Freemasons' Monthly Magazine, published by Com. Moore, of Boston, a copy with the request that he publish; also, that a copy be forwarded to the Masonic Journal, at Marietta, Geo., for publication.

J. S. HUGHES,
J. W. BACHELDER, } *Committee.*
EDWARD CROFT,

At a regular meeting of the members of the Phoenix Lodge, held at Natchitoches, on June the 8th, 1849, the following preamble and resolutions were adopted:—

Whereas, The great Arbiter of events, has, in His infinite wisdom, seen fit to transplant our lamented friend, and Brother, John F. Payne, unto that rest prepared for the good,—Therefore,

Resolved, That the moral rectitude which characterised him in the several relations of life, and the unwearied performance of his duties, were worthy tokens of his membership. Stricken in the prime of life with an incurable disease, with the icy hand of death heavily pressing upon him, he bore his afflictions with christian fortitude, sustained by the high principles inculcated by the Order of which he was a member. His memory will be long cherished by his Brethren.

Resolved, That we deeply mourn with his afflicted family, and pray that he who pitieth the weakness of the human heart, will enable them to listen to the comforter and be resigned to the wise tho' unseen dispensations of Providence, in the conviction that He doeth all well, and in the hope that the spirit of the departed, hovering near, may pilot them through the mazy intricacies of this world, bearing onward to its peaceful haven the ark of life, buoyant with hope, and safely moor it in that happy land, where parting is unknown.

Resolved, That the members of the Phoenix Lodge wear the usual badge of mourning for thirty days.

Resolved, That these resolutions be signed by the W. Master and Secretary of this Lodge, and a copy delivered to the widow of the deceased.

JOHN BLAIR SMITH, W. M.
D. H. BOULLE, Secretary.

June 8, A. L. 5849.

REGISTER OF OFFICERS.

BRUNSWICK CHAP. LAWRENCEVILLE,
VIRGINIA.

Dr. Powhatan B Stark, M. E. H. Priest.
 Dr. William B. Price, King.
 John S. Harris, Scribe.
 R. D. Turnbull, Treas.
 William Turnbull, Sec.
 A. C. Butts, R. A. C.
 F. R. Turnbull, Capt. Host.
 R. J. Morrison, P. S.
 Henry Jones, M. 3d V.
 F. E. Lewis, M. 2d V.
 R. B. Hicks, Jr., M. 1st V.
 William Fleshhood, Steward and Tyler.

ESSEX LODGE, SALEM, MASS.

Robert H. Farrant, W. M.
 William F. Nichols, S. W.
 Nathaniel Pitman, J. W.
 Jonathan P. Felt, Treasurer.
 William Leavitt, Secretary.
 Roland S. Edwards, S. D.
 Alva Kendall, J. D.
 Thomas M. Dix, } Stewards.
 Nathaniel Tuttle, }
 Henry Hubon, Tyler.

WEBB CHAPTER, CLAREMONT, N. H.

John P. Prentice, High Priest.
 John Niles, King.
 John Silver, Scribe.
 Philemon Falls, Treas.
 Amos Hitchcock, Secretary.
 Jonas Livingston, R. A. Capt.
 Daniel Bond, Capt. Host.
 Lewis Woodman, P. Soj.
 Thomas A. Ambrose, } M. of Veils.
 Linus Stevens, }
 John Hitchcock, }
 Nathan Bingham, Tyler.

HYRAM LODGE, CLAREMONT, N. H.

John Niles, W. Master.
 Jonas Livingston, S. W.
 Linus Stevens, J. W.
 George W. Blodgett, Treasurer.
 John J. Prentice, Secretary.
 Lewis Woodman, S. D.
 Luke Farnsworth, J. D.
 Nathan Bingham, Tyler.

BRUNSWICK LODGE, LAWRENCEVILLE,
VIRGINIA.

B. R. Turnbull, W. M.
 Dr. William B. Price, S. W.
 Henry Jones, J. W.
 Dr. Powhatan B. Stark, Treas.
 William Turnbull, Sec.
 R. J. Morrison, S. D.
 R. B. Hicks, Jr., J. D.
 William Fleshhood, Steward and Tyler.

GRAND LODGE OF TEXAS.

M. W. George M. Patrick, G. Master.
 R. W. Samuel McClarty, D. G. M.
 " Thomas J. Hardman, G. S. W.
 " Robert Brewster, G. J. W.
 " E. B. Nichols, G. Treas.
 " A. S. Ruthven, G. Sec.
 " W. M. Taylor, G. L.
 " B. P. Smith, G. Orator.
 " C. S. Ives, } G. Chaplains.
 " R. E. Burleson, }
 W. Alexander Ewing, } G. Marshals.
 " J. G. Shepherd, }
 " George Handcock, G. S. D.
 " John S. McKnight, Jr., G. J. D.
 " F. J. Arnold, G. S. B.
 " John Murhson, G. Standard Bearer.
 " R. R. Graves, G. P.
 " J. C. Harrison, }
 " A. J. Fowler, } G. Stewards.
 " A. Townsend, }
 " J. L. Nickelson, }
 Br. A. S. Ainsworth, G. Tyler.

GRAND LODGE OF ILLINOIS.

M. W. William Lavelly, G. Master.
 R. W. E. R. Roe, D. G. M.
 " Joseph C. Ketchum, S. G. W.
 " William C. Hobbs, J. G. W.
 " William M'Mortry, G. Treas.
 " William Mitchell, G. Sec.
 " Samuel H. Davis, G. Orator.
 " Rev. Charles Howard, G. Chap.
 " R. W. Diller, D. G. Sec.
 " W. A. Dickey, G. Lect.
 W. W. W. Bennett, G. S. D.
 " Hosea J. Armstrong, G. J. D.
 " H. G. Reynolds, G. Marshal.
 " Clark B. Stebbins, G. S. B.
 " William B. Russell, G. Pur.
 " John Daley, } G. Stewards.
 " John Pahlman, }
 Br. Samuel H. Davis, }
 " Wm. Mitchell, } Com. on For. Cor.
 " Wm. B. Warren, }

GRAND CHAPTER OF INDIANA.

M. E. Abel C. Pepper, Grand High Priest.
 E. Isaac Barlett, D. G. H. P.
 " Calley A. Foster, G. King.
 " Stephen B. Stanton, G. Scribe.
 " James Morrison, G. Treasurer.
 " Anslm W. Morris, G. Secretary.
 " Jacob E. Houser, G. Lecturer.
 Comp. James Surrall, G. Capt. Host.
 " Nathan A. Hinman, G. P. Sojourner.
 " James W. Maxwell, G. R. A. C.
 " Caleb Schmidlap, G. Marshal.
 " William C. Larrahee, Rev. G. Chap.
 " S. L. Watson, } G. M. of Veils.
 " Herman Peters, }
 " John F. Cruft, }
 " C. J. Hand, G. Guard.

MASONIC CHIT CHAT.

Our correspondent, at Washington is informed, that there never was a Grand Lodge in this Commonwealth, which, derived its authority from the Grand Lodge at London, assuming to be "*Ancient Masons*." That Grand Lodge was composed of seceders and expelled Masons from the Grand Lodge of England, by which body it was held to be spurious and clandestine. With it originated the Ahiman Rezo—a republication of the "Book of Constitutions," under a new name, with such omissions, alterations, and additions, as suited the views of its compiler. It is good authority so far as it is corroborated by the "Constitutions," and regulations, as originally published by the Grand Lodge of England. Several works, bearing the same title, have since been given to the Fraternity. The other work referred to by our correspondent is not entitled to any consideration whatever.

FEMALE MYSTERIES.—"There is not a mystery in creation, the symbol, or practical invention, for meanings abstruse, recondite, and incomprehensible, which is not represented by the female gender. There is the Sphinx, and the Enigma, and the Chimera, and Isis, whose veil no man had ever lifted; they were all ladies, every one of them! And so was Proserpine, and Hecate, who was one thing by night and another by day. The Sibyls were females, and so were the Gorgons, the Harpies, the Furies, the Fates, and the Teutonic Valkyrs, Nornies, and in short, all representations of ideas, obscure, inscrutable, and portentous, are nouns feminine."

We learn from the Galveston, Texas, papers, that St. John's Day, was celebrated in that city, by the Masonic Fraternity. The Brethren also celebrated the day at La Vaca.

ERRATA.—In our No. for July, page 283, 14th line from bottom, read material for "natural," and on same page, last line in same paragraph, for "crush," read crash. These errors occur in the report from which the extracts are made, and were overlooked by us.

The Grand Lodge and Grand Chapter of this Commonwealth, meet in this city the present month. See advertisements on covers. The other Masonic bodies will also renew their labors the present month, as follows:—

St. John's Lodge,	1st Monday.
St. Andrew's,	2d Thursday.
Massachusetts,	3d Monday.
Columbian,	1st Thursday.
Mount Lebanon,	2d Monday.
St. Andrew's Chapter,	1st Wednesday.
St. Paul's Chapter,	3d Tuesday.
Boston Encampment,	3d Wednesday.
De Molay Encampment,	4th Wednesday.
Grand Lodge of Perfection,	4th Tuesday.

All the above bodies meet at the Masonic Temple, Tremont street.

KENTUCKY MASONIC COLLEGE.—We are requested by the Treasurer of this institution, to acknowledge, in his behalf, the receipt of \$68 from Aurora Lodge, Fitchburg, Mass., and \$7 50 from St. Matthew's Lodge Andover, in aid of the College.

NEW VOLUME. A new volume of this Magazine will be commenced on the first of November next. Brethren not now subscribers, but who intend becoming so, will oblige by sending at their earliest convenience.

Br. A. G. Newport, Mt. Willing, E. Feliciana, La., is an authorized agent for this Magazine, at that place and vicinity.

We decline to publish the communication of our correspondent "*Sepeca*," at least for the present. It would probably lead to a controversy, from which no good would be likely to result.

We understand and state for the information of his numerous friends here, that the Rev. Dr. Leacock, President of the Kentucky Masonic College, has returned home.

Br. J. P. Wright, of Lynchburg, Va., is an authorized Agent for the Magazine, at that place and vicinity.

Br. J. B. Levinson, of Minden, Lou. is an authorized agent for the Magazine at that place. Br. Lewis R. Curtis, of Franklin, Lou., is an authorized agent for the Magazine at that place.

THE
FREEMASONS'
MONTHLY MAGAZINE.

VOL. VIII.]

BOSTON, OCTOBER 1, 1849.

[No. 12.]

IMMORAL AND UNMASONIC CONDUCT.

Wrightsboro, Georgia, August 6, 1849.

R. W. BR. C. W. MOORE,—*Dear Sir:* I have seen a few numbers of your "Freemasons' Monthly Magazine,"—and am pleased to inform you that I esteem it an invaluable auxiliary and Text Book for our Order; for questions, technical or litigated, as referred to you, are answered with much care and reflection, calculated to give "*more light*" to those desiring. I beg leave to intrude a question for you, and may I ask your answer; for I am assured it will be esteemed high authority for our future course.

We have a Lodge here. The By-laws inflict punishment for *immoral conduct*. A charge has been preferred against some of our Brethren, for Gambling with each other for money. When investigating the case, a demurer was made, setting forth, that Gambling for money, was not immoral and unmasonic, and therefore not implied in the By-laws. The case was suspended to alter the By-laws; when the following resolution was offered, as an explanation of immoral conduct, viz:

Resolved, "That we consider *Gambling for Money, Drunkenness and Profane Swearing*, as immoral conduct."

Now, will you please say, whether *Ancient* or *Modern* Masonry has not assumed a standard of morals, which denounces these practices as immoral; and which standard should be observed by every lover of Masonry? Be pleased, my Brother, to let us hear from you at your convenience.

Yours, fraternally,

HENRY W. MAPENGALE.

We will not admit the possibility that any reasonable man, who has been educated in a Christian community, can for a moment seriously entertain a doubt, that gambling, intemperance and profane swearing are, in themselves and in their influences, immoral and of evil tendency. Being immoral, they are unmasonic. The practice of them by members of the Fraternity, is, therefore, in derogation of Masonic principles, Masonic laws, and Masonic obligations; and, according to the extent to which it is carried, furnishes justifiable grounds for admonition, suspension, or expulsion from the Institution. As to the correctness of these views there can be no doubt. But not so as to the degree of indulgence requisite to

constitute an actionable offence. To determine this point, in a manner that shall be equitable and just to the accused, and at the same time vindicate the character of the Lodge from the suspicion of countenancing the derelictions of its unworthy members, might be attended with some difficulty. It will not do to denounce, as a gambler, every person who may occasionally play cards, or other games, for money; nor him as a drunkard, who now and then drinks his glass of brandy and water; nor him a profane swearer, who sometimes, but not habitually, utters a foolish or vulgar oath. Such practices may be wrong—they may be immoral in their tendencies—but it by no means follows that they are criminal to an extent that calls for penal proceedings, either at the tribunal of law or morals.

But where shall the line of criminality be drawn? The question is not easily answered. The ultra-reformer would punish for a very slight infraction of his impracticable code, while the libertine and sensualist would object to all punishment whatever. It has been said, that *truth* lies between two extremes. It may be that in the present matter the line of positive criminality is similarly located. None will deny that he who pursues gambling as a profession,—as a means of livelihood,—is a gambler; nor that he who is habitually intemperate, is a drunkard; nor that he who constantly blasphemes,—using the name of his Creator irreverently,—is a profane swearer. Against all such—as against “libertines” and “atheists”—the doors of our Lodges should be forever closed. If, through negligence or other cause, such men unfortunately gain admission, it is the high and imperative duty of the Lodge to institute, immediately and without fear or favor, the necessary proceedings to effect their reformation or expulsion.

“A Mason,” says one of our oldest charges, “should avoid all manner of intemperance and excess, which may prevent his performance of the laudable duties of his Craft, or lead him into enormities, which would reflect dishonor upon the ancient Fraternity.” He is “to seek to acquire” those virtues “which give him command over himself, and enable him to govern his own family with affection, dignity and prudence; checking every disposition injurious to the world,” and avoiding those practices which tend to the destruction of morals, or to the prejudice of those social and civil laws, the preservation of which is essential to the welfare and happiness of society. “Masons ought to be moral men,” “avoiding all excess, injurious to themselves or families;” is the language of another of the ancient Charges. Neither can they be profane swearers, without violating the sacred duty, with which they are solemnly charged on their initiation, never to mention the name of God, “but with that awe and reverence which are due from the creature to the Creator.”

Such, very briefly, are a few of the duties which those who have assumed the obligations of Masonry, owe to themselves and to the Institution. They are obligatory on all Masons; and a wilful and continued violation of them, would be unmasonic conduct, and proper cause for discipline. The character of the Institution, and the principles it inculcates, are to be inferred from the character and conduct of its members. This is the only standard by which the uninitiated will consent to judge of its effects and usefulness. And of this we have no right to complain. It is a just and proper standard. "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit."

Gambling, intemperance and profane swearing, are therefore incompatible with the Masonic connexion, and the former or the latter must be abandoned, whenever they are unhappily found to be combined in the same person.

LODGES UNDER DISPENSATION.

Vicksburg, Miss. July 16, 1849.

BR. C. W. MOORE,—Will you have the goodness to answer the following questions? The weight of authority attached to your opinions must be my apology for troubling you.

1. Has a Lodge under Dispensation, the same power that Chartered Lodges have, to try for disorderly conduct, the petitioners for the Dispensation—the Masons made under that Dispensation, and demitted Masons residing under their jurisdiction? If not, where is the power?

2. Have Masons, made in a Lodge under Dispensation, the right to vote in said Lodge? If they have (and the petitioners are alone responsible to the Grand Lodge,) may not they, the petitioners, be controlled by the Initiates? If they have not the right, will they not have to be elected members after the Charter is granted, before they can exercise the right?

3. Are Masons, made by the authority of the several Grand Lodges of New York, recognized generally in the United States; and if not, should not that fact be ascertained by examination?

Fraternally, yours,

B. SPRINGER.

We have heretofore so fully discussed the nature of the powers vested in Lodges working under Dispensation, that we do not feel the necessity of entering so much at length into the consideration of the inquiries proposed by our correspondent, as we should otherwise do.*

The business of this class of Lodges is defined, in terms, by the Dispensation. This authorizes the Brethren to whom it is granted, to "form and open a Lodge, after the manner of ancient free and accepted

*See this Magazine, vol. vii., pages 33 and 225, and vol. viii., page 68.

Masons, and therein to admit and make Masons." This we conceive to be the full extent of the powers delegated to, or that can be legally exercised by, such Lodges. Entertaining this view of their powers, we of course are constrained to give a negative answer to the first inquiry of our correspondent,—referring him, for the argument on which our answer is predicated, to the Magazine, as indicated in the note appended to this article.

If one of the petitioners become disorderly, or is guilty of other unmasonic conduct, he may be removed by the Grand Master; or, if the offence be of a character to justify it, suspended from his privileges as a Mason, until such time as his case can be brought before the competent tribunal for adjudication. This tribunal may be the Grand Lodge, or it may be the Lodge nearest his residence, working under a Charter. Brethren made in the Lodge under Dispensation, and "demitted Masons," occupy, in this respect, the same ground. If either be derelict in duty or conduct, they may be proceeded against as though the Lodge (under Dispensation,) did not exist. Neither are members of any Lodge, in the proper and legal sense of the term.

2. The Brethren made in the Lodge while working under Dispensation, have not "the right to vote in said Lodge," until they have been regularly admitted to membership. This can only be done after the Lodge has been Chartered and constituted by the Grand Lodge. It then assumes the full character and prerogatives of a Lodge,—not before. Our correspondent's view of the question, as indicated by his interrogatories, is in accordance with our own. Our reasons for the opinion here given are stated in the discussions already referred to.

3. Masons made under the authority of St. John's Grand Lodge, in the city of New York, are not "recognized generally in the United States." There are two other bodies in that State, each claiming to be the Grand Lodge. The question as to which is really so, is now pending before the Fraternity. The most proper and safest way to distinguish a regularly made, from a clandestine Mason, is undoubtedly by examination. The Grand Lodge Certificate can only be received as collateral evidence of regularity and good standing. In itself, it is not sufficient for either purpose. It is an additional security against imposition, but not conclusive evidence of the truth of the pretensions of its possessor.

THE NEW YORK DIFFICULTIES.

THE subjoined report in relation to the recent difficulties in the Grand Lodge of New York, was adopted, by a unanimous vote, in the Grand Lodge of this Commonwealth, at its session on the 12th ultimo. The material facts in the case, are so well and clearly stated, that we feel no desire to enlarge upon them. The occurrences are a reproach on the parties by whom they were instigated; and the result cannot be otherwise than detrimental to the prosperity of the Institution in N. York. We have not deemed it expedient to spread the details before our readers. It was not necessary to do so. We would rather blot them out forever, if that were practicable. Neither have we thought it expedient or proper to engage in any discussion of the merits of the controversy, as it has been presented by the parties. We have preferred, as a matter of propriety, to allow it to go before the Grand Lodges of the country—who alone are competent to give an authoritative decision—unprejudiced by any opinions of our own. Whether we shall continue in this course will depend upon the character of future events. At present, we can see no useful purpose to be gained by departing from it.

By the adoption of the following report, the Grand Lodge of Massachusetts has declared, that it can recognize no other Grand Lodge in New York, than that of which the Hon. JOHN D. WILLARD, of Troy, is Grand Master, and ROBERT R. BOYD, Esq., of New York city, Grand Secretary. Brethren, therefore, who are connected with any other body in that State, assuming to be a Grand Lodge, or who hold Masonic intercourse with any such body, or persons made Masons under its authority, cannot be recognized by the Lodges in this Commonwealth. Visiting Brethren from New York, should therefore be examined with reference to this unfortunate state of things.

REPORT.

The Committee appointed to consider the late extraordinary proceedings, in the Grand Lodge of New York, have given to the subject that deliberate consideration which, in their opinion, it requires, and respectfully ask leave to report:—

That as there can properly be but one Grand Lodge in the State of New York, the fact that *two* different bodies of men claim that high and honorable appellation, demands of the Fraternity a prompt and careful examination, and a candid and earnest expression of opinion on the subject.

The facts in this case, which have come to the knowledge of the Committee, from reliable sources, are substantially as follows:—

The first Grand Lodge in New York, was formed under a Charter from the Duke of Athol, and his Grand Officers, dated at London, Sept. 5, 1781, and was, therefore, a Provincial Grand Lodge, subordinate and responsible to the powers of those from whom the Charter issued.

At the close of the revolutionary war, all Masonic as well as civil subordination to the mother country ceased, and, consequently, all Provincial Grand Charters were annulled and no longer had any power or authority whatever. The Fraternity in New York then formed an independent State Grand Lodge; called in the existing warrants, and issued new Charters to the subordinate Lodges.

In 1823, differences of opinion had occurred, which led to a disruption of the Grand Lodge of New York. At the annual meeting of the Grand Lodge, in June, 1827, the conflicting parties composed their difficulties, and united in one Grand Lodge. At this meeting, they formed and agreed to a compact, in four articles, which are as follows :—

First : “ That there ought to be but one Grand Lodge in the State of New York, and that it ought to be held in the city of New York, and be considered as the continuation of the old Grand Lodge ;—that all allusions to former difficulties be avoided as far as possible.

Second : That the proceedings of the two bodies (known by the name of the Grand Lodge,) shall be confirmed ; and that the warrants granted to subordinate Lodges by the two bodies, and the proceedings of said bodies, shall be deemed regular. That the records and archives of the Grand Lodge, being in the city of New York, the Grand Secretary and the Grand Treasurer shall be chosen from the city of New York ; that the Grand Master, or Deputy Grand Master, shall be chosen from the city of New York—the other from the country ; the two Wardens from some other part of the State than the city of New York.

Third : That the permanent fund be managed by five Trustees, viz. : the Grand Master, the Deputy Grand Master, the two Grand Wardens, and the Grand Secretary, whose duty it shall be to invest all funds over three thousand dollars, annually, after paying representatives, salaries and rent.

Fourth : That the number of Lodges, which one Master or Past Master may represent, shall not exceed three ; that Past Masters shall not be represented by proxy ; and that representatives be paid as heretofore.”

In 1844, by a vote of the Grand Lodge, the following preamble was fixed to said compact, viz :

“ At the annual communication of the Grand Lodge of the State of New York, on the 7th of June, 1827, two hundred and twenty eight Lodges being represented, the following compact was agreed to, unanimously, and is a fundamental law of the Grand Lodge, which shall never be disturbed.”

It appears, that under the Charter of the Provincial Grand Lodge, and under the Constitutions after the revolution, and until 1848, Past Masters were recognized as members of the Grand Lodge of New York.

The Constitution of that Grand Lodge provides, that its annual meetings shall be holden in the city of New York, in the month of June, at which meetings the Grand Officers are chosen, and all important business pertaining to the interests of the Craft, is transacted. This Constitution, moreover, provides, *that no regulation affecting the general interests of the Craft shall be changed or adopted except at the June meeting.* There is, consequently, at the annual meeting in June, generally, a full representation from all parts of the State ; while the quarterly meetings,

are generally attended by few of the members, other than those who reside in New York city, and its immediate vicinity.

By the 106th article of the Constitution, it is provided, that no amendment of the Constitution shall be made, or have any effect, until the same shall have had the affirmative vote of the Grand Lodge, at two successive June communications, unless, in addition to the affirmative vote of the Grand Lodge, at one June communication, it shall have received the affirmative vote of a majority of the Lodges within the jurisdiction.

Under these provisions, the annual communication was holden at New York, in June, 1848, when the M. W. John D. Willard, was chosen and qualified as Grand Master for the year ensuing. At this meeting, an amendment was regularly proposed, to the effect, that Past Masters, excepting the last who had passed the chair, from each Lodge, should no longer have the right to vote as members of the Grand Lodge. This amendment was at this annual meeting approved by a nearly unanimous vote, and sent to the Lodges under the jurisdiction. The majority of the subordinate Lodges approved the amendment proposed by the Grand Lodge, and made their returns accordingly to the Grand Secretary.

At the Quarterly Communication of the Grand Lodge, holden in the city of New York, in March, 1849, at which, as usual, there were but a small number of the members present; a preamble and resolutions were proposed, and with great unanimity adopted, declaring, "that it is not in the power of one portion of the members of the Grand Lodge to disfranchise another portion of its members."

That the proposition offered at the last annual communication, to deprive Past Masters of their right to vote in the Grand Lodge, is unconstitutional and revolutionary, and that any action tending to its consummation would be void and of no force or effect.

That it was their unalterable determination to maintain the union of 1827, whatever might be the action of the Lodges on the proposed amendment, by preserving the rights of Past Masters, as they exist under the said compact of union.

On motion to accept and adopt the above preamble and resolutions, the R. W. Oscar Coles, D. G. M. presiding, declined to put the question, declaring, "that he considered it unconstitutional for the Grand Lodge at its Quarterly Session, to act on any measure which interested the whole body." This decision, on appeal being taken, was reversed. The question was then taken on accepting and adopting the preamble and resolutions, which was carried unanimously.

In this ominous state of affairs, the annual meeting of the Grand Lodge was holden in the city of New York, on the fifth day of June, 1849. The meeting was opened in ample form, by M. W. John D. Willard, Grand Master. After the Secretary had called the Lodges, the M. W. G. Master arose and commenced the delivery of his annual address. He was immediately interrupted by several members, who called for the reading of the minutes of the proceedings of the last Quarterly Communication, holden in March. The Grand Master declared the motion to be out of order, and declined to put it, until he had made his address to the Grand Lodge. From this decision of the Grand Master an appeal was claimed, which appeal the Grand Master declined to entertain before he

had delivered his address. In this stage of the proceedings there was much disorder and confusion. Several motions were made, which the Grand Master declared to be out of order.

After the Grand Master had refused to sustain the appeal, as above stated, the member acting as Senior Grand Warden, put to the Grand Lodge the question on the appeal, and declared the appeal to be sustained. After this, the Grand Master ordered the minutes of the last Quarterly meeting to be read, and proceeded to deliver his annual address ; in which, he declared that the proposed amendments relative to the membership of Past Masters, had received the affirmative vote of a majority of the Lodges under the jurisdiction, and had legally become a part of the Constitution. The same declaration had previously been made by the Grand Secretary. After the Grand Master had concluded his address, he was asked by the member acting as Junior Grand Warden, if he meant, in view of all the circumstances, to declare that the said amendment had become a part of the Constitution, and was binding on the body over which he was presiding ? To this question, the Grand Master replied, that he did mean so to declare.

The Junior Grand Warden then declared to the Grand Master, and to all present, that the Grand Lodge of the State of New York was dissolved ; or, as one party say, that the body over which the Grand Master Willard presided, was not the Grand Lodge of New York, as originally constituted. This was attended with a great degree of turbulence and confusion, which the Grand Master was utterly unable to control. The Junior Grand Warden, amidst this uproar, called upon those who were opposed to the amendments relative to Past Masters, to assist him in organizing, or as they say, continuing, the Constitutional organization of the Grand Lodge. On his motion, which was declared to be carried, a provisional Grand Master, and other Grand Officers, were said to be elected by hand vote. These persons then assumed the offices so assigned to them, and proceeded to the business of electing a Grand Master, and other Grand Officers for the year ensuing, and declared them to be elected. They subsequently adjourned to the next day.

During all this time, M. W. J. D. Willard, the legal and hitherto acknowledged Grand Master, sat in the oriental chair, clothed with the proper jewel and habiliments of his office, endeavoring to the utmost of his power, by his voice and his gavel, to command and preserve order, that the regular business of the Grand Lodge might proceed. After the noise and tumult had sufficiently subsided to enable him to be heard, he adjourned the Grand Lodge to the next day.

On the sixth of June, both parties met at different places, and on that or on a succeeding day, the Grand Lodge, the M. W. Grand Master Willard, presiding, proceeded to the annual election of officers.

The persons who acted with the Junior Grand Warden, proceeded to organize a separate Grand Lodge.

As both parties have sent circulars to the Fraternity, it is to be presumed, that neither has omitted any important fact, essential to the justice of their cause. While in respect to details they differ, they nearly agree on the principal points in the narrative.

Courtesy to the Brethren in New York, as well as the very great im-

portance of the case, demands of the Fraternity, that they should deliberately form and calmly but fearlessly express their opinion. The question must be settled by the application of the well known and universally acknowledged principles, laws and usages of the Order.

The whole difficulty seems to have originated in the assumption, by one party, that the right of Past Masters to permanent membership in the Grand Lodge, was indefeasible and unchangeable, like the unwritten laws of the Order, sanctioned by the obedience of ages. While the other party deny this principle, and consider the practice as a merely Constitutional regulation, liable, like all Grand Lodge regulations, to be changed or abrogated.

This question must be determined according to the best attainable authorities; and the first to be consulted is, evidently, the English Constitutions.

By those of 1763, it is provided, that the "Grand Lodge shall consist of the Masters and Wardens of all the particular Lodges upon record, together with all who are, or have been, Grand Officers, to wit: The Grand Master, Deputy Grand Master, Grand Wardens, Grand Treasurer, and Grand Secretary."

The American Book of Constitutions, published in 1798, declares that the Grand Lodge shall consist of the Masters and Wardens of all the regular Lodges under its jurisdiction, together with the Grand Officers, for the time being; and it goes on to state, that all Past Grand Masters, Past Deputy Grand Masters and Past Grand Wardens, are considered as members of and admitted to vote in all Grand Lodges. It further states, that "by permission, Past Masters and Past Grand Treasurers, and Past Grand Secretaries have, in some countries, the privilege of sitting in Grand Lodge and voting in such matters as by the rules of the Grand Lodge, they might or could have done, while in office."

The party who claim to have formed a new Grand Lodge, say, moreover, that in addition to the authority derived from the English Charter, the compact between the two Grand Lodges in 1827, was meant to be perpetual and unchangeable; and, therefore, the attempt to disturb that, was revolutionary, unfair, and ought to be rejected.

But on examining the Charter of the Duke of Athol and the Masonic Constitutions of the State of New York, we find nothing which purports to give an hereditary right or unchangeable succession of rights to Past Masters, and if such provisions were found, they could be of no validity; for it is a universal law of the Order, that each Grand Lodge may, in a Constitutional manner, change its laws, declaring who shall, and who shall not, be its members, in addition to its officers and others who are necessary to its existence. And even if this rule might be varied by a solemn compact, there is nothing in the four articles of compact of 1827, which gives a successive and unalienable right to Past Masters to be members of the Grand Lodge. That subject is therefore clearly in the power of the Fraternity to alter or change, in a Constitutional manner.

A Grand Lodge legally formed and organized, has, from high antiquity, ample right to bear Masonic rule over those subject to its jurisdiction. A Grand Master, duly qualified, sitting in open Lodge, clothed with the insignia of his office, has an ample right to bear rule in his

Lodge, to exact and receive obedience and courteous deportment from all in the Lodge. None but the Grand Master, unless by his consent, can put any question to vote, or declare the result.

A Grand Master may err; he may act in gross violation of Masonic laws and usages; but his misconduct can never dissolve a Grand Lodge, nor can it ever justify or excuse those in the Lodge, in deposing him from his chair, usurping his legal authority, disobeying his commands, or treating him with disrespect.

Much less can an individual, or any number of individuals, of their own motion, declare the Grand Lodge dissolved, for any cause whatever. And even admitting, for argument's sake, that the Grand Lodge of New York was dissolved, where do the individuals, claiming to form a new one, obtain their authority? In this case, they do not pretend to have any delegated authority to organize a new Grand Lodge. Any such action on their part would, therefore, be irregular, unmasonic, and of no force or effect.

In view of these plain, ancient and universal principles of the Order, whoever may have been in the right or in the wrong, in the original acts that led to the present unfortunate controversy, we feel bound to declare, that those, who, in the Grand Lodge of New York, on the 5th June, 1849, resisted the authority of the Grand Master, while presiding in his open Lodge, and who put motions, declared votes, and professed to choose Grand Officers, without his consent, and in opposition to his legal authority and his known will, were guilty of gross violations of Masonic laws, usages and propriety. Conduct so lawless and unmasonic, can never be justified or excused, however pure and upright may have been the purposes of those who participated in it. Such proceedings are utterly at variance with every requisition of usage and propriety.

No legal association can grow up from mere violation of law and propriety. It is, therefore, impossible to acknowledge, as legitimate, the pretended Grand Lodge, brought forth by lawless violence, in the presence and in defiance of the authority of the regular and legal Grand Lodge of New York, in its open session.

Your Committee would recommend the adoption of the following Resolutions:—

Resolved, That the Grand Lodge of Massachusetts views, with deep sorrow, the unhappy division which has taken place among our Brethren of the Grand Lodge of New York; and we do earnestly and affectionately call upon every individual Brother in our sister State, what ever may be his present opinion, or position, to learn to subdue his passions, to discard all prejudice, all bitterness of feeling, and in this matter, by God's aid, to seek the truth, and especially to follow out the things that make for peace; remembering, that as we are all members of one body, if one member suffer all the others suffer with it.

Resolved, That whatever may be our sympathies for our erring Brethren, this Grand Lodge feels itself compelled to recognize, and it does hereby recognize, in the fullest manner, the regular standing of the M. W. Grand Lodge of the State of New York, as at present constituted, under the M. W. JOHN D. WILKARD; that we will continue to hold fraternal communication with that body, and with no other, claiming similar authority in that State.

Resolved, That this Grand Lodge do sincerely hope that the Brethren whose acts we feel compelled to condemn, will, after dispassionate consideration of the evils which must result to the Craft generally, from the present state of Masonry in New York, be induced to adopt such a course as may lead to a restoration of order and harmony among the Fraternity.

All which is submitted.

GEORGE M. RANDALL, (D. G. M.)

PAUL DEAN, (P. G. M.)

AUGUSTUS PEABODY, (P. G. M.)

SIMON W. ROBINSON, (P. G. M.)

GEORGE G. SMITH, (P. D. G. M.)

True copy of Record.

Attest :

CHAS. W. MOORE, *Grand Secretary*.

THE SCHISM IN CALCUTTA, INDIA.

In this Magazine, for July last, we gave the particulars, and discussed at some length the merits, of the unfortunate controversy that has arisen among the Brethren at Calcutta, through the arbitrary and unauthorized assumptions of power by the Provincial Grand Master and Grand Superintendent of Royal Arch Masonry in Bengal, under the English Constitutions. The principal point in the controversy, is the assumption, by the Grand Superintendent, of *exclusive* jurisdiction over, and the consequent denial of the right of the Grand Chapter of Scotland to grant Charters within, the Presidency. In connection with the subject, and in confirmation of the views and opinions advanced in the article referred to, we give the following extract of a letter to Comp. Townsend, the first Principal (H. P.) of the new Chapter; the establishment of which has occasioned the existing difficulty; together with a copy of a report on the subject, adopted by the Grand Chapter of Scotland. The letter is from Comp. Morris Leon, G. S. of the Grand Chapter of Scotland. He says:—

"I am indeed sorry to hear that you have been interfered with by Dr. Grant, who calls himself an *Inspector General*. We acknowledge no such person or title—much less his *assuming* authority to interfere with you or your Chapter of Scottish Royal Arch Masons. Your diplomas ought to have satisfied the Companions of other Chapters, that you hold your Chapter from the Supreme Grand Chapter of Scotland, granted by us in regular form, as you will see in the annexed copy from our Supreme Grand Chapter books, which I trust will be satisfactory to you.*

*The extract from the minutes of the Grand Chapter is omitted. It is not essential.

The attempted insult by Dr. Grant, to the Supreme Chapter of Scotland, will be regularly laid by me before that body at its first meeting in September; when a report on the same will be immediately forwarded to you, either by myself or by your proxy representative, Comp. John Cameron, Principal H. of your Chapter.

In the meantime, proceed with your Chapter without fear, and strictly adhere to the rules of our Supreme Grand Chapter, as contained in the Charter granted to you, and to its laws, *and no other.*"

The subject was brought before the Grand Chapter of Scotland, as intimated above, and by that body referred to a committee. The following is their

R E P O R T .

"The present correspondence arises out of a Charter having been granted by us, in April last, to the Chapter 'Killwinning in the East,' of Bengal, Calcutta, No. 54, of the rule of the Grand Chapter of Scotland. In order rightly to understand the nature of the correspondence, it will be necessary to take a review of Masonry in the East.

By the callendar of the Grand Lodge of England, there are fifty Lodges in Bengal; of which there are eight in Calcutta, and one Royal Arch Chapter. In Madras, thirteen Lodges and two Chapters. In Bombay, two Lodges and one Chapter. Other seven Chapters are dispersed in India. There is a Superintendent for Bengal, at Calcutta—a Brother Grant—no other. In Bombay, and the Provinces of Western India, there are three Craft Lodges, holding from the G. Lodge of Scotland; and W. Brother Burnes, is Provincial Grand Master for Bombay and Western India. He has a Representative at Calcutta, Brother John Cameron, P. M. of Lodge Killwinning in the East, who is an English Indian Mason, as are most of the others who applied for and received our Charter. W. Br. Grant's aim appears to be to hold *exclusive* sway in Bengal, for the Grand Lodge of England, and to allow no Scotch Lodge or Chapter there. In this, his zeal, we apprehend, carries him farther than is warranted by the laws of Freemasonry; and his conduct in this instance descends to persecution. The Grand Lodge and Grand Chapter of Scotland, have an undoubted right to create Lodges and Chapters in any corner of the world; and although it may be admitted that the Grand Lodge of England may refuse to allow any of their Lodges to hold a Charter from another country, for Royal Arch Masonry, they cannot hinder the same individuals from acquiring a Charter, for Craft Masonry, if they choose to apply for it, from the same country; nor can they refuse to recognize, and associate with them, when so required.

The conduct of Brother Townsend appears to have been consistent and prudent; against no obligation, and in perfect fairness to all parties. And it becomes now necessary for them to procure a Charter from the Grand Lodge of Scotland, for the three first degrees. They will by this means be placed on that footing in India, which the Scotch are so eminently entitled to, from the high rank, wealth and numbers, who are to be found in every quarter of it; and in all its departments—civil, military, mercantile, and others.

In conclusion: in the application by Brother Cameron for the Charter, no means

were resorted to, other than those pointed out by our Laws and Constitutions; and we take this opportunity of expressing the highest respect for him. Your committee having read over the correspondence between certain parties in Calcutta, and the M. E. Z. of our Chapter 'Killwinning in the East,' of Bengal, No. 54, of our Rules, and highly approve of the conduct of M. E. Z. Comp. Townsend, and of the Chapter. They view the opposition offered them as arising from an erroneous supposition that the Supreme Royal Arch Chapter of England, has, alone, power over Bengal Freemasonry; and a misapprehension of the powers with which the Provincial Grand Superintendent of English Masonry, W. Br. Grant, may be invested. And when the whole proceedings shall be known, they trust the Brethren will return to that harmony and concord which are the ruling principles of the Craft.

Approved.

WALKER ARNOTT, of Aulary, P. Grand Z.

True copy.

MORRIS LEON, G. Scribe E.

LIFE AND CHARACTER OF JOHN THE BAPTIST.

BY BROTHER H. C. THWEATT.

ST. JOHN THE BAPTIST, the greatest of prophets, and forerunner of the Messiah, was the son of Zachariah and Elizabeth, and was born just six months before the Saviour of the world. Of the early part of his life, we have but little information. It is only observed in the Sacred Records, that he "grew and waxed strong in the spirit, and was in the deserts until the day of his showing unto Israel." The prophetic descriptions of him are numerous and striking. Isa. 1, 3—Mal. 4, 5. That this was meant of him is evident from Matt. 11, 14. The appearance and manner of the Baptist, together with his message, and the consequent impressions produced thereby, attracted great attention. Most of the first followers of our Lord were awakened by his powerful and faithful ministry. His life and character were so peculiar, exemplary and eminent, in many respects, that the Jews generally thought he was the Messiah.

Many things combined to increase the extent of his fame, and the great dignity and true excellence of his character. He was the subject of an ancient prophecy—his conception and birth were accompanied by miracles—he was favored with a revelation of the Messiah clearer than had been enjoyed by many, *if not by any*, of the prophets. By his plain and awakening sermons, he prepared the minds of the Jewish people for the reception of the Gospel, and consequently began, or at least, opened the way for that most glorious dispensation.

There are many beautiful and striking features in the character of St. John, some of which it will be well for us to notice and imitate.

First. *Firmness.* "What went ye out to see? A reed shaken by the wind?" Math. 1, 7. This great moral virtue has its seat in the soul. How far the vigor of physical nature may serve as a basis or an auxiliary, I will not attempt to determine, but it is certain that brawny limbs, strong animal constitution, and fermented blood, are not the essential qualities which constitute the true hero. The design and tendency of this great virtue, is so to qualify the mind, that under all the ills of life, we may remain self-poised and calm, "like patience on tumults' wheel." On this point, how just and beautiful is the sentiment of the old Latin poet—

"Justum ac tenacem propositi virum," &c.
The man resolved and steady to his trust,
Inflexible to ill and resolutely just,
May the rude rabble's insolence despise—
Their senseless clamors and tumultuous cries.

Yea, if a shattered world descend upon him, its ruins would strike him undismayed.

Second. *Self-Denial.* "But what went ye out to see? A man clothed in soft raiment? What went ye out to see? A prophet—yea, I say unto you, and more than a prophet!" The austerity of his manners as well as the sanctity of his life, are prominent characteristics of this holy man of God. He was eminently a self-denying man. His garb bespoke a deadness to the world. He neither acted nor spoke, nor dressed like a courtier. He drank neither wine nor strong drink. He was a man of temperance in the strictest sense of the term, even like that of the old Jewish Rechabites, as if by anticipation of the total abstinence plan of the great reformation of the present day. Temperance, in its most comprehensive sense, implies a due restraint upon our affections and passions. It is one of the great moral virtues inculcated in our society, and as such, should be the constant practice of every Mason. They who disregard its divine claims have no license so to do from any of the Masonic principles by which they profess to be governed. Without it, the first elements of Masonic characters cannot be acquired—reason cannot hold its empire in the perception and obedience to the truth—the body cannot be properly governed nor the mind kept free from the allurements of vice.

The great force and beauty of the character of St. John the Baptist, was that he carried, in his conduct, this virtue to its highest pitch. By its rigid observance, he was peculiarly qualified for the severe and arduous life he led in the wilderness, together with the important work entrusted to him of announcing to the Jewish people, and through them to the whole human race, the most glorious event recorded in the annals of time—the advent of the long-promised Messiah, and the consequent establishment of the Kingdom of Heaven among men. This virtue must ever remain a cardinal one until the end of time, and Freemasons can never forget this great landmark of their royal craft—so important for the government of their life, and the purity and dignity of their character.

Third. *Love of Truth and Sincerity* was another of the shining virtues that adorned the life and character of this illustrious personage, and readily accounts for his wonderful influence over the minds and hearts of men. Truth is a divine attribute, and the fountain of every virtue. To be good and true is the first lesson we are taught in Masonry. Nothing great has ever been or ever can be accomplished, unless undertaken and prosecuted in sincerity and truth. Under the soul-inspiring, life-giving energy of this heavenly virtue, we behold the Baptist, like a mighty hero, achieving wonders. Hundreds and thousands in the luxurious cities of Judea, and myriads in the countries round about, among the proud, cold, formal, hypocritical and infidel, yielded to the power of truth, borne in upon their mind by the *honest sincerity* (which is but another name for eloquence,) of him who came in the spirit and power of Elijah. An unnumbered host of Scribes, Pharisees and Sadducees, who constituted that vast "generation of vipers," whether within or without the pale of the Jewish Church, heard with solemn interest and deep anguish of heart, and were baptised of him, confessing their sins. In the same all-absorbing love of truth, we behold him steadily repudiating the honors, almost amounting to deification, which the admiring multitude sought to confer upon him, while, at the same time, he directed their attention from himself to *Him*, who, he assured them, was preferred before him, and who, as the Lamb of God, was the proper object of religious adoration. We behold him, at a later period of life, still the same steadfast and enthusiastic lover of truth, rebuking the unhallowed connection between Herod and Herodius, and by his martyrdom consecrating this heroic trait of character.

These three prominent features (we have not time to notice others) of the moral greatness of St. John the Baptist, "constitute, in every finished model, the basis of every other virtue," prudence, justice, benevolence, together with the three lovely and resplendent Graces—*Faith, Hope and Charity*, the three principal rounds of the mystic ladder extending from earth to heaven, and without which we cannot please God, turn undaunted from the tomb, smile amidst Nature's

wreck, and embrace, as we should do, the whole human species as one family. These graces the Baptist possessed in an eminent degree. His Faith was unshaken. He "staggered not at the promises of God through unbelief," but was strong in faith, giving glory to God. His Hope was lively. He held to it as the soul's strong anchor, "amidst life's ocean storms." It was this that comforted and cheered his spirit amidst the desolation and sterility of the wilderness (the place of his dwelling) where, in the appointment of Heaven, he was sent to cry—"Prepare ye the way of the Lord—repent, the kingdom of Heaven is at hand." It was this that threw a constant halo of divine glory around his head, and "illumined his otherwise stern countenance." It was this that made him rejoice in the expectation of the "day spring from on high." It was this that made him exult in the Lord his God, through every scene and trial of his eventful pilgrimage: and which, in the close of life, in the dungeon of a tyrant, imparted to his dauntless soul, supernatural peace and joy, so that with unreluctant grandeur, "he gave his soul sublime," and bowed submissive to his fate. And what else, my Brethren, can cheer us "through Time's rough billows—along this rapid tide of human ruin?" This is the rock on which man's tossing thoughts can alone find rest from terror, and where alone he can stand, and dare his fate survey, and boldly think it something to be born.

"All, all, in fear, forsake the friendless mind,
But Hope, unfailing lingers still behind."

Yes, this is our highest earthly portion—our most inestimable prize.

"Joy has its tears, and transport has her death;
But Hope, a cordial innocent, though strong,
Man's heart at once inspirits and serenest;
Like the fair summer evening, mild and sweet,
'Tis man's full cup and Paradise below."

And yet, Brethren, Charity is greater than this. For our Faith must be lost in sight; Hope ends in fruition; but Charity, fair, lovely, ever-blooming, ever-enduring Charity, extends beyond the grave, through the boundless realms of eternity.

"This is the Grace must live and sing,
When Faith and Hope shall cease;
Must sound from every joyful string
Through the sweet graves of bliss."

"Though I speak with the tongues of men and of angels—though I have the gift of prophecies, and understand all mysteries and all knowledge—though I have all faith, so that I could remove mountains—though I bestow all my goods to feed the poor—and though I give my body to be burned—and have not Charity (*love to God and man*), it profiteth me nothing—I am become as sounding brass or a tinkling cymbal." I wish that these words were written on every heart. They contain the whole of pure religion, and constitute the substratum of Freemasonry. They contain "whatsoever things are just, pure, lovely, and of good report." Such was the Charity of St. John the Baptist. In him it was most illustriously personified. It was love to God and man, that graced the self-denial and sincerity of this highly honored legate of the skies. Like his divine Master, he consecrated all, and sacrificed all, to the glory of God, and the best interests of man. He voluntarily became poor that he might the better (because untrammelled) herald forth the glad tidings of salvation. This grace, my Brethren, this cardinal virtue, as has been often uttered in your hearing, is the great principle of attraction which holds together the moral universe of God. It forms the basis of the moral laws, which govern all intelligences throughout the vast empire of Omnipotence, in whatever world or region of infinite space they may reside. It is the mighty bond which unites man to God and God to man. It is the mighty bond which

unites the "renovated inhabitants of our globe" to angels and archangels, and qualifies them for entering into the most intimate relation and affection with the superior intelligences that people the regions of distant worlds. It is the noble and blessed principle that gives birth to those sublime emotions which flow out towards the Creator, in the various acts of adoration, hope, confidence, humility, joy, submission, reverence—and it is the spring of all those virtuous dispositions which flow out towards our fellow-creatures, in the form of mercy, compassion, sympathy, kindness, gentleness, meekness, and which impels their possessor to run to the assistance of the distressed, to support the weak, to console the desponding, comfort the dying, to diffuse the rays of heavenly light over the benighted mind, and to rejoice in the prosperity of all around. It is the bond of perfection, which unites the members of an affectionate family, and preserves the union of the faithful in all the churches of the Saints. It unites men in the closest ties, however different in language, color, custom, and however far removed from each other in point of place. It enables the Greenlander, the Icelander, the African, the inhabitants of China and the American, to recognize each other as the "Sons of God." It employs every effort to promote the present enjoyment and the future felicity of the family of man. It pervades from the *centre to the circumference* of the universal creation of the Almighty architect, preserving order and harmony through the vast arrangement of the intelligent system, disposing every member (in the rank and order prescribed by infinite wisdom) to rejoice in the accomplishment of the plans of their benevolent Creator. This divine principle, this Heaven-born Charity, is the essential constituent of the only religion which can avail us aught before God, or be found of any worth to man—the only one that breathes peace and good will to men, and which brings glory to God—the *only one which has not been employed in our world as the engine of persecution and of human destruction*—the only one that emanates from God, and points to a future happy home in heaven. This was the religion of the Baptist; and it is this that makes us, as *Masons*, and especially as *Christian Masons*, delight to honor the name, revere the memory, contemplate the character, and imitate the example of the expanded philanthropy and pious devotedness of this divine *Harbinger of the world's true light*, and generous patron of the mystic art. In the long gallery of heroic men, martyrs, confessors, kings, philosophers, poets, statesmen, warriors, patriots—who, in every age, have adorned our Order, no one occupies a higher pedestal than John the Baptist; and so long as Masonry, virtue and piety remain among men, his name shall stand forth with emblazoned lustre, increasing in brightness with every succeeding age, exhibiting to the "last syllable of recorded time," the noblest exemplification of human excellence, urging, and impressing along with it upon the minds of all, the sublime truth, that no point of moral attainment should be thought beyond the reach of an immortal being, made after the image of his great Creator: *Masons*, in devout imitation of their great patron Saint, should ever keep in mind the Temple not made with hands, and that there are thrones and principalities for them to obtain and occupy, if by faith, they shall be counted worthy of them, by the High and Holy One that inhabiteth eternity. Like the ever-patient, benevolent, and persevering Baptist, they should expect to labor, and if they would imitate his virtues, they should ever be found willing to spend and be spent in the cause of righteousness. The call from labor to rest will never occur here, so long as one error remains to be extirpated, or one truth to be maintained and advanced. Refreshments they will sometimes need, and these they will obtain from the ever-springing fountains of thought and emotion, which the Great Master has opened in this wilderness, and which by their upward tendency, indicate the higher and richer joys of that immortal world where shadows, storms and tempests never come; and where all its inhabitants, in peaceful and sublime serenity, abide under a cloudless sky, in regions of unsullied bliss.

EARLY HISTORY OF MASONRY IN SCOTLAND.

A VERY general impression exists among the Craft, and indeed it is more than once distinctly asserted in Laurie's History of Freemasonry, that Masonry was for the first time introduced into Scotland by a corps of Freemasons who came from the continent under the papal patronage, to erect a magnificent abbey at Kilwinning at Ayrshire, of which some interesting relics, characteristic of the style and partially indicating the extent of ground once covered by it, still remain.

This abbey was founded by Sir Hugh de Moreville, Lord High Constable of Scotland, in the year 1140. But the many religious establishments founded and endowed by King David the First of Scotland, and the number of ecclesiastical edifices erected under his patronage before that time, afford the strongest assurance that several lodges of Freemasons must have been in active operation in Scotland prior to the erection of Kilwinning Abbey, since these associations alone, in those days, combined the requisite skill, influence, and ability for the purpose; and as far as regards the Christian pointed style of architecture, whatever its original derivation, there is no doubt that it was introduced into these kingdoms and there practiced by the Freemasons; by whom the art of constructive masonry was, during the middle or dark ages, brought to a higher degree of perfection than it had ever attained to before, or has been able to maintain since; and of some of whose works it has with justice been asserted, that "they display more scientific knowledge, and constructive skill, than all the classic fanes of Greece and Rome."

On referring to the article Kilwinning, in the eleventh volume of Sir John Sinclair's Statistical Account of Scotland, we find it mentioned that "a number of Freemasons came from the continent to build a monastery there, and with them an architect or Master Mason to superintend and carry on the work. This architect resided at Kilwinning, and being a *gude and true* Mason, intimately acquainted with all the arts and parts of Masonry known on the continent, was chosen Master of the meetings of the brethren all over Scotland. He gave rules for the conduct of the brethren at these meetings, and decided finally in appeals from all the other meetings or lodges in Scotland." This account is certainly much more consistent with known facts than the following assertion at page 89 in Br. Laurie's History of Freemasonry. "That Freemasonry was introduced into Scotland by those architects who built the Abbey of Kilwinning is manifest," says he, "not only from those authentic documents by which the existence of the Kilwinning Lodge has been carried back as far as the end of the fifteenth century, but by other collateral arguments which amount almost to a demonstration."

Of the many religious establishments, of greater or less pretension, patronized by David the First, of saintly memory, towards the close of the eleventh and the beginning of the twelfth century, no one seems to have enjoyed a larger share of his favor than the Heritage of St. Mungo, or Kentigern, in Glasgow. During the life of his brother, King Alexander the First, and when he was Prince of Cumberland, he interested himself greatly in its prosperity; made minute inquiry into its claims to certain possessions situated within his own principality, which he restored to it, and got his private chaplain, Johannes Achaius, preferred to the episcopate. This prelate, finding the old church too small, according to the ancient chroniclers of Glasgow, had it pulled down and rebuilt on a nobler plan and more extensive scale. The new edifice was probably begun about A. D. 1115, when Achaius received consecration at the hands of Pope Paschal the Second. The church was consecrated in 1136, four years before the founding of Kilwinning Abbey. David, by this time King of Scotland, and in the thirteenth year of his reign, was present on the auspicious occasion, and commemorated the event by a free gift of the rich lands of "Perdyck"—the *Partick* of modern days.

There is no reason to doubt that the Masonic Fraternity was employed in the construction of the new church, both because, as we before observed, such was

the practice of the time—and because the Lodge of Glasgow had obtained a charter from Malcolm the Third, more than half a century before it was begun, and had long before been engaged on its predecessor.

The ancient charter is still in possession of the lodge, called also the "Freemen St. John's." It had been missing for some time, but was fortunately discovered about the beginning of the present century, among a quantity of old parchments and papers of little importance, in a neglected charter chest belonging to the incorporation of Masons. Although a good deal injured and defaced by time and rough usage, on being submitted to the inspection of a competent person familiar with the deciphering of antiquarian writings, its entire meaning was clearly made out, and a translation furnished; not, as is much to be regretted, in precise and literal terms, but with perfect fidelity as to the spirit. One or two mistakes there are, either of the original translator, or not less probably of subsequent transcribers, which we had an opportunity of correcting by reference to the original. It is dated the year 1057—the very year of Malcolm Canmore's return to Scotland, and after the usual introductory greeting sets forth that "Whereas our trusty and well beloved friends, the operative masons of the city of Glasgow, hath by their petition humbly represented to us, that the inhabitants of that city have been imposed upon by a number of unskilled and insufficient workmen, that have come to work at our cathedral and other parts of the city, and also have erected lodges contrary to the rules of Masonry: and being desirous of putting a stop to such unskilled and irregular brothers, most humbly prays us to grant them our royal licence and protection for stopping such irregular disorders, and we, being willing to give all due encouragement to so reasonable a petition, are graciously pleased to condescend to their request, &c. Besides certain clauses conveying exclusive incorporated privileges, it contains the following "Item—that the Free Incorporated Masons of Glasgow, and none in my dominions shall erect a lodge for ever at the city of Glasgow shall have a lodge until they make application to St. John's Lodge, and they considering their petition, and examine their character and behaviour, grant them a charter, conform to their regulations," concluding with a strict charge and command—"that none take in hand any way to disturb the free operative masons from being Incorporated Freemen, or to have a free lodge, to take away their good name or possession, or to harass or do any injury to any Freemasons and practitioners, under the pain of my highest displeasure," &c.

To what extent the Lodge of Glasgow may have exercised their privileges beyond their own immediate district, we have now no means of ascertaining, but we learn from the terms of the application made by the "*Wrights*" about the close of the sixteenth century for distinct letters of deaconry within the Burgh of Glasgow, that previous to that time all or at least most of the crafts were under the jurisdiction of the masons. The word "*Wright*," it may not be unnecessary to observe, is a generic term applied to workers in wood, in Scotland, as carpenters, joiners, boatwrights, sawyers, bowyers, &c.

From the time of David the First, the see of Glasgow rose rapidly in wealth and power. About the year 1190-2, during the incumbency of Bishop Joceline, who in 1175 had been transferred to that bishopric from the Abbey of Melros, the cathedral was destroyed by fire. This prelate stood high in the favor of the reigning monarch, William the First, surnamed the Lion, with whom he successfully employed his influence for obtaining several important privileges for his adopted city. The king manifested his sympathy on the occasion of the destruction of the cathedral, by granting a charter of confirmation to the Freemasons employed by Joceline for its re-edification. A copy of this interesting document is to be found in the appendix to the edition of Hamilton's *Wishaw's* description of the Sheriffdoms of Lanark and Renfrew, published by the Maitland Club in 1831, under the immediate superintendence of John Dillon and John Fullarton, Esquires, and is in the following terms and orthography—

"*Carta Willielmi Regis Quæ confirmat Fratritatem constitutam ad constructionem Ecclesie Glasguensis.*

"*Willielmus Dei gratia Rex Scottorum omnibus probis hominibus totius terre sue, clericis et laicis, salutem: Necessitati Glasguensis ecclesie, pietate debita compacientes, et eam summi regis et Sanctissimi Kentegerni confessoris intuitu, devocione non modica diligentes, desolacioni ipsius curam volumus consolationis adhibere; Et eam quod possumus regie protectionis munimine confortare. Quum autem mater multarum gentium, exilis antehac et angusta ad honorem Dei ampliari desiderat; et preterea in hiis diebus nostris, igne consumpta, ad sui reparationem, amplissimis expensis indigens, et nostrum et plurium proborum hominum subsidium expostulat; Fraternitatem quam ad ejus constructionem venerabilis Jocelinus ejusdem ecclesie Episcopus, de consilio Abbatum, Priorum et alterius Cleri Episcopatus sui constituat, devote recipimus et regie concessionis munimine usque ad ipsius ecclesie perfectionem confirmamus: Et omnes ejusdem Fraternitatis collectores, et ad ejus fabricam auctoritate Episcopi et capituli ipsius ecclesie auxilium postulantes, in nostra firma pace et protectione suscepi-mus: Omnibus Ballivis nostris et ministris firmiter precipientis, ut eos ubique in regno meo protegeant et manuteneant: Et districte prohibentes, ne quis eis injuriam violenciam aut contumeliam aliquam inferat, super meam plenariam forisfacturam: Testibus Huguone Cancellario nostro. Archenbaldo Abbate de Dumfermelin Willielmo de Lindeseia Justiciario, Philippo de Valoniis, apud Rokesburgh."*

The following translation may perhaps not be unacceptable to some of your readers, and will I dare say be excused by the more learned of them, who are of course at liberty to make a better for themselves.

"A charter of confirmation from William the King to the Fraternity appointed for the construction of the Glasgow Cathedral.

"William, by the grace of God, King of the Scots, to all good men of his whole kingdom, both Clergy and Laicks, greeting: Sympathising with the necessity of the Glasgow Cathedral, and loving it with no small devotion, both out of regard to its supreme king, and to Kentigern his most holy confessor,—it is our will to take upon ourselves the care of administering consolation to its desolation, and to cherish as far as in us lies, with the support of our royal protection. But seeing that this mother of many nations, heretofore in narrow and straightened circumstances, desires to be amplified for the glory of God, and moreover in these our days has been consumed by fire, requiring the most ample expenditures for its repairing, and demands both our aid and that of more good men,—the Fraternity, which the right reverend Joceline, bishop of said cathedral, with the advice of the abbots, priors, and other clergy of his diocese, has appointed, we devoutly receive, and by the support of our royal protection, confirm, aye and until the finishing of the cathedral itself; and we have taken into our favor all the collectors of this same Fraternity, and those who request aid for its construction, firmly charging all our bailiffs and servants, that they should protect them every where throughout our kingdom; and strictly forbidding that any one should offer injury, violence, or insult to them, under pain of our highest displeasure. Before these Witnesses; Hugh, our Chancellor, Archibald, Abbot of Dunfermlin, William Lindsay, Justiciar, and Philip de Velen, at Rokesburgh."

We have already alluded to the acknowledgment of the Masonic jurisdiction by certain of the crafts when applying for distinct letters of deaconry, about the year 1600. In the appendix to the new edition of the Laws and Constitutions of the Grand Lodge of Scotland, page 153, we find a corrected copy of a charter granted by the Freemasons of Scotland to Sir William St. Clair, of Roslin, about the years 1627-8. To this charter the Lodge of Glasgow—represented by William Wallace, Deacon, and Robert Boyd and Robert Caldwell, Masters—subscribes. This fact is of considerable importance, as completely establishing the identity of the Lodge of Glasgow, there mentioned, with one still existing, and in possession of the ancient charter from Malcolm Canmore; because, on

referring to the chronological record of the Deacons of the Incorporation of Masons, given in Cleland's Annals of Glasgow, we find that Robert Boyd was Deacon both in 1627 and 1628, which from other data is shown to be the time when the charter was granted. Robert Caldwell, who also subscribes, appears to have been advanced to the chair in the year 1633. Now we know that it was the invariable practice in those days for the Deacon of that trade to be the Master of the lodge, a practice which of late years has not been so rigidly adhered to, partly perhaps because the Deacon was not always qualified by the regular initiation to undertake the duties of the chair, and partly from the *peculiar fitness* of others, who for a succession of years were regularly re-elected from year to year. This was the case with the late Br. David Hamilton, an architect of considerable eminence in his profession, greatly attached to the Craft, and no less loved and respected by them in return. No where did he feel so much at home, or so completely happy, as when presiding over his lodge and engaged in the performance of its congenial functions. Since his death the ancient practice has, as far as possible, been reverted to, although just at this present time a little irregularity in that respect exists, the chair being occupied by Br. York, an extensive builder, the late Deacon, and aspirant we believe for the highly respectable and influential office of Deacon Convener, with a seat at the City Council Board.

The claims of this lodge, then, to a remote antiquity being perfectly genuine, the present office-bearers, deeply deploring the neglect of their predecessors in not stepping forward to assert their rights at the proper time, are about to present a petition to the Grand Lodge, praying that they may now be taken under its protection, and, in consideration of their royal charter, to be allowed to take precedence along with the Mother Kilwinning, each being first in their own district; and they entertain good hopes that the application will be favorably received both in Grand Lodge and by the Grand Committee. Their hopes are the more sanguine because the right of the Mother Lodge itself to the first place was not till a comparatively recent period conceded.

Br. Laurie informs us, at page 162 of his History, "That at the grand election on St. Andrew's Day, 1743, a letter was read from the Lodge of Kilwinning, complaining that they were only second on the roll, while as the Mother Lodge of Scotland they were entitled to the first place. The Grand Lodge however decreed that as the Lodge of Kilwinning had produced *no documents* to show that they were the oldest lodge in Scotland, and as the Lodge of Mary's Chapel had shown their records as far back as 1593, the latter had an undoubted right to continue first on the roll." On this decision Br. Laurie further remarks that—"the conduct of the Grand Lodge in this affair by no means contradicts what has been said in the general history, respecting the antiquity of the Kilwinning Lodge. It is well known and universally admitted," says he, "that Kilwinning was the birth-place of Scottish Masonry; but as the records of the original lodge were lost, the present lodge at Kilwinning could not prove that theirs was the identical lodge which had first practised Freemasonry in Scotland."

The powerful impulse given to Freemasonry by the foreign artists who built the extensive Abbey of Kilwinning, the deference then paid to their Master Mason, the Grand Communications held then in early times, and the numerous progeny of daughters bearing the honoured title of Kilwinning, not only in Scotland but abroad, sufficiently vindicate the title of the Mother Kilwinning to the position now universally conceded to her; but we do not think her honor or reputation will in any degree suffer by having the not less venerable Lodge of Glasgow placed by her side.

In the year 1810, when the foundation stone of the Royal Lunatic Asylum (recently converted into the Town's Hospital or Poor House) was laid with masonic ceremonies, the Lodge of Glasgow Freemen St. John's took precedence next to the Grand Lodge, in virtue of their royal charter. But some years afterwards, we think it was when the Monument to John Knox was founded under similar circumstances, the Mary's Chapel of Edinburgh disputed their right to precedence,

on the ground of their not being in connection with the Grand Lodge. The city marshal, however, having superadded his authority to that of Malcolm Canmore, the Lodge of Glasgow maintained its position. The Mary's Chapel took a formal protest against the proceeding, but we are not aware that it was afterwards followed up. On several occasions since the more than equivocal claims of this lodge, seeing that she is not under the jurisdiction of the Grand Lodge, have given rise to unseemly derangement of the masonic ceremonials, although they have hitherto invariably maintained their pretensions with success,—indeed we have no doubt that, like their gallant predecessors who so opportunely interposed for the rescue of our noble cathedral from the mistaken zeal of the reformers in 1574, the valiant Freeman St. John were quite prepared to do battle in defence of what they had been taught to believe were their just and lawful rights.

GRAND CHAPTER OF VERMONT.

THIS body was reorganized at Burlington, on the 18th July last, under a commission from M. E. Joseph K. Stapleton, Esq. D. G. G. H. P., Comp. Nathan B. Haswell, Esq. presiding. The Chapter having been temporarily organized, Comp. Haswell submitted the following communication :

We are again, my Companions, convened by authority of the *General Grand Royal Arch Chapter of the United States*, to re-instate and re organize the *Grand Chapter of Vermont*,—whose labors for years past have been suspended. It is not necessary at this time to enumerate the causes that led to this suspension—they are known to you all. In our Masonic publications, we have given to the world a faithful history of the *past* :—the *future* should now demand our solicitude and care ; let us then in resuming the high responsibilities incumbent upon us, not lose sight of that *Divine Light*, that shone so conspicuously and illuminated our path, when *darkness surrounded, and fears came upon us*.

We have seen the *Bow of promise* in the heavens with its beauty and grandeur, spanning the Universe in a *Grand Omnific Royal Arch*, as a sign and token that the floods should no more deluge the earth—so may our *Green Mountain Masonic Arch*, resting upon the same *Eternal Base*, united and connected as it is with the sister arches, again rise in its pristine glory, with renewed *hope and promise* of future usefulness, giving a sign and token to our Companions abroad, that the tempest-storm that raged so bitterly in Vermont against the Masonic Institution, having *spent its force is now hushed*. If we find on searching the ruins this storm occasioned, some of our Arches fallen for the want of proper Key Stones, be it our duty in removing the rubbish to preserve all that may be useful, and with better materials may we re-build the Royal Arch Chapter of Vermont.

The annual meeting of this Grand Chapter, (until the period of its suspension) was held at Rutland, that place being designated for that purpose by our general regulations, but for the better convenience of the three Chapters now convened, this present meeting has been called at Burlington.

In 1842, the former Secretary of this Grand Chapter being about to leave the State, forwarded to me such papers and records as he says were in his possession—they have been safely kept and are here present. No record is found among these papers of the last annual meetings of the Grand Chapter for 1832 and 1833—the record of 1831 is also found to be imperfect. The Masonic Hall at Rutland was partially destroyed by fire in 1833, and some of our papers may have been lost at that time. In 1832 I had the honor to represent this Grand Chapter at the session of the General Grand Chapter of the United States, at Baltimore—a copy of the report then made I find among my private papers, and

as it is connected with some of the last acts of this body, it is again laid before you:—

To the Grand Chapter of the State of Vermont.

As the Representative of the Grand Chapter of this State, I attended the session of the General Grand Chapter of the United States at Baltimore, on the 28th of November last, and laid before that body the proceedings of the Masonic Fraternity in this State, since their last session, and I have the pleasure and satisfaction to state that the course pursued by the Masons of this State was highly approved by the General Grand Chapter, as will be seen by the extracts of their proceedings, which accompany this communication.

During the session a communication was received from the Hon. Edward Livingston, stating his regret at not being able on account of his public duties, to attend the General Grand Chapter: he was unanimously re-elected, and to a committee appointed from the States of Maryland, New York and Vermont he signified to us his devotion to the cause of Masonry, in which he had been engaged for nearly half a century, and accepted the appointment of General Grand High Priest. The former officers of the Grand Chapter, with one or two exceptions, were re-elected.

It is with regret I have learnt, since my arrival here, that the Masonic Hall, in which this body have been accustomed to meet, has been so far injured by fire as to prevent our meeting in it during the present session—how far the furniture or property of the Grand Chapter has been injured I am unable to state. I therefore recommend that a committee be appointed to make all necessary inquiries relating to the business.

NATHAN B. HASWELL, *High Priest.*

Rutland, June 19, 1833.

Documents from several Grand Chapters have been placed in my hands by the Secretary of the Grand Lodge, agreeably to the recommendation of that body, at its session in January last, these, with others from my private bureau, are placed at your disposal, together with the printed proceedings of this Grand Chapter from 1824 to 1830, furnished by Companion Tucker, High Priest of Jerusalem Chapter.

It is not in my power to give you satisfactory information respecting the funds of this Grand Chapter; proper means should therefore be taken by the Finance Committee to be appointed to look into, and report the state of our financial concerns.

While in attendance on this Grand Chapter at Rutland, in 1829, intelligence reached me of the destruction, by fire, of the Masonic Hall, in Burlington, which had been kept under insurance. On inquiry respecting the Masonic Hall in Rutland, and the property of the Grand Chapter, it was found there was no insurance thereon, upon which I introduced the following resolution, which was adopted:—

Resolved, That the Grand Secretary be appointed a Committee to procure an insurance in behalf of this Grand Chapter to the amount of *four hundred dollars*, on the Masonic Hall and furniture therein contained belonging to said Chapter.

There is found among the papers forwarded by the late Grand Secretary, a policy of insurance for four hundred dollars, agreeably to the foregoing resolution, for one year from the 10th July, 1829. I am quite sure that a Committee was appointed in 1833 to make the necessary inquiries respecting the insurance and destruction of our property by fire; but the result of that inquiry I am unable to state, as no record is to be found, and the Grand Chapter did not thereafter publicly convene.

I received some time since the jewels of the *Mark Lodge* at Windsor, with some of the collars belonging to the Chapter, at that place, and they are placed in the safe keeping of the Burlington Chapter.

It affords me great pleasure to announce to you that the Grand Lodge of Vermont, with many of the symbolic Lodges under its jurisdiction, is reinstated

and in a flourishing condition, under the guidance of our worthy Companion, P. C. Tucker, Grand Master, and his associate officers.

A new Encampment of Knight Templars is about to be established at Burlington, and although not connected with the *symbolic* or with *Royal Arch Masonry*, its members are composed of those only, who have been taught to work in those sublime degrees.

With devout and thankful hearts let us implore the blessing of Heaven upon our present and all future labors connected with this Grand Chapter, and by the *wisdom* of the Supreme High Priest may we be directed; by his *strength* may we be enabled, and by the *beauty* of virtue may we be incited to perform all the obligations incumbent upon us as members of this body, and as Brethren of the whole human family.

NATHAN B. HASWELL, *High Priest*.

MRS. CAUDLE ON FREEMASONRY.

"BROTHER" CAUDLE HAS BEEN TO A MASONIC CHARITABLE DINNER. MRS. CAUDLE HAS HIDDEN THE "BROTHER'S" CHEQUE-BOOK.

ALL I say is this: I only wish I'd been born a man. What do you say? You *wish I had*? Mr. Caudle, I'll not lie quiet in my own bed to be insulted. Oh, yes, you *did* mean to insult me. I know what you mean. You mean if I *had* been born a man, you'd never have married me. 'That's a pretty sentiment, I think; and after the wife I've been to you. And now I suppose you'll be going to public dinners every day! it's no use your telling me you've only been to one before; that's nothing to do with it—nothing at all. Of course you'll be out every night now. I knew what it would come to when you were made a Mason: when you were once made a 'brother,' as you call yourself, I knew where the husband and father would be:—I'm sure, Caudle, and though I'm your own wife, I grieve to say it—I'm sure you haven't so much heart, that you have any to spare for people out of doors. Indeed, I should like to see the man who has! No, no Caudle; I'm by no means a selfish woman—quite the contrary; I love my fellow-creatures as a wife and mother of a family, who has only to look to her own husband and children, ought to love 'em.

"A 'brother,' indeed! What would you say, if I was to go and be made a sister?" Why, I know very well—the house would'n't hold you.

"*Where's your watch?*" How should I know where your watch is? You ought to know. But to be sure, people who go to public dinners never know where any thing is when they come home. You've lost it, no doubt; and 'twill serve you quite right if you have. If it should be gone—and nothing more likely—I wonder if any of your 'brothers' will give you another? Catch 'em doing it.

"*You must find your watch? and you'll get up for it?*" Nonsense—don't be foolish—lie still. Your watch is on the mantle-piece. Ha! isn't it a good thing for you, you've somebody to take care of it?

"What do you say? *I'm a dear creature?*" Very dear, indeed, you think me, I dare say. But the fact is, you don't know what you're talking about to-night. I'm a fool to open my lips to you—but I can't help it.

"*Where's your watch?*" Haven't I told you—on the mantel-piece? *All right indeed?* Pretty conduct you men call all right. There now, hold your tongue, Mr. Caudle, and go to sleep: I'm sure 'tis the best thing you can do to-night. You'll be able to listen to reason to-morrow morning; now, it's thrown away upon you.

"*Where's your cheque-book?*" Never mind your cheque-book. I took care of that. *What business had I to take it out of your pocket?* Every business. No, no. If you choose to go to public dinners, why—as I'm only your wife—I can't

help it. But I know what fools men are made of there; and if I know it, you never take your cheque-book again with you. What! Didn't I see your name down last year for ten pounds? 'Job Caudle, Esq., 10L.' It looked very well in the newspapers, of course; and you thought yourself a somebody, when they knocked the tavern tables; but I only wish I'd been there—yes, I only wish I'd been in the gallery. If I wouldn't have told a piece of my mind, I'm not alive. Ten pounds, indeed! and the world thinks you a very fine person for it. I only wish I could bring the world here, and show 'em what's wanted at home. I think the world would alter their mind then; yes—a little.

"What do you say? *A wife has no right to pick her husband's pocket?* A pretty husband you are, to talk in that way. Never mind: you can't prosecute her for it—or I've no doubt you would; none at all. Some men would do any thing. What? *You're a bit of a head-ache?* I hope you have—and a good bit, too. You've been to the right place for it. No—I won't hold my tongue. It's all very well for you men to go to taverns—and talk—and toast—and hurra—and—I wonder you're not all ashamed of yourselves to drink the queen's health with all the honors, I believe, you call it—yes, pretty honors you pay to the sex—I say, I wonder you're not ashamed to drink that blessed creature's health, when you've only to think how you use your own wives at home. But the hypocrites that men are—oh!

"*Where's your watch?* Haven't I told you? It's under your pillow—there, you needn't be feeling for it. I tell you it's under your pillow. *It's all right?* Yes: a great deal you know of what's right just now. Ha! was there ever any poor soul used as I am! *I'm a dear creature?* Pah! Mr. Caudle! I've only to say, I'm tired of your conduct—quite tired, and don't care how soon there's an end of it.

"*Why did I take your cheque-book?* I've told you—to save you from ruin, Mr. Caudle. *You're not going to be ruined?* Ha! you don't know any thing when you're out! I know what they do at those public dinners—charities, they call 'em! pretty charities! True Charity, I believe, always dines at home. I know what they do: the whole system's a trick. No: *I'm not a stony-hearted creature:* and you ought to be ashamed to say so of your wife and the mother of your children,—but, you'll not make me cry to night, I can tell you—I was going to say that—oh! you're such an aggravating man I don't know what I was going to say!

"*Thank heaven?* What for? I don't see that there's any thing to thank heaven about! I was going to say, I know the trick of public dinners. They get a lord, or a duke, if they can catch him—any thing to make people say they've dined with nobility, that's it—yes, they get one of these people with a star perhaps on his coat, to take the chair—and to talk all sorts of sugar-plum things about charity—and to make foolish men, with wine in 'em, feel that they have no end of money; and then—shutting their eyes to their wives and families at home—all the while that their own faces are red and flushed like poppies, and they think to-morrow will never come—then they get them to put their hand to paper. Then they make them pull out their cheques. But I took your book, Mr. Caudle—you couldn't do it a second time. What are you laughing at? *Nothing?* It's no matter: I shall see it in the paper to-morrow; for if you gave any thing, you were too proud to hide it. I know your charity.

"*Where's your watch?* Haven't I told you fifty times where it is? In the pocket—over your head—of course. Can't you hear it tick? No: you can hear nothing to night.

"And now, Mr. Caudle, I should like to know whose hat it is you've brought home? You went out with a beaver worth three-and-twenty shillings—the second time you've worn it—and you bring home a thing that no Jew in his senses would give me fivepence for. I couldn't even get a pot of primroses—and you know I always turn your old hats into roots—not a pot of primroses for it. I'm certain of it now,—I've often thought it—but now I'm sure that some people dine out only to change their hats.

"Where's your watch? Caudle, you're bringing me to an early grave!"

We hope that Caudle was penitent for his conduct; indeed, there is, we think, evidence that he was so; for to this lecture he has appended no comment. The man had not the face to do it.

CORRESPONDENCE.

Petersburg, Menard County, Ills., August 13, 1849.

BR. MOORE:—It may please both yourself and readers to know that Freemasonry is flourishing in this State beyond all former example; Clinton Lodge at this place is probably a good instance of what is being done. During the past year it has become the entire owner of a fine brick building, in the second story of which is our hall. In the first story we are about opening a school of the first order, to be called the "Clinton High School." It will be the first School of so high a grade ever established here, and to the Masons alone is the credit due of its existence. The Lodge devotes the use of the building to educational purposes, and as far as it is able, carries out in this respect, "universal benevolence." The various subordinate Lodges of this State as well as the Grand Lodge are fairly engaged in the cause of Education—a cause identified with Masonry itself.

Fraternally yours,

JOHN BENNETT,

Secretary of Clinton Lodge No. 19.

Clarksville, Tenn. Aug. 24, 1849.

I CANNOT close this communication without a word in reference to the condition of the Craft, in this part of the world. It is prospering on a healthy basis, such as gives assurance of its continued prosperity and perpetuity. I sometimes wish that you could visit the south and west and participate with us in the enjoyments of the Lodge, and impart to us a portion at least of the valuable information which you possess, in regard to the work and usages of the Order. The walls of the Masonic University are going up rapidly. It will be a beautiful and commodious structure that cannot fail to excite the admiration of the architect; and if it is generously fostered by the Grand Lodge, must be a source of rejoicing to every true Brother. Its next session commences the 1st of next month under the most favorable auspices.

Fraternally yours,

E. HOWARD.

Lafayette, Alabama, August, 1849.

COMP. MOORE:—I am grateful to the Great Architect of all things, to be permitted once again to write you on the subject of Masonry—a subject to me, fraught with so much interest, as to be ever pleasant to reflect upon. The more I reflect upon the high, ennobling principles of our time honored Institution, the more am I thankful that I belong to it, an institution whose true object is the cultivation of man's moral nature, and the amelioration of the misfortunes of the

distressed of the Order. Has it not shown how much it can do to alleviate the miseries of the unfortunate and afflicted? Has it not been shown that Masonry dries the tear, hushes the sigh, cheers the dependent, and ever inculcates the spirit of peace and good will? Yes, all this Masonry has done, and is still doing. And I have (if I know my own heart,) a sincere desire to see the members, as Masons, so demean themselves, as to be ever the bright jewels of the Craft, and never for one moment allow their lustre to be dimmed or diminished by vicious conduct. And I would most earnestly entreat "the Brotherhood" to be up and doing while the day lasts, so that when the night of death shall overtake us, we will be fully prepared to enter upon that refreshment in the Grand Lodge above, where the Grand Architect forever presides. I have been a member of "the Order" for 25 years, and have to regret that I have done so little in disseminating light, and a correct knowledge of its benevolent teachings, to my younger Brethren.

The Brethren of Solomon's Lodge, No. 74, the Companions of Concord Chapter, No. 37, and Izabud Council, No. 21, located in this beautiful village, are united as a band of Brothers, each laboring to discharge his respective duties. The anniversary of St. John the Baptist was brilliantly celebrated here by Solomon's Lodge 74, and several neighboring Lodges, by procession, address and dinner. The address given us by our worthy Br. D. Clopton, W. M. of Tuskegee Lodge, Tuskegee, Macon Cty., was pronounced the very embodiment of the chaste, eloquent and powerful, in oratory. Indeed, so peculiarly eloquent were his admonitions to the Brethren, that it caused the tear to fall "from eyes unused to weep," and greatly attracted the attention and admiration of the uninitiated.

Masonry in Alabama, is rapidly on the increase. The Chapter, which was organized in this place, the 18th July, 1848, has exalted 32 candidates previous to the 15th ultimo, and *six applicants have been elected as suitable persons to receive the Chapter Degrees.*

I remain, yours fraternally,

J. BACHELDER.

P. S. The last number of the Magazine contains a communication from Comp. John Appleby, Secretary Concord Chapter, in which is inserted the words 22 exaltations, when it should have been 32, *as in the original.*

Geneseo, N. Y. Aug. 31, 1849.

DEAR SIR AND BR.—Since I had the pleasure of seeing you in Boston, I have been able to attend the Chapter of which I am a member but once, and to attend a Lodge in either of the neighboring towns but once.

On Wednesday last I attended the communication of Union Lodge, at Lima, and assisted in raising three Brethren to the sublime degree of M. M. This Lodge is doing much business, is very cautious in regard to the character of those who apply for admission to the Order, and is in a flourishing condition. Two years since it numbered 7 members, its roll now contains the names of 35 and the attendance at the meetings is quite regular, notwithstanding many of the members reside at a distance of several miles from the Lodge. I enclose a list of the officers, which please insert in the Magazine.

I learn that the Lodges at Mt. Morris and Danville are doing a good business ; and indeed it may be said that Masonry is again flourishing throughout Western New York. I hope during the coming Fall to have opportunities of visiting several of the Lodges in this quarter, and shall take the liberty of informing you of their prospects and present condition.

Very truly and fraternally yours, &c.

E. R. HAMMATT.

Tuscaloosa, Sept. 6, 1849.

Ba. MOORE :—Masonry is getting "quite a headway" in this section. Indeed, I think the Brethren of R. W. Lodge at this place, are not sufficiently particular in their selections for work. A Lodge has been established a few miles below this place, calling itself Grant's Creek Lodge, I forget the number. The work is "going bravely on," and if its friends do not push it to an extent injurious to the Order, will be an honor to the W. G. Lodge of Alabama.

Yours fraternally,

J. H. P.

Selma, Ala., Sept., 1849.

Ba. MOORE :—Our school is getting on finely, we had the first session 168 pupils. Our prospects for next session which commences on the first of next month are very flattering. We can but do well, if we receive but a tithe of that support which we think we deserve from the Brethren, and which they show every disposition to give us.

Our Order is in a very flourishing condition in our State. We have a Council, 3 Chapters and 6 Lodges in this county, (Dallas.) We have about 25 Councils, 50 Chapters and 105 Lodges in the State, with continual additions. Our Grand Lodge, Chapter and Council meet in December.

E. W. G.

MASONIC INTELLIGENCE.

INDIANA.

THE Grand Lodge of Indiana, commenced its annual communication at Indianapolis, on the 28th May last. The session continued until the 13th of June, and a large amount of important business was transacted. The opening address by the M. W. Grand Master, ELIZUR DEMING, Esq., is an unusually interesting paper, from which we make the following extracts :

In some instances, Lodges have acted hastily and with indiscretion in the administration of discipline—especially in the publication of expulsions, before sanctioned by the Grand Lodge. Expulsion from the Fraternity is an act involving the most serious consequences, as it cuts off the delinquent from the fellowship of the Craft throughout the world. Hence it should never be public and final until formally sanctioned by the Grand Lodge, after a minute, careful, and impartial investigation of every thing having relation to the subject. Any resolution on this subject affecting our previous action should receive the attention and consideration of this body.

There is a custom becoming quite too prevalent among us, of Lodges endorsing papers authorizing individuals to beg from Lodge to Lodge through the country. Large amounts are yearly gathered in this way from the Lodges, that could be much better appropriated among the really needy in our immediate vicinities. In all these cases a small amount of aid is only required, and as

the applicants for these charities are generally in good health we should give them an opportunity to labor.

In a few instances irregularities have occurred by Lodges receiving lectures and instructions from irresponsible persons who act in that capacity as a medium of money making. No Lecturer should be permitted to travel and lecture in any Lodge without the authority of the Grand Lodge.

Complaint is occasionally made by those interested, of the late hours that Lodges hold their session. This evil is easily remedied, as in almost all cases the business can be finished by nine o'clock in the winter, and half-past ten in the summer, so that the Brethren can be with their families seasonably, and thereby bring no reproach on the Institution by neglecting their appropriate domestic duties.

The attention of the Brethren in several States has of late been directed to the subject of establishing libraries of works proper for the reading of those youth, who are under their protection and guardianship. The subject deserves the consideration of this Grand Lodge and of the Brethren of the subordinate Lodges. As a preparatory measure we suggest that all the Lodges in Indiana, take up contributions for this purpose on the festivals of St. John the Baptist, and St. John the Evangelist, and that an account of the amounts received be reported at our next annual Grand Communication.

Two travelling Lodges have been organized in this State for California. One composed of Brethren from Lafayette and its vicinity, named *Sierra Nevada*—the other composed of Brethren from Wayne county, named *San Francisco*. These Brethren will we trust do honor to the Craft, and Indiana will be ranked in future Masonic history as one of the pioneers in dispensing light to the golden regions of our country. For the preservation of order, Henry C. Lawrence was appointed Deputy Grand Master, being a well tried, true, and trusty Brother. It will be necessary for the Grand Lodge to confirm the validity of these acts relating to Travelling Lodges, by ordering the Right Worshipful Grand Secretary, to make a minute of approval, renewing on the records of this Grand Lodge annually their dispensations, until they have ample time and opportunity to make the proper constitutional returns.

Although there has been much discussion among the Fraternity, on the subject of the Supreme National Grand Lodge, the question yet remains undetermined—seven being in favor, and six declaring against it. As the assent of sixteen Grand Lodges is required to carry the measure, it will from present appearances fail. It appears to us that most of the arguments of the protesting Grand Lodges are unsatisfactory—the writers not fixing their thoughts on the future necessities of the Institution in our country. We are willing to allow all the merit for the good things of our past organization, which our ardent Brethren claim; and yet we are certain if a National Grand Lodge had existed, some passages in our history would have been unwritten.

The declaration that it would be antimasonic in spirit and principle, is altogether gratuitous. There is no necessity for Grand Lodges to surrender essential rights and immunities for the formation of a tribunal, for the final adjudication of difficulties between Grand Lodges, or the misdemeanors of Grand Officers. The wisdom, intelligence and experience of the individuals, who will form this tribunal, will be a sufficient pledge that it will be governed by Masonic principle. The proposed Constitution can be so amended as to satisfy the Fraternity at large, without any infringement on the rights and privileges of the State Grand Lodges.

We occupy a more elevated position than heretofore; Freemasonry has risen with the spirit of the age; by her silent and noiseless influences she is contributing her full share in the moulding and forming of society—her benevolent spirit is abroad in the earth; and in the wild sea of human agitation, which is dashing and breaking on every shore, her voice is heard in accents of peace above the "diapason of the storm."

If we look at the rapid progress of the Fraternity throughout our entire union

and among the various elements that are combined in our association, we cannot rationally expect a continuance of the same harmony and unity of feeling that has been our characteristic peculiarity. Where there is liberty of thought, speech and action, where there is a multitude of interest, and diversity of views, differences will necessarily arise, that will require the decision of Supreme arbiters. We hear in all quarters, the expressions of an anxious desire for a uniformity of work, and universality of Ritual—speaking the same things, in precisely the same way, at all times, in all places, and under all circumstances. If the things called for are desirable to the Craft, if they possess any inherent value, the way to attain them, is to use such means as are adapted to the end.

Is there any better way than the proposed Supreme Grand Lodge? Do not the difficulties now existing in several Grand Lodges in relation to jurisdiction—to discipline, and other things call for the establishment of a Supreme Masonic tribunal? Can all these difficulties be arranged under our present organization as independent Grand Lodges? Can that great desideratum, uniformity of work, and simplicity and purity of Ritual, be restored to their primitive beauty and grandeur, as they existed at the building of the Temple, without something of this kind?

I would respectfully suggest to the Grand Lodge the propriety of taking effective measures, to preserve from oblivion the incidents and transactions of our early Masonic history. If proper research was made, there is no doubt that much would be rescued from the past, of great interest and utility to the Craft. From the inquiries we have made on this subject, we are certain there is in Indiana a mine of rich material, that only requires searching to obtain valuable ore—"gems not from the dark and dirty mine," but from living minds—from lofty genius. Many of our old pioneers were Brethren of our Fraternity. They belonged to that goodly company that formed the advanced guard of civilization in the great West. Some of their most important acts were the setting up of the tabernacle, and erecting the altar in the wilderness. Most of them have been gathered to the high services of that Lodge which never closes. To us and all the fraternity, their memory is precious, let us embalm it in our hearts.

Let us remember, that the principles of Freemasonry in their spirit, form, and operations, are eminently practical, "like the atmosphere we breathe," purifying, animating and refreshing all. Her eye of "benevolence and pity" looks on all mankind, not one of the race, friend or foe, civilized or savage, should be an exception—her voice of wholesome instruction should reach all ears, and her gifts of love should be carried to every door, fire-side and bosom. Her power must be put forth in a pointed effort, to crush every enemy of human purity, peace and happiness.

This was the original design of our illustrious founders—of the good and wise who lived in olden time, who built that Temple that was honored with the Divine presence and name. Let us who have inherited their riches, feel the weight of our responsibilities. Let fidelity to our great trusts, mark our conduct in all things. Large fields are continually opening before us, demanding renewed activity and zeal in promoting our great moral enterprise. Prejudices are subsiding, and obstacles are daily being removed from our path. The great and throng array, that a few years ago were organized and gathered to battle against us, are gone. That host has melted away.

Their tents are all silent,
Their banners alone,
Their lances unlifted,
Their trumpets unblown.

The voices that were heard from pulpit and cottage crying, "put out that light," are hushed in lasting silence—the light burns on, the altar stands. Let us gather around it, Brethren, and in holy concord pledge ourselves to stand there, until we are summoned to that Lodge, whose tyler is death, and whose portal is the grave.

E. DEMING.

[We shall give several extracts from the proceedings in our next.]

NORTH CAROLINA.

THE Grand Chapter of this State held its annual communication at Wilmington, in June last. The Grand High Priest (Comp. A. Martin) submitted his annual report, from which we extract as follows:

To the M. E. Grand Chapter of North Carolina:

To the annual Convocation of this Grand body I shall ever look forward with pleasure, affording as it does, an opportunity for the interchange of fraternal greetings with my Companions from the different parts of our Masonic domain. That I cannot congratulate you on any great acquisition of strength, by the increase of Subordinate Chapters, I have to regret. Still I do not feel discouraged—the reason is obvious, when we consider that for 17 years, Royal Arch Masonry in North Carolina, was without a head to guide and sustain it through the long and dreary night of adversity from which it is just now emerging.

In the largest portion of our State, her alters are still deserted, and desolation dwells in the sanctuary of the 'sons of light.' Time and Death have done their work, and the few Companions that are left, are scattered through the State, generally at a great distance from each other—hence there are insurmountable difficulties in the way of any rapid increase in the number of Subordinate Chapters, in this jurisdiction.

But the clouds by which the Masonic sky has been so long overcast, are now passing away, and a bright and glorious era in her history will soon succeed them.

The few Chapters now in operation are yearly sending forth their scores of young and enterprising workmen; and by this means, slowly but surely laying the foundation of future prosperity.

Since our last Convocation, I have received the Proceedings of but a solitary Grand Chapter. This, I think, we may ascribe to the delay in the distribution of our own Proceedings. In transmitting them to our Grand Secretary they were lost, and not recovered again for several months—and to this cause I would rather attribute it than to any want of courtesy or reciprocal friendship on the part of our sister Grand Chapters.

The Committee on Foreign Correspondence reported as follows:

To the M. E. Grand Chapter of North Carolina:

The Committee on Foreign Communications, in deprecating censure for a meagre and imperfect report, have the unpleasant duty of stating in extenuation of their unavoidable delinquency, the circumstance, that, with a single exception only, all the Grand Chapters of the United States have failed to forward to this Body, copy of their Proceedings. Indiana alone, has been mindful of that courtesy and good feeling, characteristic of the Brotherhood, and which in so eminent a degree tends to the cultivation of pure Fraternal emotions. The oversight in our Sister State jurisdictions (for we cannot for a moment entertain the idea that it was intentional neglect) is to be regretted for various reasons. Apart from the interest naturally consequent upon the assemblage of the recognized head of a powerful Institution, frosted with age, but strong in a vitality superior to change and time, are the evidences of its progress, its capacity for doing good, and the adjudication of Masonic principles and conflicting law. The Committee in the absence of the reports of the several Grand Jurisdictions are deprived of the benefit of these influences, and are dependent solely upon the Proceedings of the Grand Chapter of the State of Indiana, for the little information it is in its power to communicate. From it we gather that the spirit of Masonry is fulfilling its high destiny as a great moral agent in the amelioration of the human family, that peace and good feeling generally prevail throughout the different jurisdictions, and that the beautiful tenets and professions of the Institution are silently recommending themselves to the affections of the world, through the efficacious agency of their practice and illustration. In the proceedings above alluded to, the Committee discover several topics of interest to the Fraternity, which it is their desire

to present for the action of this Grand Chapter—and one of which is the long mooted question “Can a Royal Arch Mason be expelled or suspended from a regular Chapter, after a legal notice of charges and proper hearing, for unmasonic conduct, and remain in good standing and fellowship with Master Masons?” Your Committee are of the opinion that expulsion from a Chapter, does not necessarily deprive the delinquent of his right of membership in a Blue Lodge. In their humble judgment, the degrees from Entered Apprentice up to Royal Arch, constitute two separate, and distinct, and beautiful branches of one and the same Institution, governed by the same laws, and founded for the same beneficent aim—yet apart for practical purposes. The By-Laws, Rules and Regulations of a Chapter, may be violated, as in the non-payment of dues, yet the Brother may be square with the Treasurer of the Blue Lodge on his books—and in other respects, be a valuable member. A forfeiture of his rights, therefore, for a mere omission of a duty involving in itself no moral turpitude, but caused perhaps, from accidental circumstances, or the necessities of situation, seems unjust and harsh, and not warranted by the Constitutions. Such, at least, has been the construction in this Institution—and one in which we concur.

In all cases of disputed law, it is right and proper that there should be an arbiter in the last resort—a parent head, whose adjudication should be final and conclusive, whose settlement of mooted points should be acknowledged and obeyed. And for this purpose the Institution should possess inherent power to compel obedience to its mandates—it should be learned—vigilant and firm, temperate, just, prudent, and inflexible—deciding questions after painful research, mature deliberation, and solemn convictions, and afterwards upholding them with consistency. If it fail in this—if it neglect any of its high duties—if its decisions are not respected or regarded and it cannot compel obedience—it is worse than useless—it is in fact injurious—it cannot answer the purposes of its creation and should therefore be annihilated. It has been affirmed by some of the Grand Chapters that the General Grand Chapter of the United States has not fulfilled the objects of its establishment, that it does not settle *Masonic Law*, “preserve the ancient landmarks of the Order from innovation, and determine a uniform mode of working.” If this be so, (and we quote from the proceedings of the Grand Chapter of Florida, which Institution has withdrawn its allegiance or connection from the General Grand Chapter,) it is most certainly to be regretted. Your Committee are decidedly in favor of a Supreme Tribunal for the purpose of procuring uniformity, when that design is fully carried into effect, but an inefficient head retards progress, is inconvenient and oppressive, and presents a false position before the world. An Institution cherished and obeyed by a portion of its Subordinates—neglected by a second, and treated with contumely and contempt by a third, affords by its anomalous situation the best commentary upon the value and purposes of its creation. Your Committee are not prepared to affirm that the General Grand Chapter has failed in its high functions, or will not in time discharge its delicate and onerous duties, but they will say with regret that it does not pay that close attention to details which in the judgment of your Committee is requisite. It also appears to their minds that the decisions of that Grand Body upon conflicting Masonic points, (and which are constantly arising,) are delayed too great a length of time in consequence of its Convocations occurring but once in three years. The meetings should be more frequent—errors and irregularities under this arrangement may exist for that period to the great detriment of the Craft, when they might be corrected or abolished. In conclusion the Committee desire, briefly to felicitate their Companions, upon the onward progress of Masonry—its invisible and powerful links are binding together all the nations and tongues of the earth. May it be so ever! Happy is he who with penetrating eye can survey and admire its external form and beauty, and looking further and deeper than the surface, radiant with light though it be, catch glimpses of the divine Spirit of Truth beyond. Respectfully submitted,

TALCOTT BURR, Jr., Chairman.
JAMES T. MARRIOTT.

MASONIC CHIT CHAT.

☞ We notice that, at the communication of the Grand Lodge of New Hampshire in Sept. 1848, (the proceedings of which are just published), among the visitors was "Brother Okah Tubbee, an Indian of the Choctaw tribe." In the evening, he "addressed the Grand Lodge, and a most interesting discussion was had on the subject of establishing Masonic Lodges among the "red men" of the various tribes, now located in the Indian territory. We regret the discussion is not given.

☞ The Grand Chapter of New Hampshire held its annual session at Concord in June. We have been favored with a copy of the proceedings; but have not room the present month, for extracts. The Committee on foreign communications, (1847,) have taken a rather singular view of the decision of the General Grand Chapter in relation to an irregularly formed State Grand Chapter. They of course did not intend to place their own body in the same category. The report and its bearings were not, we fear, well considered.

We have also received a copy of the proceedings of the Grand Lodge of New Hampshire for the past year, but have not room to notice them this month.

☞ The proceedings of several Grand Bodies have been received, and will be noticed at our earliest convenience.

☞ The reader will find in the present number an interesting article on the history of Masonry in Scotland. We contemplate giving a variety of articles of a similar character, in the ensuing volume of the Magazine.

☞ We would call the attention of our readers to the beautiful illustration of the character of St. John the Baptist, contained in the present number of this Magazine. None should pass it by unread.

☞ Rev. A. S. Wright, of Selma, Ala., is authorized to receive subscriptions for the Magazine, and receipt for the same.

☞ We have received, in pamphlet form, a reply by a Committee of St. John's Encampment at Philadelphia, to the Circular issued by the Pittsburg Encampment, in September, 1848. The latter body denies the regularity of the former, which, in reply, contends that it has never forfeited its standing, and is therefore regular. There being no Grand Encampment in Pennsylvania, we suggest that the whole matter be referred to the Gen. Grand Encampment.

☞ A correspondent, at New London, Conn. writes, that "Br. Joshua Hamilton died at that place on the 15th September, and was buried with Masonic honors. His age was 61 years. He was Master of Union Lodge, No. 31, at the time of his death. His loss will be seriously felt by his Brethren."

☞ A new volume of this Magazine will be commenced next month,—affording a favorable opportunity for Brethren to add their names to our list.

☞ The report on a preceding page, in relation to the recent difficulties in the Grand Lodge of New York, is a paper of more than ordinary importance, and we commend it to the careful consideration of our readers.

☞ The first Lodge in Georgia, was established at Savannah, in 1736. It is still in existence; and, with the exception of St. John's Lodge in this city, (Chartered 1733) is the oldest Lodge in the country.

CENTENNIAL.—We understand that Hiram Lodge, No. 1, at New Haven, Conn., will celebrate its centennial anniversary, next year. This Lodge was Chartered by the Grand Lodge of Massachusetts in 1759.

☞ We are requested to state, that Mr. WILLIAM NOTT, of Dublin, Ireland, died at New Orleans, on the 30th July. He was about 30 years of age, and was much respected as a Mason and citizen.

☞ Subscribers who are in arrears, will greatly oblige us by an early settlement of their accounts. Remittances may be made by mail, at our risk.

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